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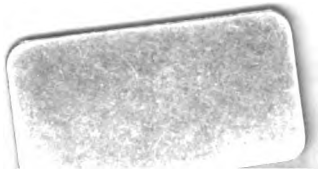

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XXVIII.

"YET SETTETH HE THE POOR ON HIGH FROM AFFLICTION, AND MAKETH HIM FAMILIES LIKE A FLOCK.

"THE RIGHTEOUS SHALL SEE IT, AND REJOICE: AND ALL INIQUITY SHALL STOP HER MOUTH."—*Psalm* cvii, 41, 42.

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1866.

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ENTERED AT STATIONERS' HALL.

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PREFACE.

Another bright cluster of STARS is added to our great moral universe. As the clear steady light of Venus illumines the eastern horizon, and betokens the rising glory of the king of day, so do the MILLENNIAL STARS shed forth their heavenly rays, on our benighted world, in token of the near approach of the glorious Millennial morn. During the last twenty-six years and eight months, twenty-eight new constellations have been congregated, to light up and adorn our nocturnal sky. Before the bright effulgence of their combined rays, darkness is fast giving way: and soon "*the* Sun of Righteousness will arise" in all his gorgeous splendor, to light up the earth, with the dazzling brightness of Millennial glory.

During the last half year, our esteemed President, and able Editor, has been, much of the time, absent, on other important business, connected with the kingdom, leaving the duties of the editorial department in our hands. It has been our constant desire to render the STAR interesting. And it is to be hoped, that the present volume may be found worthy to occupy a humble position, alongside of the preceding ones; and that present and future generations may be benefited by its perusal.

O. PRATT.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 1, Vol. XXVIII. Saturday, January 6, 1866. Price One Penny.

THE PRIESTHOOD—WHERE IS IT, OR WHO HAS IT?

BY ELDER WILLIAM W. RITER.

(*Continued from page* 820, *Vol.* 27.)

Having in the previous articles briefly disposed of the Church of Rome, and, as I think, sufficiently proved that its Priesthood neither is now nor has for many centuries been acknowledged of God, I proceed to examine the claims of another party which professes to have an Apostolical succession of the Priesthood—namely, the Church of England. If I consider the claims of the Romish Church ill-founded and preposterous, I think those of the Church of England doubly so, being intensified by its having to base its claims to an Apostolical succession upon that of the wicked and corrupt Church of Rome.

The very cause of the rise of this Church was an act of wickedness. The libidinous monarch, Henry VIII., who was the founder, was during the first nineteen years of his reign, one of the most faithful and devoted sons of the Romish Church. The principles of the Reformation had even then become widely circulated in his kingdom by the labors and writings of Wickliffe; but there was no prospect of his ever embracing them, so bigoted an adherent was he of Papacy; but impure motives did that which pure ones should have done. The licentious Henry being attracted by the charms of Anne Boleyn, was anxious to obtain her for his wife; but being already married to Catherine of Arragon, a divorce was necessary in order to enable him to gratify his wicked desires. To effect this he applied to the Pope, who refused his sanction to such a step. After many entreaties, finding his holiness inexorable on the point, he resolved to obtain the gratification of his lustful desires by a different method. He threw off the yoke of Rome, and claimed an ecclesiastical supremacy over the Church in his own dominions, which he up to that period had admitted to be the sole prerogative of the Pope; and thus the Church of England was born. How different is such a birth from one which a sensible person would suppose to be the birth of a Church of

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God! Who can suppose that God is the author of such a Church, having such an origin? Was there no other way for God to set up his Church than through the instrumentality of such a wicked monarch as Henry VIII? If not, what a fallen and powerless Being he must be! What a change from the times of Moses or Jesus! And then again, what claim can such a Church have to a Priesthood, having such a wicked man for its founder? Adherents of this Church might answer that they retained the Priesthood which they had before their separation from the mother Church. This, I answer, is unreasonable; for, as has been proved, the Church of Rome had not a Priesthood acknowledged by God at this time, and consequently the Church of England could not obtain a thing which did not exist. But, admitting that the Church of Rome did at that time have the Priesthood, those in the Church of England could not have retained it, for the Church of Rome excommunicated them as heretics, so that by this act the latter must have lost their Priesthood; for, if the Priesthood of Rome was acknowledged of God, then the act of excommunication must have been valid; and, if it was not at that time acknowledged by God, then neither could the Priesthood of the Church of England be so, for it obtained what it had from the Church of Rome.

But let us look a little farther into the origin of the Church of England. Its title is indicative of its origin—"The Protestant Church of England as by law established," not as by God established, but "as by law established." In the reign of Edward VI., this Church was more fully established by acts of Parliament, which made it compulsory upon the people to accept the book of Common Prayer. This book of Common Prayer was the work of Cranmer, Archbishop of Canterbury, and others who claimed that "by the aid of the Holy Ghost" they "concluded" and "set it forth." Severe penalties were attached by Parliament to those who refused to accept this book, the compilers of which professed to be aided by the Holy Ghost. But, let the reader look a little further into the history of this celebrated book. Edward VI. died, and was succeeded by his sister Mary, who was a Catholic, and who resolved to restore the Catholic religion. Parliament was set at work to repeal the act establishing the book of Common Prayer, upon the ground that it was contrary to the true religion, though the compilers claimed to have been aided by the Holy Ghost in making that very book. They also petitioned the queen to intercede with the Pope for a forgiveness of the sins which they had committed against the Romish religion, and to "assoil, discharge and deliver them from all ecclesiastical excommunications, interdictions and censures hanging over their heads, for their faults during the schism, and to take them again into the bosom of the holy Church." Thus the Church as by law established, was by law swept away, and thus were they double apostates—first, in apostatizing from the Catholic Church, and then in apostatizing from the English Church back again into the Catholic. Let us now see what this Church-making and recanting Parliament did next. As soon as the Catholic Queen Mary was dead, they undid all they had done, apostatized again, and expressed their utter abhorrence of that Church into the bosom of which they had so recently begged the Pope to receive them. But the motives of again becoming Protestant, were similar to those which actuated Henry VIII. As before stated, Mary restored the Catholic religion, and on her death was succeeded by Elizabeth, who was herself also a Catholic; but being a bastard according to law, having been born of another woman while her father's first wife was alive, the Pope would not acknowledge her right to the throne. Rather than be baffled, she, like her father, denied the supremacy of the Pope, and resolved to become Protestant, thus absolving herself from all allegiance to the Papal See. She also resolved that her people should become Protestant, and therefore her first Parliament undid all they had done in Mary's time, and reintroduced the book of Common Prayer, though they had only a short time ago condemned it as schismatical.

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Thus we see kings and queens and their Parliaments making and unmaking Churches, simply to suit their political or ambitious views, God only being brought into the question to give their unhallowed proceedings a religious aspect.

The Romish Church has more reasonable claims (though I by no means admit them to be just ones) to an Apostolical succession, than the Church of England, because the English Church seceded from the Romish, and it is probably owing to this view of the matter that so many are now leaving the Church of England and returning to Papacy. Every thinking person will see that the former must be devoid of a Priesthood, owing to wickedness and departure from the faith, and that the latter could not inherit a thing from its mother, which its mother did not possess.

(To be continued.)

LOOK AT THE RECORD.

(From the Deseret News.)

The record of crime, misery, suffering, corruption and woe that reaches us by every mail, through the medium of the newspaper press, is black enough to satisfy the most fiendish desire. It fills the mind that is unblunted by a constant contact with depravity, with horror at its details.

The eye looks in vain over a map of the world, to find a nation that is not rapidly travelling the path of retrogression. We had contemplated publishing a condensed summary of the reported cases of crime, corruption, bloodshed and fraud, contained in some single receipt of our exchanges; but it would form a page too revolting for the perusal of any but a prurient mind or vitiated taste. Item after item, column after column, alternate with "murder," "suicide," "horrible violation," "disgusting depravity," and other headings no more sensational than the details are horrible. That we may not be thought exaggerating, we will give the headings of such paragraphs in *one* paper only, now lying on the desk, and that a paper devoted to news and general literature—not a police gazette.

Here they are, taken as they stand in its columns:—"Poisoning of a child," "Attempted poisoning," "Suicide," "Execution of the murderer of five persons," "Extensive robbery," "Murder," "A horrible tale of guilt and suffering," "Daring robbery," "Attempted child murder," "House-breaking and robbery," "Shocking case of infanticide," "A villanous murder," "A savage," (bit his wife's lip off, almost killed her, and threatened to "cut her up" when he got out of prison,) "Attempted murder," "Brutal murder," "Shocking murder," "Outrage and death," (a female outraged till when found she was dead, her dress saturated with and body bathed in her blood.) But we give it up; we have gone through one-fifth of the paper, and have not reached the cases of the police courts; nor is it a repetition of the calendar brought before a grand jury, but simply the gleanings of a newspaper which aims at furnishing its readers with the latest, most general and most reliable information. We might almost fill a column from this single copy before us, with these headings, if so disposed; but enough has been given to prove that the statements made are within, instead of outside, the bounds of strict correctness.

The state of society of which this is a partial revelation, is not confined to one nation, nor to a country the inhabitants of which profess one legalized and dominant form of religious faith. It pervades the most enlightened, (or assumedly so,) most civilized, (so declared,) and most Christian nations on the earth. Peoples professing the Protestant, Catholic and Greek religions, present alike the evidences of growing corruption and increasing

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degradation. Virtue is treated with contempt, and he who can most effectually and frequently destroy it, is looked upon, in many circles, as a sort of social hero; a "lady killer," whom match-making mammas angle for with skill, patience and assiduity, instead of shunning the black-hearted scoundrel as if he were a deadly serpent. Life is growing more insecure, more lightly looked upon, and legislators, with their congregated wisdom, are unable to stem the rushing tide of crime and wrong.

These things occur in Christian(?) civilized(?) enlightened(?) nations—in Christendom, which sends missionaries to the torrid and frigid zones, and collects annually millions to convert the poor, benighted pagans; aye, even in that Christendom which, in its philanthropic charity, would send missionaries to Utah to convert the "poor heathen Mormons," well knowing what a frightful risk said missionaries would run in this far-off, "dark and benighted land!"

Has it taken modern Christianity nearly nineteen centuries to produce the state of society we speak of? If so, how much longer will it take to bring about the Millennium at the same rate of progress?

True, there are many well-meaning, pious, philanthropic people, who deeply deplore the evils they daily look upon, and would fain convert the heathen around them, as well as the poor pagans of Africa and India, and the "heathen" of Utah. But do they not see, will they not understand, that facts speak louder than the best arranged theories, and always upset them? What has the proselytizing of modern Christian missionaries accomplished? What have the labors of modern Christian ministers done? Is the world the better for their teachings and example? Is there less sin, or more? Are nations in their integral parts, as families and individuals, becoming purer, holier and more righteous, or is the contrary not the case?

We have peace, confidence, union, purity and prosperity here in Utah. These are the fruits we present of the dealings of the Lord with us; and until a cleaner record can be shown, as a result of the labors of so-called Christian teachers elsewhere, we feel strongly impelled to, and fully justified in repudiating the insinuation and covert statement, "I am more righteous than thou," so frequently made by our would-be teachers who turn up their sanctimonious eyes at "Mormonism."

THE WORLDLY MIND.

BY ELDER JONAS N. BECK.

When men and women place their affections too much upon the things of this world, their minds become estranged from God and the things pertaining to his kingdom. They do not seek first the kingdom of God and its righteousness, but rather build themselves up upon the downfall of their fellows, making a profession of faith, and denying the gifts and graces that characterize the Church of Jesus Christ and accompany the administration of his servants. How is it with the Saints who allow their minds to be concentrated upon these things? Let them peruse the writings of the Apostle Paul. He says, "To be carnally minded is death, but to be spiritually minded is life and peace; because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Hence, if we are not spiritually minded, we derive no benefit from belonging to the Church of Christ; for, indeed, we are not of the body of Christ, but only hangers on. If our minds are carnal, we are subject to the influence of evil, and thus we are given over to the buffeting of the Adversary.

It is an old proverb, that the wealth

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honestly gotten goes far, and it is equally true that the time which hath God's blessing upon it, shall be much increased in value. Providence has many ways of disappointing worldly men in their calculations. A time of sickness may confine them much longer against their will, and much more to the injury of their temporal affairs, than a regular attendance through life to the duties required by their office and callings in the Church. Some people seem to think that the business of their callings is the first thing required of them, that the worship of God ought to give way to it, and that their diligence will turn to a better account than their devotion. If this is their reckoning, they will find on further consideration, that it is very illgrounded, for man in this life is never independent of God. If he conforms himself to the will of Heaven, his work will be more likely to prosper, than if he consulted his own disposition; and if the wisdom of the earth is not tempered and regulated by the wisdom of Heaven, it will at last find itself disappointed. What can we find within ourselves to give happiness and contentment without the aid of the Spirit? Human prudence may be allowed the wisdom of experience to make us cautious, but it has nothing positive to give us strength; no gifts, no doctrines, no promises, all of which are necessary in our present state.

All the things we behold at present are but the lowest works of our Almighty Creator, and are to endure but for a limited time. The earth itself, as well as they that inhabit it, must pass away as a garment which is worn out, and must be changed for that which is eternal. This being the case, there is something in man which thirsteth after greater things than are here to be met with. There is in those who do not extinguish it, an appetite which will not be satisfied or put off with trifles. But earthly things, when they are abused, have this unhappy effect, that they spoil the taste, and therefore it is said that if any man love the things of the world more than the things of heaven, the love of the Father is not in him.

It is wisely represented to us in the parable, that they whose affections were engrossed by worldly concerns, partook not of that heavenly feast which was provided for them; but the halt, the lame and the blind, being disengaged from the world, were ready for the enjoyment of superior pleasures and blessings. Let us renounce the things of the world, and prepare ourselves for the things of the kingdom, which has been established in this dispensation never more to be thrown down or given to another people, but which the Saints of the Most High are to possess forever and ever.

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 802, Vol. 27)

I found him not so well pleased as I expected with my report. He was standing with his feet in the mud, and was drawing with his gloves on, to protect his hands from the moschetoes. As we feared, the designs were so intricate and complicated, the subjects so entirely new and unintelligible, that he had great difficulty in drawing. He had made several attempts, both with the camera lucida and without, but failed to satisfy himself or even me, who was less severe in criticism. The "idol" seemed to defy his art; two monkeys on a tree on one side appeared to be laughing at him, and I felt discouraged and despondent. In fact, I made up my mind, with a pang of regret, that we must abandon the idea of carrying away any materials for antiquarian speculation, and must be content with having seen them ourselves. Of that satisfaction nothing could deprive us. We returned to

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the hut with our interest undiminished, but sadly out of heart as to the result of our labors.

Our luggage had not been able to cross the river, but the blue bag which had caused me so many troubles was recovered. I had offered a dollar reward, and Bartolo, the heir-apparent of the lesseeship of our hut, had passed the day in the river, and found it entangled in a bush upon the bank. His naked body seemed glad of its accidental washing, and the bag, which we supposed to contain some of Mr. C.'s drawing materials, being shaken, gave out a pair of old boots, which, however, were at that time worth their weight in gold, being waterproof, and cheered Mr. Catherwood's drooping spirits, who was ill with a prospective attack of fever and ague or rheumatism, from standing all day in the mud. Our men went home, and Francisco had orders, before coming to work in the morning, to go to Don Gregorio's and buy bread, milk, candles, lard, and a few yards of beef. The door of the hut looked toward the west, and the sun set over the dark forest in front, with a gorgeousness I have never seen surpassed. Again, during the night, we had rain, with thunder and lightning, but not so violent as the night before, and in the morning it was again clear.

That day Mr. Catherwood was much more successful with his drawings; indeed, at the beginning the light fell exactly as he wished, and he mastered the difficulty. His preparations, too, were much more comfortable, as he had his waterproofs, and stood on a piece of oiled canvass, used for covering luggage on the road. I passed the morning in selecting another monument, clearing away the trees, and preparing it for him to copy. At one o'clock Augustin came to call us to dinner. Don Miguel had a patch of beans, from which Augustin gathered as many as he pleased, and, with the fruits of a standing order for all the eggs in the village, being three or four a day, strings of beef, and bread and milk from the hacienda, we did very well. In the afternoon we were again called off by Augustin, with a message that the alcalde had come to pay us a visit. As it was growing late, we broke up for the day, and went back to the hut. We shook hands with the alcalde, and gave him and his attendants cigars, and were disposed to be sociable; but the dignitary was so tipsy he could hardly speak. His attendants sat crouching on the ground, swinging themselves on their knee-joints, and, though the positions were different, reminding us of the Arabs. In a few minutes the alcalde started up suddenly, made a staggering bow, and left us, and they all followed, Don Miguel with them. While we were at supper he returned, and it was easy to see that he, and his wife, and Bartolo were in trouble, and, as we feared, the matter concerned us.

While we were busy with our own affairs, we had but little idea what a sensation we were creating in the village. Not satisfied with getting us out of his house, Don Gregorio wanted to get us out of the neighbourhood. Unluckily, besides his instinctive dislike, we had offended him in drawing off some of his workmen by the high prices which, as strangers, we were obliged to pay, and he began to look upon us as rivals, and said everywhere that we were suspicious characters; that we should be the cause of disturbing the peace of Copan, and introducing soldiers and war into the neighbourhood. In confirmation of this, two Indians passed through the village, who reported that we had escaped from imprisonment, had been chased to the borders of Honduras by a detachment of twenty-five soldiers under Landaveri, the officer who arrested us, and that, if we had been taken, we should have been shot. The alcalde, who had been drunk ever since our arrival, resolved to visit us, to solve the doubts of the village, and take those measures which the presence of such dangerous persons and the safety of the country might require. But this doughty purpose was frustrated by a ludicrous circumstance. We made it a rule to carry our arms with us to the ruins, and when we returned to the hut to receive his visit, as usual, each of us had a brace of pistols in his belt and a gun in his hand; and our appearance was so formidable that the alcalde was frightened at his own audacity in having thought of catechising us, and fairly sneaked

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off. As soon as he reached the woods, his attendants reproached him for not executing his purpose, but he said, doggedly, that he was not going to have anything to say to men armed as we were. Roused at the idea of our terrible appearance, we told Don Miguel to advise the alcalde and the people of the village that they had better keep out of our way and let us alone. Don Miguel gave a ghastly smile; but all was not finished. He said that he had no doubt himself of our being good men, but we were suspected; the country was in a state of excitement; and he was warned that he ought not to harbour us, and would get into difficulty by doing so. The poor woman could not conceal her distress. Her head was full of assassinations and murders, and though alarmed for their safety, she was not unmindful of ours; she said that, if any soldiers came into the village, we should be murdered, and begged us to go away.

We were exceedingly vexed and disturbed by these communications; but we had too much at stake to consent to be driven away by apprehensions. We assured Don Miguel that no harm could happen to him; that it was all false and a mistake, and that we were above suspicion. At the same time, in order to convince him, I opened my trunk, and showed him a large bundle of papers, sealed credentials to the government, and private letters of introduction in Spanish to prominent men in Guatimala, describing me as "Encargado de los Megocios de los Estados Uni dos del Norte," and one very special from Don Antonio Aycinena, formerly colonel in the Central army, and banished by Morazan, to his brother the Marquis Aycinena, the leader of the Central party, which was dominant in that district in the civil war then raging, recommending me very highly, and stating my purpose of travelling through the country. This last letter was more important than anything else; and if it had been to one of the opposite party in politics, it would have been against us, as confirming the suspicion of our being "enemigos." Never was greatness so much under a shade. Though vexatious, it was almost amusing to be obliged to clear up our character to such a miserable party as Don Miguel, his wife, and Bartolo; but it was indispensable to relieve them from doubts and anxieties, enabling us to remain quietly in their wretched hut; and the relief they experienced, and the joy of the woman in learning that we were tolerably respectable people, not enemies, and not in danger of being put up and shot at, were most grateful to us.

Nevertheless, Don Miguel advised us to go to Guatimala or to General Cascara, procure an order to visit the ruins, and then return. We had made a false step in one particular; we should have gone direct to Guatimala, and then returned with a passport and letters from the government; but, as we had no time to spare, and did not know what there was at Copan, probably if we had not taken it on the way we should have missed it altogether. And we did not know that the country was so completely secluded; the people are less accustomed to the sight of strangers than the Arabs about Mount Sinai, and they are much more suspicious. Colonel Galindo was the only stranger who had been there before us, and he could hardly be called a stranger, for he was a colonel in the Central American service, and visited the ruins under a commission from the government. Our visit has, perhaps, had some influence upon the feelings of the people; it has, at all events, taught Don Gregorio that strangers are not easily got rid of; but I advise any one who wishes to visit these ruins in peace, to go to Guatimala first, and apply to the government for all the protection it can give. As to us, it was too late to think of this, and all we had to do was to maintain our ground as quietly as we could. We had no apprehension of soldiers coming from any other place merely to molest us. Don Miguel told us, what we had before observed, that there was not a musket in the village; the quality and excellence of our arms were well known; the muleteer had reported that we were outrageous fellows, and had threatened to shoot him; and the alcalde was an excessive coward. We formed an alliance, offensive and defensive, with Don Miguel, his wife, and Bartolo, and went to sleep. Don Miguel and his wife, by-the-way, were

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curious people; they slept with their heads at different ends of the bed, so that, in the unavoidable accompaniment of smoking, they could clear each other.

In the morning we were relieved from our difficulty, and put in a position to hurl defiance at the traducers of our character. While the workmen were gathering outside the hut, an Indian courier came trotting through the cornfield up to the door, who inquired for Senor Ministro; and pulling off his petate, took out of the crown a letter which he said he was ordered by General Cascara to deliver into the right hands. It was directed to "Senor Catherwood, à Comotan ó donde se halle," conveying the expression of General Cascara's regret for the arrest at Comotan, ascribing it to the ignorance or mistake of the alcalde and soldiers, and enclosing, besides, a separate passport for Mr. Catherwood. I have great satisfaction in acknowledging the receipt of this letter; and the promptness with which General Cascara despatched it to "Comotan, or wherever he may be found," was no less than I expected from his character and station. I requested Don Miguel to read it aloud, told the Indian to deliver our compliments to General Cascara, and sent him to the village to breakfast, with a donation which I knew would make him publish the story with right emphasis and discretion. Don Miguel smiled, his wife laughed, and a few spots of white flashed along Bartolo's dirty skin. Stocks rose, and I resolved to ride to the village, strengthen the cords of friendship with Don Jose Maria, visit our patients, defy Don Gregorio, and get up a party in Copan.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 6, 1866.

MODERN prophecy is a subject which has often been presented before the Saints, more especially that, partly fulfilled, having reference to the great, internal dissensions and war which for four long years desolated so many of the States comprising the North American Republic, and turned her smiling and fruitful plains into gory battle fields. Her bravest sons have fallen and rotted by river, sea and lake; amid forests, swamps and blackened prairies, becoming a prey to the fowls of the air and the beasts of the field. We can turn from these dreadful calamities which the wickedness of man has brought upon the nation—but of which they were duly warned—to the fulfilment of a prophecy which seemed just as unlikely to be fulfilled, aye, even more so, when uttered, than the one often referred to, given in relation to the rebellion of the Southern States against the General Government. In the History of Joseph Smith, written by himself, under date the 25th February, 1844, four months previous to his assassination, we find the following recorded:—"To

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day I gave some important instructions, and prophecied that *within five years* we should be out of the power of our old enemies—*whether they were apostates, or of the world*—and told the brethren to *record* it, that when it comes to pass, they need not say they had forgotten the saying.* The prophecy was duly recorded by those present, according to the Prophet's request that it should be, and it appears in his published history as we have stated. Perhaps many of the Saints may remember having read it, but yet they did not at the time give it that attention, nor attach to it that importance which belonged to it, and which it really deserved. Let us trace the course of the people for a few years, viewing the circumstances that surrounded them and the events that followed them, and see how it could be possible for that people whom all the world joined in contemning, to free themselves from the hosts of enemies that surrounded them, and contended with all their power against them. If the Saints had fled to the Islands of the sea, as many supposed they would, their enemies could easily follow them with their swift-sailing armed vessels; and, had they attempted to seek those islands as a place of refuge from the hostile hosts of their enemies, they would have placed themselves more completely in their power, and been much more likely to have been surrounded and entirely cut off. No, to hope to realize that prophecy, they must seek some hiding place, some distant, inaccessible inland post where their enemies could not reach them without much difficulty and danger; and, when the much abused Saints were driven from their homes in Nauvoo and counties adjoining, in the midst of a severe winter, women and children traversing the ice-bound river with frost-bitten feet and hands, starvation staring them in the face, and a foe far more relentless than the fierce elements that surrounded them, in their rear, the prospect did indeed look dark and gloomy, and as though they were doomed to see their long cherished hopes rudely dashed to the ground. Certainly, some turned hopelessly from the faith, saying, Where now are the prophecies which have been uttered by those claiming to be the servants of God? Here we are deprived by our enemies of the means to transport ourselves to another land, how then can the words of our Prophet be fulfilled? He said we should be delivered from all our enemies, and here we are helpless in the midst of those who seek to destroy us? But we will pass over that fearful period in the history of the Church, and the toilsome wanderings of the people through a land of strangers hostile to every interest most dear to the hearts of the Saints, until we find them located at Winter Quarters. There the remnant of the Church was temporarily gathered, and the chances seemed to be that the people would soon perish, for, independent of those who were carried off by fevers caused by deadly miasmas, there were wicked and corrupt men inciting the Indians to finish and destroy the remnant in their poverty and weakness. God, however, knew what his Prophet had spoken—for his will had been made known through his servants to the people—and, notwithstanding all their trials, his word could not fail. But, here were the people on the extreme western confines of what is termed civilization: to go forward was to expose themselves to hordes of merciless savages, and the perils of unknown deserts; and, to return, was to meet a corrupt and infuriated mob, urged on

* See MILLENIAL STAR, Vol. 22, page 820, 1860.

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by the emissaries of hell. No: far rather meet death by the tomahawk and scalping-knife of the wild, untutored savage, than return into the midst of those professed Christians who had so recently violated mothers and sisters, wives and daughters; murdering many an aged patriot who had fought in the battles and for the liberty of our common country under Washington; while those who were imprisoned were actually offered human flesh to eat by those fiends in human form. Already had three years of the time allotted for the fulfilment of the prophecy passed by, and the Saints found themselves exposed between two fires wholly unprotected, except by the guardian angels sent by the Almighty in this trying hour.

The successful mission performed by the pioneers in the year 1847, and the removal of the great body of the Church to the favored valleys of Deseret in 1848, is a fact well known to the world; but, did we ever consider how completely the prophecy was fulfilled, and how the Saints raised their cheerful voices, rejoicing in the freedom predicted, and which their past experience had so well qualified them to appreciate? Four years and eight months had passed away since Joseph Smith uttered the prophecy we have quoted, and we find the Saints permanently located in the centre of the great American continent, the only place on the known globe where they could be free from those influences which have so thoroughly degraded modern, civilized communities. Yes, a thousand miles of desert waste and lofty mountains intervening between them and those who had pursued them like the pitiless blood-hound, and they were free. Free as the mountain air which filled their breasts, only to be sent forth in praises to God for his wonderful guidance. Here they might sing to his praise the favorite songs of Zion, undisturbed and unmolested, while their children could roam through the valleys in safety, guarded on either side by the strong fastnesses formed by those grand old mountains which seemed to rear their hoary heads only to smile benignantly upon the labors of the cheerful husbandman, as he diligently toiled to redeem the desert and cause it to blossom like the rose. How the Saints wept and prayed for this happy day, and though we are now far, far away from that loved spot, our hearts yet swell with gratitude, and our thoughts travel back to the smiling valleys and peaceful homes of those who worship God in his own appointed way.

But we wish to turn the attention of the reader back to the time when the pioneers first entered the Valley, in 1847, and were encamped near where the Temple block is now located. While they were there encamped, President Young prophesied as he stood upon the present site of the Temple, "With the help of God, we will gather the people in these valleys, and if our enemies will let us alone for ten years, we will ask no odds of them." Subsequently, the gathering of the people prospered to an astonishing degree, but in just ten years from the time that prophecy was uttered, tidings were brought that the best appointed army the United States had ever sent out, was then *en route* for Utah, for the purpose of uprooting and destroying the "Mormons." God had seen fit to try his servant, and test the people who named his name. President Young on that occasion, standing again on the spot where ten years previously he had uttered the prophecy we have quoted, there declared, "The people of God asked no odds of their enemies, and with the help of the Almighty they would maintain themselves against all foes." Did the inhabitants of Utah call

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upon any other people for aid and assistance, or, were they afraid to maintain their principles even though the power of the great Republic was arrayed against them? No, not only were they fearless, but boldly, and by the help of God they met the enemy and baffled all his plans, and the people of God still flourish in the Valleys of Ephraim. Brethren, with the help of that same God, we will continue to advocate principles of truth and righteousness, utterly regardless of the impotent arms of the enemies of truth which have so often been raised against the Work of God.

PAYMENT OF DRAFTS.—In STAR No. 39, of last volume, we had occasion to call attention to payment of drafts; as the brethren frequently received drafts drawn by President B. Young, payable at this Office, and probably to save trouble and expense, retained the Conference funds—perhaps the month's monies—forwarding those drafts in lieu thereof. We conceive it to be very important that all drafts payable at this Office should be forwarded to us, when they will be attended to immediately, and trust there will be no occasion to refer to these matters again. Those comparatively unacquainted with the business of this Office, cannot know if those drafts are genuine, and the loss would most assuredly be theirs.

ABSTRACT OF CORRESPONDENCE.

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AMERICA.—We make the following extracts from a letter written from Great Salt Lake City, by Elder Robert Campbell, City Recorder, and dated 23rd November, 1865:—"The Work here is moving. Municipal authority is being feared and felt in the city by the lawless. Three companies of "galvanized Yanks" have arrived, and nine other companies are shortly expected. They are anxious to secure some central quarters in this city for three companies of P. G.'s (Provost Guards), but have not yet succeeded. What their future designs and movements, more than the ordinary quartering of troops in and around the city are, I cannot divine. At present there is a feeling here that the kingdom of God will always prove the dominant party in this city and Territory. A short time since the Nauvoo Legion were out for a few days' parade and camp duty. During the term, General Connor and staff from Camp Douglas, came on the ground to see the review of our troops. Every attention and all the courtesy known in military ettiquette, were extended to him by Adjutant-General Clawson, also inviting him at the head of the column passing in review. The last he respectfully declined; and, it is said, that owing to Governor Durkee, in company with Col. Irish, Superintendent of Indian Affairs, and other distinguished gentlemen, not paying him all the honors due to so high a titled chief of the General Government, he (General Connor) left in disgust. Many of his officers, however, remained on the ground, and partook of the repast prepared for the occasion. As a general thing the affair passed off to the satisfaction of all parties. One thing was worthy of observa-

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tion, I did not see a soldier in the cavalry or on foot, who did not have a good gun, either a sharp shooter or other breech-loading rifle. There is at this time a talk of greatly extending our police in the several Wards of the city, especially in East Temple Street, so, that with the P. G.'s, there will be a good show of foreign and domestic protection for our citizens. The new City Hall is hastening to completion, the tower and parapet being finished. This has given the building a much greater prominence, and is quite an ornament to the city. It is expected that the Legislature will convene in it this winter. I think the clock for the City Hall is to be ordered from New York, by the Honorable William H. Hooper, who left for Washington at 2 p.m. on the 14th inst. An immense amount of merchandize has been brought in this fall, not a day scarcely but loaded teams are arriving, and many more yet to come. Some apprehensions are felt among our merchants in regard to the Butterfield Overland Despatch Train. Some 600,000 lbs. of Utah freight is entrusted to them, but none has yet arrived. The cost of the goods purchased for this market, I understand, amounts to about $3,000,000. Meetings have been held, despatches and messengers sent out, with a view of finding their whereabouts and forwarding them help. The last of our immigration arrived on Friday last; no very great amount of suffering was experienced. Troops are coming in daily. I think some 1800 or 2000 will winter here, which will make lively times. There is a rumor that it is the intention to quarter some in Provo and others in Ogden. The Potter Company, so-called, have erected a barn looking theatre on First-west Temple Street, in which they have given several exhibitions, with Lyne as principal actor. Our theatre is usually crowded, Mrs. Hayne being a lasting attraction. The warm springs are drawing great numbers of visitors, and are proving quite a revenue to the city. The bath-house will soon be completed, and become a matter of interest. The Eighth Ward, or Emigration Square, is substantially fenced. Walker Brothers are about building a large store on the corner of East Temple and Second-south Streets.—24th, Faust's large stable was consumed by fire yesterday; he will put up a large stone livery stable in its place. There is still a large exportation of grain, flour and provisions to the mines. Freights have been doing a heavy business in transportation this fall. A big effort is being made to open the navigation of the Colorado for freight from California *via* Callsville, and I think it will prove a success.

HOLLAND MISSION.—Elder Joseph Weiler, writing from Rotterdam on the 15th December, 1865, says:—"I desire to live from day to day, so that I can enjoy the Spirit of God, and fulfil my mission honorably to myself and family and Him that sent me, and do all the good that I possibly can in warning the people to repent and emancipate themselves from this country. As for the prospects here, I feel assured the time is not far distant when many of the honest in heart shall be gathered to Zion. We are occasionally adding a few to our number. I am getting along very well with the language, and can make the people understand me tolerably well. Brother Brown is also making good progress in the language. He talks with the editors, schoolmasters, and all those who can talk English, and it is amusing sometimes to see these men come to us after dark, like Nicodemus, to see if they can learn something about the 'Mormon preachers.' I presume they go away feeling much the same as Nicodemus when he was told by Jesus that he must be born again."

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CORRESPONDENCE.

ENGLAND.

DERBY CONFERENCE.

Dec. 22, 1865.

President Brigham Young, jun.

Dear Brother,—As the end of the year draws nigh, I feel it my duty to give you an account of my labors since I came to this Conference. I am now happy to say that although I began my labors here under embarrasing circumstances, having many things opposed to the advancement of the Work of God to contend with, my labors to reform the Conference have been blessed even more than I could have expected. At the commencement I organized choirs and Sunday schools, where circumstances would admit of, and this has resulted in good. It had a tendency to unite the Saints more closely together, thereby strengthening and giving them more power with God, not only in drawing down blessings upon themselves, but bringing the honest-in-heart to hear the Elders preach the Gospel of Jesus.

I have gladly observed a gradual increase of faith and good works amongst the Saints, also an addition to our numbers by baptism. In Derby Branch we have baptized about fifteen, and throughout the entire Conference about twenty. We have also had an increase in Tithe paying, still I would wish to see every Saint in this Conference paying their Tithing. There is not one too poor, and I will venture to say, could there be a Branch or Conference found that paid its full Tithing, with full purpose of heart, it would be highly favored of the Lord; means would roll in to the hands of the Saints in unforeseen ways; the hearts of their enemies would many times be softened, and Babylon could not hold the faithful very long. Some begin to feel that it is best to pay Tithing, so that when they gather home to Zion, they will have an interest in the Temple and public buildings, and can enter into them with all holy boldness, feeling they helped to rear them, although in a far-off country. This class must certainly feel better than the sluggards in the kingdom of God.

As usual in the world, the Saints of this Conference have strong prejudices to contend with; but, to apply the words of a Burton member of Parliament, spoken last summer in Derby at the election, "We have conquered inch by inch." Many more strangers attend our meetings than did when I first came to labor in this part. President Townsend has been on hand in assisting us to disseminate the words of eternal life among the people, as also Elder Cumberland since he came here, and the Lord has blessed us in our efforts to do good. I feel to attribute all the glory unto him.

We have opened a large public room for preaching in a new place. I have preached there several times to a well-behaved congregation, and have already baptized two, thereby fulfilling a certain prediction I made. While preaching and referring to that village, I said that more than one of its inhabitants would be baptized. Others are now earnestly inquiring after the truth. If the Emigration goes on as now expected, about twenty-five will leave from this Conference. This we consider pretty good for such a small Conference, as it numbers altogether only 150.

As a general thing, the Presidents of the Branches are good men, doing all they can to keep a healthy influence in their Branches. The Saints are also united and willing to uphold the Priesthood of God. I have rejoiced greatly in the ministry since I came on this mission, and am on hand to do what the servants of God may dictate. When I know my duty, I feel to be on hand to do it. The building up of the kingdom of God in this generation, is the joy and pride of my heart. I wish to live to do a

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great deal more good than I have done in gathering Israel, and preparing for the second coming of the Savior.

Praying God to bless you, I am your brother,

LORENZO D. RUDD.

NEWCASTLE-ON-TYNE DISTRICT.

Newcastle-on-Tyne, Dec. 22, 1865.

President B. Young, jun.

Dear Brother,—I take pleasure in sending you a few lines to inform you of my welfare and proceedings. My health is much as usual, and as good as I could expect, taking into consideration change of climate, circumstances, &c. I try to make myself useful, and enjoy myself in the discharge of my duties. I am now on my way to Hull, the field of labor appointed to me, after having delivered some lectures in that place, which resulted in the baptism of a few. I took the earliest opportunity of visiting Carlisle, in Cumberland, the place of my early associations and friendship, and where I had loudly proclaimed the Gospel over twenty years ago. I took much pleasure in visiting the scenes of former times, which brought to mind reminiscences of the past; and as I gazed upon familiar places, I remembered the acts and exploits of childhood and youth, and the friends and companions with whom I then mingled; though now my strongest affections are far away in my mountain home, and cleave to the Saints and loved ones there. Carlisle is a very ancient city, and was formerly the key of the north. It is pleasantly situated on the banks of the Eden and Calder, which unite on the north side. On the whole, the place is healthy and well laid out. There is an old castle in which generally a body of troops were garrisoned, but recently the barracks have been condemned. The place is rich in legendary lore, stories of raids and border warfare, and of the ancient moss-troopers and the border clans. The celebrated Gretna Green is about nine miles distant.

A Branch of the Church was established in Carlisle in 1840 and 1841, by John Sanders, from Alston Moor, under whom I received the Gospel. He emigrated and died in Nauvoo. For a time I presided over the Carlisle Conference, and emigrated in the spring of 1846. This is my second mission since that time, and I have ever esteemed it a pleasure and a favor to spend my time in promulgating the truth and in building up the kingdom of God. My friends and the Saints in Carlisle received me very warmly. The Saints, though few in number, showed much kindness and warm-heartedness to me. I preached there four successive Sundays to attentive congregations, visited the Saints and various friends, and took every opportunity I could of introducing the Gospel and speaking of Utah and facts there. I was able to correct many wrong impressions which existed in the minds of the people, and the result of my labours is, that I baptized six persons, and I am persuaded that the impressions made will yet result in others yielding obedience to the principles of truth. The Carlisle Branch has not been visited much during the last three years; but Elder Baty, the President, and Elder Gibson do the best they can to instruct the Saints and teach them principles of virtue and truth. I rejoice in the Gospel, and desire nothing so much as to be able to do the will of God, keep his commandments, roll forth his purposes, honor his servants, and work out my salvation, so that I may be saved and exalted in his celestial kingdom.

With prayers for your well-being and prosperity, I am, your brother in the Gospel, JOHN BARKER.

SWISS, ITALIAN AND GERMAN MISSION.

Geneva, Dec. 26, 1865.

President Brigham Young, jun.

Dear Brother,—Since writing to you last, I have visited all the Branches in Switzerland, returning here late last Saturday evening. I found all the Valley Elders in the enjoyment of reasonably good health, and alive to their duties, each one desiring to do all in his power for the rolling forth of the great Work of the latter days. Everything considered, they all have made very creditable progress in the acquirement of the language. Brothers Spencer and Horne had addressed meetings in the German language before I left. As a matter of course,

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their addresses were short, to the point, and by no means hampered with fastidious rules of grammar; but as the Saints are accustomed to listen to Elders making a commencement in the language, what was said was understood and appreciated. Brother Hoagland had not, up to the time of my leaving him, addressed a meeting, but he got along very well in private conversation, and was much liked by the Saints where he had been staying, his fatherly manner having a good influence over them. Brother Sangiovanni is quite energetic, speaks French with a fair degree of fluency, and is doing a good work. Brother Herlzog labored a few weeks in Germany, but could make no progress there; the most of those who had pretended to be Saints, not being willing to give him food and lodging. After travelling around a few weeks, during which he mostly had either to put up in public houses, or be a burthen to those who for humanity's sake were willing to give him a night's lodging, with the understanding that it was not to be repeated, he returned to this country. He is at present laboring with brother Hoagland in the southern part of Canton Berne.

From what I could see and hear during my visit, the majority of those who profess to be Saints are endeavoring, to the best of their ability, to live their religion. I gave such instructions as were dictated by the Spirit, and appeared necessary, and in one or two localities where a cramped feeling has for some time prevailed, I gave the Saints kindly, but plainly, to understand that if they appreciated the Gospel, they should manifest a more liberal disposition in supporting the mission through which they have received it, but that if they considered it an affair of little or no value, their best plan would be to withdraw from it until learning its worth. I am pleased to learn that the prospect for teams being sent to the frontiers next season, for the purpose of transporting all across the Plains who can pay their way that far, is good. From present appearances, about thirty-five persons are likely to emigrate from here next season.

Praying God to bless you, I am, your brother in the Gospel,

W. P. NEBEKER.

VARIETIES.

A dentist advertizes that he will "spare no pains" to render his operations complete and satisfactory.

An adjutant of a Volunteer corps, being doubtful whether he had distributed muskets to all the men, cried, "All of you that are without arms hold up your hands!"

"What's the use of a man's working himself to death to get a living?" said an idle fellow.

A west-countryman, of the old-fashioned stamp, said that, "what wi' the earth a-goin' round the sun, and the telegraphs and railways a-flyin' aboot, and the steamers a-whizzin', he was nigh muddled, stunied, and bet.

A Galway bailiff, having been questioned as to whether he had spoken to any of the locked-up jury during the night, gravely answered, "No, my lord; they kept calling out for me to bring them whiskey, but I always said, 'Gentlemen of the jury, it's my duty to tell you that I'm sworn not to speak to you.'"

Horace Walpole on one occasion observed that there had existed the same indecision, irresolution, and want of system in the politics of Queen Anne, as at the time he spoke, under the reign of George the Third. "But," added he, "there is nothing new under the sun!"—"No," said George Selwyn, "nor under the grand-son?"

A well-known wag about town thus accosted a reverend divine, an old friend and schoolfellow, of ghostly appearance, whom he had not met for many years:—"Well, Charley, I hope you take care of your soul now, old fellow."—"Of course I do, my dear Fred. What makes you ask me?" said the friend. "Why," replied Charley, "to tell you the truth, your body is not worth caring for."

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Why was Charles Lamb like the animal bearing his name ?—Because he took naturally to his pen.

"Poor old General Debility!" exclaimed Mrs. Partington; it is surprising how long he lives, and what excitement he creates; the papers are full of remedies for him."

MARRIED:

In Sunderland, on the 3rd of November, 1865, by Elder Hyrum P. Folsom, Captain John Hart to Mary Jane Rodgers.—DESERET NEWS, please copy.

DIED:

In Sunderland, on the 10th of September, 1865, of apoplexy, John Newly, aged 53 years and 8 months.—DESERET NEWS please copy.

Near Holytown, Lanarkshire, on the 13th of Novembor, 1865, Sister Mary Nisbett.—DESERET NEWS please copy.

Near Holytown, Lanarkshire, (date not stated,) from injuries received while at his daily employment, Joseph, son of James Young, aged 14 years, 10 months and 18 days.

INFORMATION WANTED.—As to the whereabouts of Stephen Mawdsley who sailed in the ship *Caravan* for New York in the month of February 1856, moved to Gelena, Illinois, in June, 1858, and is supposed to have emigrated to Utah Territory in the summer of 1860. Any information concerning him will be thankfully received by Jane Caldwell, Farmer, Kirby, near Prescot, Lancashire.—DESERET NEWS please copy.

POETRY.

LABOR.

(Selected.)

Labor is health! lo, the husbandman reaping,
How through his veins goes the life current leaping,
How his strong arm, in its stalwart pride sweeping,
True as a sunbeam the swift sickle guides!
Labor is wealth! In the sea the pearl groweth,
Rich the queen's robe from the frail cocoon floweth,
From the small acorn the broad forest bloweth,
Temple and statue the marble block hides.
Droop not, though shame, sin, and anguish, are round thee,
Bravely fling off the cold chain that hath bound thee,
Look to yon pure Heaven smiling beyond thee,
Rest not content in thy darkness, a clod!
Work for some good be it ever so slowly,
Cherish some flower be it ever so lowly,
Labor, all labor, is noble and holy:
Let thy good deeds be thy prayer to thy God!

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.*"—ISAIAH.

No. 2, Vol. XXVIII. Saturday, January 13, 1866. Price One Penny.

RELIGIOUS CHARACTERISTICS OF THE AGE.

BY ELDER JOHN V. HOOD.

(*Continued from page* 628, *Vol.* 27.)

CHAPTER I.—POPULAR BELIEF IN THE SCRIPTURES.

In the former article bearing the above title, I endeavored to point out very briefly the complete divergence of the various creeds of the religious world from the true order on which they were originally established, and the consequent results of this in the form of that schism and dissension which had since characterized their promulgation. I will now continue the subject further in its bearings and in relation to the effect that the course pursued by the advocates of these conflicting faiths has had on the world. Lactantius in his Institutes observes, "There are religious beliefs, which, having been handed down to men traditionally by their ancestors, they persist in maintaining, aye, and defending, most pertinaciously; nor do they consider of what sort they are, but hold confidently that they are tried and true, simply for the reason that their elders have transmitted them. And so great is the authority of antiquity, that to enquire into it is deemed a crime." We might be accused of uncharitableness or unfairness were we to make this statement applicable to the *present* condition of Christianity (so called), and might be answered that such a belief was only current in the days when spiritual despotism and tyranny held sway over the judgment and intellect of the world; but, that in these days of civil, political and religious liberty, all vestiges of such a practice have disappeared. Still, looking under the specious garb of freedom worn by the lawgivers and Apostles of modern Christendom, we can discern that in reality blind obedience to, and unquestioning belief in popular creeds, is as much demanded of professedly Christian communities to-day, as it was in the days of Luther and Melancthon. We will look, for example, to the belief entertained by men in the Divine authenticity and inspiration of the Scriptures. Upon these sacred writings, both Protestants and Catholics found their belief; from

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them are their principles drawn, and upon their veracity Christians claim to be able to give substantial and credible reasons for the hope that dwells within them. What their reasons for this implicit faith in the Bible are, nine-tenths of its believers would, we venture to state, if called upon, be unable to explain, and even those who profess to expound the truths contained in it, arrive at their conclusions by a strange method of reasoning. John Milton, Archbishop Usher, Bishop Watson, Westcott, and scores of others who have written elaborate criticisms both on the historical and ethical parts of Holy Writ, have exhibited a paucity of argument and a weakness of logic, which has drawn upon them the sneers and animadversions of the caviller and the infidel. Milton in his famous theological treatise entitled "Christian Doctrine," although too liberal in many of his views for the then, and even now, existing state of the Church, has fallen sometimes into grievous error. "Let us," says he, in speaking of the Godhead, "discard reason in sacred matters, and follow the doctrine of Holy Scripture exclusively," implying, of course, the doctrine as interpreted by uninspired men. And further, when treating on the Scriptures, he says, "The process of our belief in them is as follows: we set out with a general belief in their authenticity, founded on the testimony either of the visible Church, or of the existing manuscripts; afterwards, by an inverse process, the authority of the Church itself, and of the different books as contained in the manuscripts, is confirmed by the internal evidence implied in the uniform tenor of Scripture, considered as a whole:" and further he says, "As the Samaritans believed Christ, first for the woman's word, but next and much rather for his own, so we the Scripture: first, on the Church's word, but afterwards and much more for its own, as the word of God; yea, the Church itself we believe then for the Scripture." So that by this singular process of reasoning, because a Church founds its principles upon Scripture, we are to believe in the divinity of that Church; and *because* we believe in the divinity of the Church, we must of necessity believe in the authenticity of the Scriptures. The same reasoning would equally apply to the Koran of the Mahommedan, or the Shasters and Vedas of the Brahmin or the Buddhist. But, it may be argued, this is not the process by which men are taught to believe in the Bible now. Learning and philosophy have opened up so many new fields for thought on the part of those seeking after truth, and the discoveries of science have been so great, and at the same time so much in harmony with Scripture, that the wonder now would be that any man did not believe in it. To this again we answer, that if so, it appears strange that science and religion, instead of being united together, prove antagonists, and enunciate theories so contradictory to each other. What are we to think when we find those who hold high positions in the established churches of the country, expelled from the pale of these churches because, under the increased light which science has brought to bear upon the facts recorded in the Bible, they will not yield an unqualified assent to every word written there, without bringing their reasoning powers to bear upon the subject? The tone assumed by men who profess to expound the doctrines of Holy Writ, is such as to cause those who sit under their ministrations to eschew thought entirely, and to treat as heretical any attempt to harmonize the written word with the visible creation. A Divine infallibility seems to be attached by them to every line and letter of the *mere text* of the Bible, so that, as Bishop Lee of Manchester says, "All our hopes for eternity; the very foundations of our faith; our nearest and dearest consolations are taken from us, if one line of that Sacred Book be declared to be unfaithful or untrustworthy." But, again, while maintaining this position in words, he abandons it in point of fact, and retreats behind the assertion that, "every line of Scripture will amply bear the pressure of any test applied to it, if viewed with relation to the subject it really refers to; the state, mentally and morally, of those to whom it was addressed, and the effect it was intended to convey." The

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Rev. Dr. Baylee, the Principal of St. Aidan's College, Birkenhead, which, as the Bishop of Winchester observes, contributes the twentieth part of the candidates for the English Church ministry, says in his manual, "Verbal Inspiration,"—"What I believe to be the truth is this,—the Bible is God's word, in the same sense as if He had made use of no human agent, but had himself spoken it, as we know he did the Decalogue. Modern science, with all its wonderful advances, has discovered not one single inaccurate allusion to physical truth, in all the countless illustrations employed in the Bible. It cannot be less than verbally inspired. Every word, every syllable, every letter, is just what it would be, had God spoken from heaven without any human intervention. Every scientific statement is infallibly accurate, all its history and narrations of every kind are without any inaccuracy. The words and phrases have a grammatical and philological accuracy, such as is possessed by no human composition." Would not statements such as these, emanating from the pen of one entrusted with the religious training of youth, be sufficient to lead men astray from any belief except that founded upon *ex-parte* evidence such as this? It must be borne in mind, that the deductions we shall arrive at do not spring from premises of our own construction, but from statements laid down by the leaders of the religious faith of the people. With these that have been quoted before our eyes, would it be unreasonable or unfair to infer that the mass of mankind have no rational belief, that their religion is the fruit of unenlightened credulity, and, that with all the abhorrence manifested by them towards the principles of the Roman Catholic faith and their oft-repeated boast of spiritual freedom, the common Papist and the common Protestant meet here on equal terms? Proof may be demanded in support of this assertion, and that proof can easily be obtained. The Papist builds his faith on the supposed infallibility of his church. He reads in his catechism, and is told by his priest that the church cannot err in what she teaches, and that she is composed only of those who believe as the Pope of Rome and those who hold communion with him do. He dares not doubt this, for in his table of sins, which he is compelled to confess, he is informed that it is a grievous crime to doubt in matters of faith. Reason is now dethroned; authority usurps its place, and implicit and unbounded faith in everything taught to him is the necessary consequence. On the other hand, the Protestant rests his faith on the Scriptures, which he is informed is the infallible word of God, on which he is to found all his "hopes for eternity," and from which he will receive "all his nearest and dearest consolations." This belief is taught to him before he has read it, or even can read it; and when he does sit down to its perusal, it is with the prepossession in his mind that he really is reading the infallible word of God. His belief, then, is as implicit, and founded on as little reason, as that of the Papist. We may, therefore, lay it down as an axiom, that the majority of men's motives of credibility are not rational, but the positive assertions of an assumed and by them undisputed authority, which they have either never discussed, or else durst not question.

(*To be continued.*)

THE PRIESTHOOD—WHERE IS IT, OR WHO HAS IT?

BY ELDER WILLIAM W. RITER.

(*Concluded from page* 3.)

Of those Protestant sects besides the Church of England, but very little is necessary to be said concerning their claims to a Priesthood; for, what has been said of the Church of England may be applied to them. There is a

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sect styling themselves "Apostolic Catholic Church," (commonly known as Irvingites) who claim to be Apostolical, saying that the Church of Christ has existed since the days of the Apostles, and that their mission is to reunite the scattered members of the one body of Christ. But to say that the Church of Christ has existed on the earth since the days of the Apostles, is absurd in the extreme, for, in this view of the matter, it must have been perpetuated through the Church of Rome, and, consequently, the Irvingites must base their claims to a Priesthood on the succession of Rome; and if, as I have sought to prove, the Church of Rome has not had a Priesthood, then this argument must fall to the ground in regard to the Irvingites, for they can claim none on those grounds. Again, if they do not claim it by a prescriptive right, but say that it has been restored to them, I must say that the proof thereof is wanting, for Mr. Edward Irving (the founder of the sect) did not claim that he was called of God unto this honor, which would have been necessary to make his calling or claims to a Priesthood legal in the eyes of God. Mr. Irving, and others of his sect, were ordained to offices such as Apostles, Evangelists, &c., but we are not informed from whence those individuals who ordained them received the authority to perform this act, as I have not found that they claimed to have received the ordination of an angel from heaven; and if not from heaven, it must have been from earth, therefore it must have been wholly the work of men, and, consequently, it cannot be said that its officers were sent of God.

I now come to the reasonableness of the claims of the Church of Jesus Christ of Latter-day Saints to a Priesthood. If, as I have sought to prove, the Church of Rome has been for many centuries unacknowledged by God, and also its Protestant daughter, the Church of England; then, if there is a legal Priesthood upon the earth, it must be with the Latter-day Saints. And they do not claim it by any prescriptive right, as coming through the muddy and filthy channel of Rome's Apostolical succession, but by an immediate restoration of it from heaven by the power of God. It was conferred on Joseph Smith by the very same persons who held it when the Savior was on the earth, thus again opening up the communication between heaven and earth after many long centuries of darkness and error. This is also in accordance with the text,—"No man taketh this honor unto himself, but he that is called of God as was Aaron." If Joseph Smith had claimed to have received the Priesthood on the same grounds that the Church of England or the Irvingites do, then, according to the text, he would of a surety have been an impostor; but, his Priesthood came from a purer and holier source, even from the hands of the omnipotent and eternal God. Many in the world, I know, would say that this claim to a Priesthood is not reasonable, because, as they say, God does not speak any more to the children of men; still, he did speak unto them in ages past, calling them by his power to do certain works, and gave them a Priesthood in order that their acts might be acknowledged by him and binding in heaven. The Christian world does not see anything in this which is unreasonable; and if such a thing was not unreasonable in the days of Moses or Jesus, why is it unreasonable now? If, as the Christian world believe, God is unchangeable—the same yesterday, to-day and forever—how is it then unreasonable for him in this our day to call and ordain a man or men to do a work the same as he has done in ages past? I know it is hard for men to conceive that the religion of their fathers is wrong, and that the priest who christened them is devoid of the Priesthood of God; yet, notwithstanding this, it may be so. No doubt the Jews thought it hard in the days of the Apostles, to be told that the religion they had been taught to believe to be true, was inefficacious to save them, on account of their having transgressed the laws, changed the ordinances, and broken the Everlasting Covenant, the same as present Christendom has done, till their religion had become scarcely a shadow of the one delivered to them by their great lawgiver Moses. Had the Jews

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not wandered so far from the paths of their fathers, they would have known their Redeemer when he came to them, for the Scriptures testified plainly of him; and had the Christian world not wandered so far from the paths of the Savior and his Apostles, they would have known that the Priesthood which God conferred on Joseph Smith is genuine, for the doctrines which were revealed by God through him, testify of the genuineness of his calling by their strict accordance and compatibility with the Holy Scriptures. There are also other proofs that the Priesthood possessed by the Latter-day Saints is acknowledged of God; *par example*—the fruits of it. The Savior said, "by their fruits ye shall know them."

The Priesthood of God possessed by the Latter-day Saints dares to say unto all men, that inasmuch as they will repent and be baptized for the remission of their sins, they shall receive the Holy Ghost, the same as it was given in the days of the Apostles; and that this blessing does follow is testified to by the thousands who have yielded obedience to this call.

Now, if those administering these ordinances and making these promises did not possess the true Priesthood, would God verify the promise by conferring his Holy Spirit? Verily, no! And then all men would know that it (the Priesthood) was spurious, and that those men pretending to possess it were impostors.

This is a test which durst not be applied to any other church in Christendom, with any hope of having them endure it; for, if it were applied, the result would be like testing brass with *aqua fortis*, hoping to find it pure gold. It is the consciousness of possessing this Priesthood which enables the Elders of Israel to boldly testify that the mission of Joseph Smith was divine, in spite of the sneers and frowns of a cold and unbelieving world; and though they may be ignorant as regards the musty theology or scholasticism of the age, yet they can feel, by the Spirit of God burning in their bosoms, that they have a right to speak with authority, and not as do the priests and scribes. Yes, the Priesthood is restored, and with it the Gospel of Jesus. It is now shedding its effulgent rays over all those who have yielded an obedience to its mandates—which are, faith, repentance, baptism, and the laying on of hands for the reception of the Holy Spirit. It is by thus doing the will of the Father, which enables the Latter-day Saint, whether he has heard and received the Gospel in Britain, America, Scandinavia, Switzerland, India, Australia, or on the Isles of the Pacific Sea, to testify in all soberness that the doctrine is of God, and that the Priesthood, by the administration of which he has received the blessings of the Spirit of God, is from God. It is the power and authority of this Priesthood which enables the servants of God to gather out people of multifarious nations, tongues, nationalities, traditions, prejudices and religions, and have them leave the homes and sepulchres of their ancestors, and wend their way across the wide waters and broad prairies of Western America, to the land of Utah, there to be combined in one body of religion, sentiment, hope and faith, in unity, peace and friendship.

UTAH—WHAT THEY SAY OF HER IN THE EAST.

(*From the Deseret News.*)

Utah, its inhabitants and institutions, in the absence of more exciting subjects, continue to furnish matter for some of our eastern exchanges to dilate upon. We have no objections to our people and institutions being made the subjects of remarks, oral or written; what we do object to is the unjust and false accusations made against them, the imputations recklessly thrown out, and the flimsy sophistry which runs through the so-called arguments used in opposition to them.

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Polygamy continues to be spoken of as a "twin relic of barbarism" with slavery; and the Republican party are called upon to wipe it out, "peaceably if possible, forcibly if necessary,"—we quote from a New York paper. To call polygamy a "twin relic of barbarism" is an erroneous assumption. Every argument based upon such an assumption must be wrong and inconclusive, for the premises are false. Its only connection with "barbarism" is its antiquity. As well might monogamy be termed a "twin relic" on the same grounds; and as well might the decalogue be swept away in theory, as it too often is in practice, as another "relic of barbarism" that lay in the shades of antiquity. We protest against the term; it is incorrect, false and abusive; and the arguments based upon it are only calculated to influence unthinking minds. Polygamy is also spoken of as being "in plain opposition to divine and human law." What divine law is it in opposition to, or what human law, based upon that which the modern jurisprudence of Christendom claims as the basis of all its legal enactments, the ancient revelations of God to His children?

No statute can justly legalize a crime; nor can any law make that a crime which the Almighty has stamped with His approval and sustained as a virtue. Polygamy, however much abused it might be by unbridled passion, the degradation of ignorance, or the unrestrained acts of savage life, traces its origin directly to the Creator of man; and the greatest and most venerated names of antiquity,—names before which Christendom bends with mysterious awe, real or assumed, as the favored of God and the great benefactors of man, including the Savior of the world himself, were either actual polygamists in person, or of direct polygamic lineage. They gave a civilization to the world which has lived through thousands of years, and which the brightest minds of this and preceding generations own themselves humble copyists of,—and they practised or sustained polygamy, openly, honorably, legally, under the direct sanction of Heaven, and often by its immediate command. These are biblical truths, beyond successful contradiction.

We notice, among other things, that false accusations which we have before disproved, are repeated. Why is this so? Why is the same language used, when we have published the facts, *officially obtained*, which prove the statements made to be false. In ordinary life, when a man utters an untruth, the charitable supposition may be entertained, if he bears a respectable character, that he has been misinformed; but if it be repeated, after the truth has been made plain to him, he is, or should be, frowned from decent society as a moral plague-spot to be avoided. Are editors and newspaper writers in their public capacity to be exempt from the amenities of private citizenship, and do or say, unquestioned, that which would otherwise drive them from respectable society? Utah is again charged with not having paid any internal revenue tax; and further, that the government agents are not able to collect it, "nor in any way make them (the 'Mormons') comply with the special laws that have been necessitated by the rebellion." That statement is simply and unqualifiedly a falsehood, without even the shadow of a foundation. The writer of it has either wilfully and grossly lied, or is ignorantly and negligently culpable, in not possessing himself of the requisite information; for our article containing the refutation of the same statement before made, was mailed to the office of the paper that again contains it. The internal revenue, and every other tax imposed by government on Utah, have been and are cheerfully paid throughout the territory. This we state on the strongest assurances of its correctness by "the government agents" here, and from personal observation.

Are they bitterly prejudiced priests, anxious to have the "Mormons" exterminated, shoddy-contractors looking for another fat thing or two of Uncle Sam through a military crusade against us, or aspiring officers desirous of gaining laurels among the valleys of the Rocky Mountains, who are at the bottom of these newspaper attacks? The editors who permit their columns to be so abused, whether for favor or compensation, can best answer the question.

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EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 8.)

Mr. Catherwood went to the ruins to continue his drawings, and I to the village, taking Augustin with me to fire the Balize guns, and buy up eatables for a little more than they were worth. My first visit was to Don Jose Maria. After clearing up our character, I broached the subject of a purchase of the ruins; told him that, on account of my public business, I could not remain as long as I desired, but wished to return with spades, pickaxes, ladders, crowbars, and men, build a hut to live in, and make a thorough exploration; that I could not incur the expense at the risk of being refused permission to do so; and, in short, in plain English, asked him, "What will you take for the ruins?" I think he was not more surprised than if I had asked to buy his poor old wife, our rheumatic patient, to practise medicine upon. He seemed to doubt which of us was out of his senses. The property was so utterly worthless, that my wanting to buy it seemed very suspicious. On examining the paper, I found that he did not own the fee, but held under a lease from Don Bernardo de Aguila, of which three years were unexpired. The tract consisted of about six thousand acres, for which he paid sixteen pounds a-year; he was at a loss what to do, but told me that he would reflect upon it, consult his wife, and give me an answer at the hut the next day. I then visited the alcalde, but he was too tipsy to be susceptible of any impression; prescribed for several patients; and instead of going to Don Gregorio's, sent him a polite request by Don Jose Maria to mind his own business, and let us alone; returned, and passed the rest of the day among the ruins. It rained during the night, but again cleared off in the morning, and we were on the ground early. My business was to go around with workmen to clear away trees and bushes, dig and excavate, and prepare monuments for Mr. Catherwood to copy. While so engaged, I was called off by a visit from Don Jose Maria, who was still undecided what to do; and not wishing to appear too anxious, told him to take more time, and come again the next morning.

The next morning he came, and his condition was truly pitiable. He was anxious to convert unproductive property into money, but afraid, and said that I was a stranger, and it might bring him into difficulty with the government. I again went in proof of character, and engaged to save him harmless with the government, or release him. Don Miguel read my letters of recommendation, and re-read the letter of General Cascara. He was convinced, but these papers did not give him a right to sell me his land; the shade of suspicion still lingered: for a finale, I opened my trunk, and put on a diplomatic coat, with a profusion of large eagle buttons. I had on a Panama hat, soaked with rain and spotted with mud, a check shirt, white pantaloons, yellow up to the knees with mud, and was about as outre as the negro king who received a company of British officers on the coast of Africa in a cocked hat and military coat, without any inexpressibles; but Don Jose Maria could not withstand the buttons on my coat; the cloth was the finest he had ever seen; and Don Miguel, and his wife, and Bartolo realized fully that they had in their hut an illustrious incognito. The only question was, who should find paper on which to draw the contract. I did not stand upon trifles, and gave Don Miguel some paper, who took our mutual instructions, and appointed the next day for the execution of the deed.

The reader is, perhaps, curious to know how old cities sell in Central America. Like other articles of trade, they are regulated by the quantity in market, and the demand; but, not being staple articles, like cotton and

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indigo, they were held at fancy prices, and at that time were dull of sale. I was to pay fifty dollars for Copan. There was never any difficulty about price. I offered that sum, for which Don Jose Maria thought me only a fool; if I had offered more, he would probably have considered me something worse.

We had regular communications with the hacienda by means of Francisco, who brought thence every morning a large guacal of milk, carrying it a distance of three miles, and fording the river twice. The ladies of the hacienda had sent us word that they intended paying us a visit, and this morning Don Gregorio's wife appeared, leading a procession of all the women of the house, servants and children, with two of her sons. We received them among the ruins, seated them as well as we could, and, as the first act of civility, gave them cigars all round. It can hardly be believed, but not one of them, not even Don Gregorio's sons, had ever seen the "idols" before, and now they were much more curious to see Mr. C.'s drawings. In fact, I believe it was the fame of those drawings that procured us the honor of their visit. In his heart, Mr. C. was not much happier to see them than the old Don was to see us, as his work was stopped, and every day was precious. As I considered myself in a manner the proprietor of the city, I was bound to do the honors; and, having cleared paths, led them around, showing off all the lions as the cicerone does in the Vatican or the Pitti Palace; but I could not keep them away, and, to the distress of Mr. C., brought them all back upon him.

Obliged to give up work, we invited them down to the hut to see our accommodations. Some of them were our patients, and reminded us that we had not sent the medicines we promised. The fact is, we avoided giving medicines when we could, among other reasons, from an apprehension that if any one happened to die on our hands we should be held responsible; but our reputation was established; honors were buckled on our backs, and we were obliged to wear them. These ladies, in spite of Don Gregorio's crustiness, had always treated us kindly, and we would fain have shown our sense of it in some other mode than by giving them physic; but, to gratify them in their own way, we distributed among them powders and pills, with written directions for use; and when they went away, escorted them some distance, and had the satisfaction of hearing that they avenged us on Don Gregorio by praises of our gallantry and attentions.

That night there was no rain, and the next day, as the ground was somewhat dry, we commenced a regular survey of the ruins. It was my first essay in engineering. Our surveying apparatus was not very extensive. We had a good surveying compass, and the rest consisted of a reel of tape which Mr. C. had used in a survey of the ruins of Thebes and Jerusalem. My part of the business was very scientific. I had to direct the Indians in cutting straight lines through the woods, make Bruno and Francisco stick their hats on poles to mark the stations, and measure up to them. The second day we were thoroughly in the spirit of it.

That day Don Jose Maria refused to execute the contract. Don Gregorio was the cause. He had ceased to interfere with us, but at the idea of our actually taking root in the neighborhood, he could not contain himself, and persuaded Don Jose Maria that he would get into difficulty by having anything to do with us; he even told him that General Cascara's passport was worthless, and that General Cascara himself had gone over to Morazan. He carried his point for the moment, but in the end we beat him; and a fortnight afterwards Mr. Catherwood paid the purchase money and completed the contract.

After three days of very hard but very interesting labor, we finished the survey, the particulars of which I intend to inflict upon the reader; but before doing so I will mention the little that was previously known of these ruins.

Huarros, the historian of Guatimala, says:—"Francisco de Fuentes, who wrote the Chronicles of the Kingdom of Guatimala, assures us that in his time, that is, in the year 1700, the great circus of Copan still remained entire. This was a circular space surrounded by stone pyramids about six

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yards high, and very well constructed. At the bases of these pyramids were figures, both male and female, of very excellent sculpture, which then retained the colors they had been painted with; and what was not less remarkable, the whole of them were habited *in the Castilian costume*. In the middle of this area, elevated above a flight of steps, was the place of sacrifice. The same author affirms that at a short distance from the circus there was a portal constructed of stone; on the columns of which were the figures of men, likewise represented in Spanish habits, with hose, and ruff around the neck, sword, cap, and short cloak. On entering the gateway there are two fine stone pyramids, moderately large and lofty, from which is suspended a hammock that contains two human figures, one of each sex, clothed in the Indian style. Astonishment is forcibly excited on viewing this structure, because, large as it is, there is no appearance of the component parts being joined together; and though entirely of one stone, and of an enormous weight, it may be put in motion by the slightest impulse of the hand."

From this time, that is, from the year 1700, there is no account of these ruins until the visit of Colonel Galindo in 1836, before referred to, who examined them under a commission from the Central American government, and whose communications on the subject were published in the Proceedings of the Royal Geographical Society of Paris, and in the Literary Gazette of London.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 13, 1866.

WHILE wishing the Saints a Happy New Year, it was our intention to have presented them with a few reports in relation to our present numbers in Europe, and also an approximation of the number of ships and Saints that have sailed from these shores since the Gospel was introduced by President Kimball and others in the year 1837, but we have not been able to accomplish this labor previous to the Birmingham Council. We trust, however, to publish these reports in the course of a few weeks.

The past year has been fraught with changes among the nations in political and religious matters, but no nation, people or tongue have experienced the progress which is so plainly visible in the midst of the Saints; and for this reason, that the latter people have acted with and by the authority of heaven, which no other people on the earth possess. Those who are faithful proclaim the Saints to have been steadily progressing in the things

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of heaven, having no fears of President Johnson's policy of "overslaughing" the inhabitants of Utah with a more numerous Gentile population, but entering fearlessly on the new-born year, which is the thirty-sixth since the establishment of the kingdom of God on the earth. Still, there are a few weak in the faith, who, despite the miracles which have already been wrought in Zion, think the kingdom in greater danger at present than at any previous period in its history, and tremble for the safety of the people in Zion, considering the great influx of Gentile immigrants into the Territory of Utah as indicative of the almost entire annihilation of the Latter-day Saint element. We have, however, never felt more assured of the triumph of the kingdom of God than at the present time, and we would say unto the Saints, Withdraw your eyes from those things which do not concern you, centering them upon the path which lies before you, and particularly upon those things that are likely to become a stumbling-block, if approached unawares. How many of the Saints have begun the new year resolving within their hearts they would live nearer to God than heretofore? How many of them are living in condemnation, being unable to approach their God with that degree of assurance which will call down blessings upon their heads? These questions we leave the Saints to answer, trusting that they will not attempt to deceive that Being who created the heavens and the earth, and all that are therein. The great weight upon our mind in relation to the emigration of the Saints, induces us to touch upon the principle of Gathering. It is by reiterating the commands of God in the ears of those to whom knowledge has been given, that we hope to succeed in awakening them to a proper sense of their duty. The commandment of the Almighty has already gone forth to the world unto all people to gather out to a place of safety; and if we acknowledge revelation to be essential to the salvation of man, we cannot ignore this principle revealed through that medium. "Who am I, that made man, saith the Lord, that will hold him guiltless who obeys not my commandments? Who am I, saith the Lord, that have promised and not fulfilled? I command and man obeys not, I revoke and they receive not the blessing; then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But, woe unto such, for their reward lurketh beneath, and not from above." Can we behold aught in this quotation which condemns us? We think there are many who are disobeying what they know to be the word of God. When we see those who closely scrutinize our principles, carefully peruse our works, and then reject the ordinance of baptism, &c., we wonder how they can have the hardihood to cast aside truths so plainly manifested. Still, their case cannot for one moment be compared to that of those who have received the principle of baptism and then reject the all-important principle of gathering. The Gospel will exalt or condemn us in the courts of heaven, and we cannot hope to cling to the world and still receive the blessings only attainable in Zion. That there are many in these lands who are able, and have been so for years, to emigrate we are well aware, and yet, they continue standing in the gap, entirely oblivious to the fact that they are retarding strangers from entering the fold of Christ. Our advice to such is to gather out while the way is yet open, lest haply it be closed and they die in these lands, not having received the blessings revealed for the faithful in the House of the Lord.

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ABSTRACT OF CORRESPONDENCE.

SOUTHAMPTON CONFERENCE.—Elder A. N. Hill writing from Southampton on the 21st of December, 1865, says :—"I arrived in Liverpool from Utah on the 11th of August last, in company with twelve others of the brethren, and was appointed to labor in the Birmingham District under the Presidency of Elder David P. Kimball. I enjoyed myself much in my travels with him and my visits to the Saints, amongst whom I found many warm-hearted, faithful people. I remained there until the Conference held in London, when I was appointed to preside over this Conference. I arrived here on the 6th of October last, and have endeavored since to the best of my ability, although in much weakness, to do all the good I could. I can truly say the Lord has been with me, and according to the sayings of the servants of the Lord, I have never wanted for friends. The Saints in this Conference are very much scattered. There are five Branches, but as they occupy a considerable extent of country, it takes a long time to visit them all. A great many of the Saints here are looking forward hopefully to their deliverance from these lands. I have striven to show the Saints the necessity of their saving all the means they possibly can for this purpose. The majority are, however, very poor, having but little employment in the winter season, and small wages in the summer, families of six and eight people having to live on as many shillings per week. Our meetings are generally well attended, and sometimes strangers visit us. We have baptized four people in Southampton Branch since my arrival, and have a prospect of still adding more to our numbers. There is a great amount of business done in this town ; a great deal of wickedness is also prevalent both in high and low places. There are a great many evil influences to contend with here, that are calculated to lead away the unthinking and the unwary, requiring a great deal of wisdom and caution to be exercised by the servants of God. For my own part, I have never known a time when it was more necessary to live near the Lord and have his Spirit, than the present.

NEWS FROM HOME.

We have received files of the *Deseret News* and *Daily Telegraph* to the 30th of November last inclusive. Prom the *Deseret News* we extract the following with reference to the Colorado Navigation :—"The importance of the route to the Pacific coast by the Colorado river has been widely agitated here. Its practicability has had many believers, and its opening been desired by the people of this Territory. For this purpose the settlement of Callville was formed, as a kind of half-way house between this city and San Francisco, and much interest has been manifested in the enterprise by our most influential citizens.

Undertakings of this kind are only prosecuted to a successful issue by persistent energy ; and, indicative of that energy, we see that the matter is about

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to be practically tested by the Pacific and Colorado Steamship Company, who advertize in the present number of the *News* the establishment of a regular despatch line of vessels from San Francisco to the mouth of the Colorado, there to connect with a couple of steamers, the "Esmeralda" and "Nina Tilden," which they purpose running from that point to Callville.

The Company, through their secretary, R. C. Eldredge, state that they have made the river navigable as far as Callville, and have prepared these steamers at a large outlay, and that they will guarantee to deliver freight at Callville with certainty and despatch. A sufficiently satisfactory guarantee, with the rate of freighting placed at a reasonably low figure, would unquestionably lead our business men to use the new route for bringing goods to this Territory, even with the strong inducements that are being held out from the east to continue and increase their trade from thence by the overland route across the Plains. The danger and uncertainty on the Plains, the difficulties that are continually arising through Indian disturbances, and the fact that teaming can be done from Callville part of the way north all through the winter, give the opening up of the Colorado an importance which under other circumstances it would not have. The growing trade with Utah is desired by influential merchants both east and west, and it is to our interest to avail ourselves of every facility that may be offered for supplying our demands in the cheapest and most expeditious way. We have heard it stated that some San Francisco merchants were about to forward goods for Utah by the Colorado, and send the invoices to this city, for sale on the arrival of the freight at Callville. This would restore the waning confidence of some here who were most sanguine concerning the opening of that river; and we have men of capital and enterprise, who are sufficiently anxious to bring the centre of Utah into more direct and speedy communication with the great marts of trade, to meet part way any effort that may be made to accomplish this object.

CORRESPONDENCE.

—o—

AMERICA.
Great Salt Lake City, }
Nov. 17, 1865. }

President Brigham Young, jun.

Dear Son,—Since writing to you I have received your favors of Sep. 19 and Oct. 2, and have been pleased to hear of your welfare and the prosperity of the Work under your care. It is grievous to hear of the misconduct and transgressions of Elders, and their deviations from the path of honor; but while men will give heed to the adversary, and not control their dispositions and appetites, such results will be witnessed. It is, nevertheless, strange that men who receive the Holy Priesthood, and are called to be teachers of men, should act so utterly at variance with all their knowledge and professions, as your letter informs us has been the case.

We have been much exercised this Fall by the detention of the emigrating Saints on the road, and earnest and thorough exertions have been made to bring them in. We sent out mule and horse teams, many of which went as far down as Red Buttes—about 380 miles east—to meet the last company. No pains or expense have been spared to bring in the people before the snows and rigorous weather of the winter should come upon them. We have been relieved and gladdened by the arrival on Wednesday, the 15th inst.,

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of the last of the women and children from the last (Capt. W. S. S. Willis') company; and should the weather keep favorable, the train itself, with which there is none but men now, will probably reach here in a few more days. We were threatened with an early commencement of the winter; but the storms passed off and we have had a most remarkable Fall; the weather has been magnificent, and the last company of teams, composed of mine, Joseph A.'s, and some few other brethrens' which went out to meet the last company, went from here to the Rocky Ridge on the Sweet Water, in the charge of Capt. Orson Arnold, and returned without experiencing any but the most pleasant and delightful weather. The Lord has heard and answered the prayers of the Saints in behalf of the emigration, and has averted the storms that are usual in the mountains at this season.

You have doubtless seen, in the papers which are forwarded to you, a description of the three days' muster of the Militia of this county on the 1st, 2nd, and 3rd instant. The men were favored with very fine weather while they were out, and the display was most excellent. There were many strangers present at the review, and the universal expression on all hands was that they had never seen a Militia muster in which the men marched and performed their evolutions so well, or appeared to so good an advantage. During the entire muster every one was cheerful, and not an angry work or unpleasant expression was heard from any quarter. How striking the contrast between a muster of Latter-day Saints in the capacity of a Militia in this Territory, with the musters usually held elsewhere! For a muster to be held without any person being intoxicated, or the name of the Lord being blasphemed, or without a fight, as our recent muster was, would be something unexampled and unheard of elsewhere. Considerable interest has been felt of late, both on the part of the officers and men, throughout the Territory in military matters, and a very commendable diligence has been shown in attending drill and in purchasing arms and uniforms. At the late muster Brother Robert T. Burton was elected Major-General of this Division, to fill the vacancy occasioned by the resignation of Geo. D. Grant. Gen. D. H. Wells was on the ground every day, and was in command of the troops.

Quiet prevails in and around the City. The military have been making efforts to obtain suitable premises in which to obtain quarter two companies of troops, but up to the present have not secured any.

A Hall has been built on the back part of S. J. Lees' lot, as a place of worship for the Chaplain of Camp and his fellow-worshippers. They call it "Independence Hall," and they think by such devices as these to overthrow the kingdom of God! They are a miserably low and contemptible crew who are associated together in this scheme. They are really beneath our notice; and with all their fretting and fuming, we have never deemed them worthy of any attention, but have permitted them to indulge in their bluster to their hearts' content, so long as they have confined themselves to talk. It is with us as it was with a man who had a dreadful termagant for a wife; she would become so violent at times that her abuse would attract the notice of their neighbours; and on one occasion, one of them expressed his wonder to the husband at his patient endurance of her conduct. He replied that, as it seemed to amuse her and it did not hurt him, he did not mind it, but he was willing she should enjoy herself.

The new Tabernacle is being pushed ahead as fast as practicable, and the main rafters are looming up and making a fine appearance. The present fine weather admits of work being done upon the building, and advantage is being taken of it to push it ahead.

You have every reason to be encouraged and to persevere in the discharge of the duties of your calling. Be not cast down by the wrong-doing of those who may be called your brethren or Saints; but strengthen yourself in the Lord your God, and He will bear you off triumphantly at all times and under all circumstances. Be faithful in discharging the duties of your calling, and keep your heart so clean and pure that the Lord can write His mind and will upon it, that you may never be in

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ignorance or be destitute of His word to impart when needed.

We were much grieved to hear by telegraph that Elder George Sims, who was returning home from a mission to Great Britain, was drowned in the North Platte, at Red Buttes, on the — of October, while crossing the river on horseback after some cattle. His guileless simplicity and strict integrity had endeared him to all who knew him, and the regret at his untimely death was universal.

With love to yourself and wife, in which all join, and praying the Lord to give you every necessary qualification to enable you to magnify your calling, and to preserve you in health and purity to return home, I remain, your Father,

BRIGHAM YOUNG.

ENGLAND.

LIVERPOOL CONFERENCE.

Liverpool, December 30th, 1865.

President Brigham Young, jun.,

Dear Brother,—Having just finished making up my accounts for the year 1865, I feel like penning you a few lines relative to the condition of the Work in this part. We have but ten Branches in the Conference at present, one entire Branch having been transferred to the Flintshire Conference since my last communication to you. The people, with but few exceptions, are feeling first rate and doing all in their power for the advancement of the truth upon the earth. We number in all 324. Doubtless these are the lowest figures used for many years past to represent the Liverpool Conference. Until quite recently, we have had upon our books between four and five hundred names, but there were nearly one hundred out of that number that even the Branch Presidents knew nothing about, and had no means of ascertaining their whereabouts or condition; not having seen them for years, and for this reason they have been omitted in our last report. We have baptized 39, emigrated 24, and cut off 10 during the year. In the summer months, outdoor preaching was attended to and many testimonies borne by the Elders; but it seems very difficult to awaken a feeling of interest with regard to our principles in the minds of the people; but we know the result of our labors is with the Lord. During the latter part of the year we have held monthly Priesthood meetings in Liverpool, at which we selected brethren to go out to the surrounding Branches to preach on the Sabbath day; the effect has been very good. The brethren who have been chosen to fill appointments have felt blessed in going out, the Saints have derived benefit from their visits and teachings, and the Branches are in a healthy condition. The items of counsel and instruction given by yourself and the Elders at these meetings are appreciated, judging from the willingness manifested by the Priesthood to put them into practical operation. Several will emigrate from here in the spring; but there are some few who seem to think they can do better by staying in these Gentile lands a little longer. They have not yet seen quite enough of the corruption that exists in their midst. Still, I am happy to say these are but few, and the greater part of the people want to get away, where they can live under a purer influence.

Our condition, financially, has never been as satisfactory since my appointment to the Conference as at the present time. We can begin the new year free and untramelled by debts. All the money received on Tithing, Book and Emigration accounts has been forwarded to the office, and everything properly balanced up. The principle of Tithing has been laid before the Saints in plainness; at the same time, it has been left entirely optional with all, whether they thought proper to avail themselves of complying with it and gaining the blessings or not. Some are proving the Lord in this, and can testify that he blesses them abundantly for their obedience. Every man who enjoys the Spirit of the Work desires to strengthen the hands of the Presidency both in these lands and in Zion.

There have for a long time past been little debts on the Branches for books, but through the co-operation of the several Agents and Presiding Elders we have been enabled to clear them off, and feel determined, by the help of the Almighty, that no debts shall accumulate to burden either the Branches or the Conference. The Branch Presidents are good men and strive to carry

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out the counsel given them, and I have had much pleasure in laboring with them.

Elder Abram Hatch and myself visited the Saints on "Mona's Isle" in the beginning of December, and found them doing about as well as their circumstances would admit of. They labor under many disadvantages, not having a suitable meeting room, and not receiving very frequent visits from the Elders. We enjoyed our visit there, and trust it was beneficial to the people with whom we met.

With regard to myself, I feel just as well as ever I did in the Gospel, enjoying my labors in the ministry and desiring to carry out the counsel of the Lord's servants; being fully sensible that this is the only way to secure happiness for myself and be useful in His kingdom. Ever praying the Lord to bless you with every requisite blessing, and also all your associates in the ministry, I remain, your Brother in the Gospel,

SEPTIMUS W. SEARS.

SUMMARY OF NEWS.

—o—

ROME.—It is officially announced that nearly all the brigands in the Roman territory surrendered to the Papal authorities since the promulgation of the edict concerning brigandage. Various books of religion and philosophy have been placed in the index of condemned books. Amongst these are "Terre et Ciel," by Jean Reynaud, and an "History of the Schism between the Eastern and Western Churches," by Dr. Adolph Pichler, published in Germany,

ENGLAND.—The Fenian trials at Dublin were resumed on the 5th inst. The chiefs of the movement were all tried (excepting Stephens) at the last sitting of the special commission in the capital, so that only prisoners who are perhaps more to be pitied than blamed remain to be disposed of. The theory that the cattle plague is a form of smallpox has, we are informed, been accepted by several medical practitioners in Cheshire, who have successfully dealt with cases by treating them in accordance with this view. The catalogue of disasters caused by the series of storms which have swept across the North Atlantic during the last two or three weeks is daily growing longer. Vessels bound to America, which had fought their way half across the Atlantic, have been beaten back to British ports with loss of masts, sails, bulwarks, &c. Several emigrant ships have been unfortunate; and one of them, the Albion, bound to New York, has been lost off Orkney, eleven of the passengers and crew being drowned. The steamship California, which sailed for Jamaica with troops about a fortnight ago, has put back.

AMERICA.—The Government arrested Captain Semmes on the ground of having, during the fight with the Kearsage, raised a white flag and escaped under cover of cessation of hostilities. Captain Semmes claims that he was included in Sherman and Johnston's capitulation. The Chilian Minister at Washington has instructions to treat as pirates all persons aboard privateers not natives. The governor of South Carolina, on assuming office, telegraphed to President Johnson an assurance of his unalterable purpose to aid in upholding the Federal laws. The country population of portions of the States of Virginia and Mississippi are flocking to the large towns, fearing negro outbreaks. No negro riot is yet reported, except at Manchester, Virginia. A coloured mob released two coloured prisoners from gaol at Alexandria, Virginia. A fight occurred between the blacks and the whites. Six negroes and four whites reported killed. Mr. Seward, in reply to a request of the New York merchants for friendly intervention of the United States in the Spanish-Chilian dispute, replied that the friendly offers of the United States had already been made and were still offered. It was reported that good would result therefrom.

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A young lady vocalist, being much alarmed during a rehearsal, declared she trembled so she could not "shake."

After all, there are only two sorts of diseases, says a French doctor—of one of which you die, and the other of which you don't.

"What are you writing such a big hand for, Pat?"—"Why, you see that my grandmother is dafe, and I'm writing a loud letter to her."

Some boys were recently trying to ascertain to which class of trees the Tree of Knowledge belongs, when one little fellow gave it as his opinion that it must be a birch tree.

DIED:

In Richmond, Cache county, Utah Territory, on the 4th of November, 1865, of consumption, Murlet Meeks, aged 43 years and 24 days.

In Great Salt Lake City, on the 7th of November, 1865, Marianna, wife of Thomas Sleight, late from Birkswell, Warwick, England, aged 43 years.

In Ephraim, Sanpete county, (date not stated), Mary Ann Louisa, daughter of Christian and Mary Ann Louisa Christiansen, aged 2 years, 8 months and 25 days.

In Nephi City, Juab county, U. T., on the 10th of November, 1865, of inflammation of the lungs, Silas Henry, infant son of Henry and Ellen Goldsborough, aged 9 months and 10 days.

In Payson, U. T., on the 17th of November, 1865, Minnie Agnes, daughter of John G. and Mary Ann Hardy, aged 3 years and 4 months.

In Kent on the 19th of December, 1865, of consumption, Charles E. E. Savage.

Killed in the late colliery explosion at Merthyr Tydfil, South Wales, on the 20th of December, 1865, John Luke, aged 34; David Luke, son of John Luke, aged 12; Joseph Rees, aged 29, and William Morris, aged 42.—DESERET NEWS, please copy.

POETRY.

WE SIGH FOR HEAVEN.

(*From the Deseret News.*)

Leaps there a heart with joy and gladness,
That never knew a sorrow;
On whose bright path ne'er frown'd a storm,
To mar that bliss that o'er did form
A likeness of the morrow—
That ne'er inhaled a breath in sadness?

Lives there a man in fair creation,
With wealth his ruling passion,
Who Crœsus-like hath gained his end,
While servile slaves by thousands bend,
And ape this god of fashion,
Who feels contented in his station?

Breathes there a soul by woe distracted
In error's mazes roving,
Whose way is dark, and dread, and drear—
Or lives there yet a constant fear
In its still onward moving,
That's not by hope oft counteracted?

No! by hope and fear we're led and driven,
We seek for lasting pleasures;
Like children, first we're pleased with noise,
Till weary of our rattle toys,
We grasp for richer treasures,
And each soul, immortal, sighs for Heaven!

B. SNOW.

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LIVERPOOL:

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

" For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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RELIGIOUS CHARACTERISTICS OF THE AGE.

BY ELDER JOHN V. HOOD.

(*Continued from page* 19.)

But, it may again be asked by the objector, by what means are we to decide the truth of Scripture, and how reconcile the discoveries of science with its statements, seeing that they appear to be diametrically opposed to each other? We say, appear, because in reality they cannot contradict each other. If we acknowledge the existence of a Supreme Power, guiding and controlling the material universe; if we believe that the changes of the seasons, the motions of the planets, and the tides of the ocean are the visible results of some well established law, and not merely fortuitous combinations of circumstances; and if, building our research upon some well-recognized data, we arrive at certain conclusions, conclusions which we afterwards find justified by ocular demonstration, then, is it right for men to close their eyes to these results, and say, we do not believe this, we will trust to the letter that is before us. This, admitting for a moment that mens' belief in Scripture was based upon moral conviction, would place that conviction or experience upon a higher footing than demonstration, which would be radically wrong. But, as we have shewn that the faith of the majority is the result of certain teachings imparted to them before their mental or moral powers are in full operation, the argument will appear even less specious and more untenable. If the statements laid down in Holy Writ are the words of that Supreme Being, the histories recorded there his dealings with man, and the occurrences related there produced by his power and wisdom, will there be any discrepancy betwixt them and the visible creation which is also acknowledged to be the work of his hands? Assuredly not, if, as even those who hold to the verbal inspiration of that Book unwillingly acknowledge, its texts are viewed "with relation to the subject they really refer to, and the state, mentally and morally, of those to whom they were addressed." The great fault with the expounders of

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Holy Writ seems to be the establishing of their theories upon certain isolated passages, without studying the context, or taking it as a key by which to explain the others. For example; science teaches us that there is no such thing in the universe as annihilation, that the elements are eternal, and that things which to us appear to pass away and be seen no more, only resolve themselves into the separate parts of their own substances, and come forth in some new material shape of life and beauty. Now, in *apparent* contradiction to this, we have the testimony of Scripture that the elements shall dissolve and melt with fervent heat, and the heavens be wrapped up as a scroll, no place being found for them. Here then, says one, the matter rests and admits of no further dispute. The scientific observer claims truth for his assertion, so does the religious votary, each retaining his own ground and fancying himself correct. But, begin to search a little farther, and we find that the moral evidence of the theologian, and the demonstration of the philosopher, tend to the same result. We are further informed in the same Scripture, that there shall be a new heaven and a new earth wherein dwelleth righteousness, that the whole creation groaneth and travailleth in pain to be delivered from the bondage of corruption, and we begin to understand that from the apparent wreck of matter will come forth a new and glorified world, as free from material dross as it was in the morning of creation, when its Maker pronounced it to be "very good." And so with many other things relating to the material creation which we have not space to enlarge upon. The Bible, we are sometimes told, contains all truth; but, if so, we must reject the discoveries of Galileo, Kepler, Copernicus and many others. But, says the objector, the discoveries of these men were not made when the Bible was written. Still, the laws they brought to light, the theories they advanced, governed the heavenly worlds then. It was as much a truth in the days of Moses or David that the earth moved, as it was when Galileo whispered it before the Inquisition, although Moses and David are silent on the subject. Let us understand that the inspiration of the Almighty directs the mind or the memory in the selection of thoughts previously known, and will only give new thoughts when required; and that while the writers of Scripture were guided by God in the work they undertook, free mental action on their part was guaranteed and granted unto them, so that the human and the divine elements harmonized together. We might begin to shew the undesirability of the world, any more than the mind of man, arriving at perfection *per saltum*, or by a single bound, but enough has been said to give us a faint idea of the manner in which we ought to treat that ancient Record so much prized and yet so much abused. If telegraphs and locomotives and spinning jennies were not in operation in the times of the Pharoahs, and their din did not sound amongst the tents of the Israelites, we must recollect that the world had a long course of training and experience to pass through before it could be fitted for these great and mighty developments of the latent forces that pervade the universe. Let us not bow down and reverence the Bible as the only storehouse of truth, to the exclusion of the grand work that is moving on around us; nor sit in the dim shadow of the past, invoking the dead of byegone ages, and forget the living present, and the minds that shall yet make the world what it ought to be. The Bible is the record of an age blurred and blotted like the present with the imperfections of humanity, and yet oft radiant with examples of that moral heroism and spiritual and mental energy, which this degenerate age still admires, although it so seldom practices. Let us reverence it for this, as the history of the dealings of God with his people, as the record of prophecies beaming with the glow that was to rise upon earth when the reign of peace and righteousness was ushered in; but, let us not build "all our hopes for eternity, our nearest and dearest consolations," upon the mere letter it contains. Let us remember, if we keep the laws of heaven and hearken to the living oracles of God, those hopes are sure, though that Book should be blotted out of existence to-morrow;

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neither let us be afraid that the discoveries of science will militate against one truth contained in it that is necessary for our salvation, but rather, by our actions strive to bring together science and religion as handmaids to lead men higher, even "from nature up to nature's God." Then, when the world is regenerated; when science, under the guidance and direction of the eternal Priesthood, pierces with her keen eye the heavens and the earth, disclosing new laws, evolving new evidences of power and divinity, religion too, redeemed from infamy, will unite with her, and rising to the height of her celestial powers, reveal to man the design of his creation, and unfold to him the purposes of the Great Eternal. All then will be plain, we shall become changed by the Spirit of the Lord, seeing eye to eye and face to face, and realize that

"All nature is but art, unknown to thee;
All chance, direction which thou can'st not see;
All discord, harmony not understood;
All partial evil, universal good."

(*To be continued.*)

MEDDLING.

(*From the Deseret News.*)

Fault finding is so easy, so much like sliding down hill, while doing better is so much like drawing up the sled, that it is not very marvellous there are so many who delight in pointing the way, while there are comparatively so few who travel the better path. Evil is also so brazen-faced, meddlesome, lying and persistent, that good, becoming wearied with constant unjust censoriousness, and with stemming a stream so violent and turbid, is at times tempted to stand aside and let the wicked do wickedly, and all manner of corruptions and abominations have free course, so they but keep hands off.

So neutral a position, however, is wisely not permitted in the grand economy designed for governing human actions, for error and evil are to be withstood and overcome until they have no place on this earth, which requires teaching and practice as well as example by truth and goodness, else the plan of the Evil One to "wear out the Saints" that he cannot otherwise seduce and corrupt, will prove too often successful.

Meddling with another's business affairs, assuming, owl-like, all wisdom and calling all others fools, is, doubtless, a very complacent mode for self-constituted censors, through buying whom at your estimate of their worth, and selling them at their own large fortunes could be made; but that makes their meddling none the less disagreeable and disgusting. Still it could be endured with that patient contempt which is all it deserves, so long as it stops short of violence, did it not so often and so unwarrantably infringe upon the rights of conscience.

In our country, and such should be the case everywhere, each person has the fullest liberty, short of transcending other's rights, to pursue happiness and acquire property in the manner which best suits him, and this we are decidedly pleased with. Now the same Constitution guarantees as broad privileges in matters of religious faith and worship, and most certainly, in this the most important portion of every one's conduct, and which is a matter exclusively between man and his Maker, should all persons cheerfully accord the fullest Constitutional rights and privileges, and cease meddling with that which, by every just construction, in nowise concerns them, and turn their efforts to doing and helping others to do all the good they can, which is really what we are placed on this earth to do.

In all waters there are some fish which have to swim against the stream; and in every community persons are to be found who delight in being opposed to every body else.

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OUR PROSPERITY—WHO HAVE WE TO THANK FOR IT?

(*From the Deseret News.*)

The great bulk of the people who have settled and inhabit this Territory, did not come here to hunt gold and silver, nor for the purpose of amassing wealth. This we wish clearly understood and borne in mind. They came here to serve God, because the prejudices and evil passions of wicked men sought to rob them of that inalienable right elsewhere. That God has blessed them with an abundance, and is blessing them with a continued increase. What they did not come here expressly to seek they have obtained; what they came here to obtain they now also enjoy. There are a few, however, who came here with a different motive; they came to worship a god of another kind—a yellow deity, that occasionally appears under another guise, and is worshipped in the form of a "greenback." Earnest devotees they are, not confining their devotions to any fragment of the week, but duly paying them during six days, and planning on the seventh how they may be more devout worshippers in the future.

From these mountain valleys, with unparalleled energy and industry, all the wealth that is in this Territory has been wrested. It was not brought here. The people obtained it neither as a gift nor as a loan. All the money that has been circulated through the Territory has been bought and paid for by the produce of the earth, the fruits of the people's industry, under the blessing of God. All the merchandise that has been brought here and become the property of the people has been paid for, at a high rate, in the same manner. These are facts that cannot be controverted. We have had no aid nor assistance extended to us. What we have we have dug from the earth, hewn from the mountains, and gained by the most unwearied industry and toil.

Yet, in the face of all this, there are some who have the unblushing assurance to tell us that our prosperity dates from their advent, and that these same worshippers of gold brought all the blessings we enjoy to our homes. Because such statements are rarely noticed, the impudent assertions become stronger, and it would not surprise us if some day we were to be told that these philanthropic souls had, at the risk of "life, liberty and happiness," come out here, and in a frightful wilderness had built up this city and surrounding settlements, and when the houses were all put up, the orchards planted and bearing, the rooms carpeted, and the comforts which abound were ready to be enjoyed, they had brought us here in stage coaches luxuriously lined with heavy buffalo robes to protect us from cold and bruises. To say all this would only be a fitting appendix to what has been said. Figuratively speaking, many of them seem like helping themselves with one hand in our pockets, and stroking our faces with the other, while they say, "Silly people, don't you see how we are filling your pockets and making you rich."

How kind, good and philanthropic they are, to come here in the midst of the "horrible Mormons," with no other desire than to make us rich! Their own financial success is always an after consideration. True, they would not buy our grain when it was high-priced, but then they only had an eye to our welfare. They would purchase it now that it is cheap, but that is only to relieve us of the trouble of taking care of our super-abundance. They are naturally anxious to supply us with merchandize, not because they care anything for our grain or money! Oh no! but simply to serve and oblige us. Should we not be grateful? Yet, somehow, in this matter ingratitude sits lightly upon us.

These remarks do not apply to all who are here seeking wealth, but only to that portion who would fain make us believe that we owe our prosperity to them; some of whom, too, are uneasy because they cannot obtain another kind of gratification still more

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transient, but none the less sought after.

Let the worshippers of gain keep to their vocation, if they so desire to do, and let those who seek to serve God continue in righteousness. We have no fears that the Saints will not become rich. They who love truth, practice virtue and work righteousness, will become wealthy as fast as the Lord sees they are able to wisely use such blessings; while they who seek wealth, simply that they may possess it and have the power to gratify their evil desires, shall perish with the god they have bowed down before and adored.

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 25.)

Col. Galindo is the only man in that country who has given any attention at all to the subject of antiquities, or who has ever presented Copan to the consideration of Europe and our own country. Not being an artist, his account is necessarily unsatisfactory and imperfect, but it is not exaggerated. Indeed, it falls short of the marvellous account given by Fuentes 135 years before, and makes no mention of the movable stone hammock, with the sitting figures, which were our great inducement to visit the ruins. No plans or drawings have ever been published, nor anything that can give even an idea of that valley of romance and wonder, where, as has been remarked, *the genii who attended on King Solomon seem to have been the artists.*

It lies in the district of country now known as the State of Honduras, one of the most fertile valleys in Central America, and to this day famed for the superiority of its tobacco. Mr. Catherwood made several attempts to determine the longitude, but the artificial horizon which we took with us expressly for such purposes, had become deranged, and, like the barometer, was useless. The ruins are on the left bank of the Copan, as you ascend, which river empties into the Motagua, and so passes into the Bay of Honduras near Omoa, distant perhaps 200 miles from the sea. The Copan river is not navigable, even for canoes, except for a short time in the rainy season. Falls interrupt its course before it empties into the Motagua. Cortez, in his terrible journey from Mexico to Honduras, of the hardships of which even now, when the country is comparatively open and free from masses of enemies, it is difficult to form a conception, must have passed within two days' march of this city.

The extent along the river, as ascertained by monuments still found, is more than two miles. There is one monument on the opposite side of the river, at the distance of a mile, on the top of a mountain 2,000 feet high. Whether the city ever crossed the river, and extended to that monument, it is impossible to say. I believe not. At the rear is an unexplored forest, in which there may be ruins. There are no remains of palaces or private buildings, and the principal part is that which stands on the bank of the river, and may, perhaps, with propriety be called the Temple.

This temple is an oblong enclosure. The front or river wall extends in a right line north and south 624 feet, and is from sixty to ninety feet in height. It is made of cut stones, from three to six feet in length, and a foot and a half in breadth. In many places the stones have been thrown down by bushes growing out of the crevices, and in one place there is a small opening, from which the ruins are sometimes called by the Indians Las Ventanas, or the windows. The other three sides consist of ranges of steps and pyramidical structures, rising from 30 to 140 feet in height on the

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slope. The whole line of survey is 2,866 feet, which, though gigantic and extraordinary for a ruined structure of the aborigines, that the reader's imagination may not mislead him, I consider it necessary to say, is not so large as the base of the great Pyramid of Ghizeh.

To begin on the right: Near the south-west corner of the river wall and the south wall is a recess, which was probably once occupied by a colossal monument fronting the water, no part of which is now visible; it may have fallen and been broken, and the fragments buried or washed away by the floods of the rainy season. Beyond are the remains of two small pyramidal structures, to the largest of which is attached a wall running along the right bank of the river: this appears to have been one of the principal walls of the city; and between the two pyramids there seems to have been a gateway or principal entrance from the water.

The south wall runs at right angles to the river, beginning with a range of steps about thirty feet high, and each step about eighteen inches square. At the south-east corner is a massive pyramidal structure, 120 feet high on the slope. On the right are other remains of terraces and pyramidal buildings; and here also was probably a gateway, by a passage about twenty feet wide, into a quadrangular area 250 feet square, two sides of which are massive pyramids, 120 feet high on the slope.

At the foot of these structures, and in different parts of the quadrangular area, are numerous remains of sculpture. At the point E marked in the plan,* is a colossal monument, richly sculptured, fallen and ruined. Behind it fragments of sculpture, thrown from their places by trees, are strewed and lying loose on the side of the pyramid, from the base to the top; and among them our attention was forcibly arrested by rows of death's heads of gigantic proportions, still standing in their places about half way up the side of the pyramid: the effect was extraordinary.

* The plans refer to the engravings in the original work.

At the time of our visit, we had no doubt that these were death's heads; but it has been suggested that the drawing is more like the skull of a monkey than that of a man. And, in connexion with this remark, I add what attracted our attention, though not so forcibly at the time. Among the fragments on this side were the remains of a colossal ape or baboon, strongly resembling in outline and appearance one of the four monstrous animals which once stood in front attached to the base of the obelisk of Luxor in Paris,* and which, under the name of Cynocephali, were worshipped at Thebes. This fragment was about six feet high. The head was wanting; the trunk lay on the side of the pyramid, and we rolled it down several steps, when it fell among a mass of stones, from which we could not disengage it. We had no such idea at the time, but it is not absurd to suppose the sculptured skulls to be intended for the heads of monkeys, and that these animals were worshipped as deities by the people who built Copan.

Among the fragments lying on the ground near this place, is a remarkable portrait. It is probably the portrait of some king, chieftain or sage. The mouth is injured, and part of the ornament over the wreath that crowns the head. The expression is noble and severe, and the whole character shows a close imitation of nature.

At another point stands one of the columns or "idols" which give the peculiar character to the ruins of Copan, to the front of which I particularly request the attention of the reader. It stands with its face to the east, about six feet from the base of the pyradimal wall. It is thirteen feet in height, four feet in front, and three deep, sculptured on all four of its sides from the base to the top, and one of the richest and most elaborate specimens in the whole extent of the ruins. Orginally it was painted, the marks of red color being still distinctly visible. Before it, at a distance of about eight feet, is a large block of sculptured stone, which the Indians

* As it stands in Paris, these figures are wanting to make it complete as it stood at Thebes, the obelisk alone having been removed.

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call an altar. The subject in the front is a full-length figure, the face wanting beard, and of a feminine cast, though the dress seems that of a man. On the two sides are rows of hieroglyphics, which probably recite the history of this mysterious personage.

Following the wall is another monument or idol of the same size, and in many respects similar. The character of this image, as it stands at the foot of the pyramidal wall, with masses of fallen stone resting against its base, is grand, and it would be difficult to exceed the richness of the ornament and sharpness of the sculpture. This, too, was painted, and the red color is still distinctly visible.

The whole quadrangle is overgrown with trees, and interspersed with fragments of fine sculpture, particularly on the east side; and at the northeast corner is a narrow passage, which was probably a third gateway.

On the right is a confused range of terraces, running off into the forest, ornamented with death's heads, some of which are still in position, and others lying about as they have fallen or been thrown down. Turning northward, the range on the left hand continues a high, massive pyramidal structure, with trees growing out of it to the very top. At a short distance is a detached pyramid, tolerably perfect, about fifty feet square and thirty feet high. The range continues for a distance of about 400 feet, decreasing somewhat in height, and along this there are but few remains of sculpture.

The range of structures turns at right angles to the left, and runs to the river, joining the other extremity of the wall at which we began our survey. The bank was elevated about thirty feet above the river, and had been protected by a wall of stone, most of which has fallen down.

The plan was complicated, and, the whole ground being overgrown with trees, difficult to make out. There was no entire pyramid, but, at most, two or three pyramidal sides, and these joined on to terraces or other structures of the same kind. Beyond the wall of enclosure were walls, terraces, and pyramidal elevations, running off into the forest, which sometimes confused us. Probably the whole was not erected at the same time, but additions were made and statues erected by different kings, or, perhaps, in commemoration of important events in the history of the city. Along the whole line were ranges of steps with pyramidal elevations, probably crowned on the top with buildings or altars now ruined. All these steps and the pyramidal sides were painted, and the reader may imagine the effect when the whole country was clear of forest, and priest and people were ascending from the outside to terraces, and thence to the holy places within to pay their adoration in the temple.

Within this enclosure are two rectangular courtyards, having ranges of steps ascending to terraces. The area of each is about forty feet above the river. Of the larger and most distant from the river the steps have all fallen, and constitute mere mounds. On one side, at the foot of the pyramidal wall, is a monument or "idol" about the same height with the others, but differing in shape, being larger at the top than below. Its appearance and character are tasteful and pleasing, but the sculpture is in much lower relief; the expression of the hands is good, though somewhat formal. The back and sides are covered with hieroglyphics.

Near this is a remarkable altar, which perhaps presents as curious a subject of speculation as any monument in Copan. The altars, like the idols, are all monolithic, or of a single block of stone. In general they are not so richly ornamented, and are more faded and worn, or covered with moss; some were completely buried, and of others it was difficult to make out more than the form. All differed in fashion, and doubtless had some distinct and peculiar reference to the idols before which they stood. This stands on four globes cut out of the same stone; the sculpture is in basrelief, and it is the only specimen of that kind of sculpture found at Copan, all the rest being in bold alto-relievo. It is six feet square and four feet high, and the top is divided into thirty-six tablets of hieroglyphics, which beyond doubt record some event in the history of the mysterious people who once in-

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habited the city. The lines are still distinctly visible. Each side represents four individuals. On the west side are the two principal personages, chiefs or warriors, with their faces opposite each other, and apparently engaged in argument or negotiation. The others are divided into two equal parties, and seem to be following their leaders. Each of the two principal figures is seated cross-legged, in the Oriental fashion, on a hieroglyphic which probably designates his name and office, or character; and on three of which the serpent forms part. Between the two principal personages is a remarkable cartouche, containing two hieroglyphics, well preserved, which reminded us strongly of the Egyptian method of giving the names of the kings or heroes in whose honor monuments were erected. The head-dresses are remarkable for their curious and complicated form: the figures have all breastplates, and one of the two principal characters holds in his hand an instrument, which may, perhaps, be considered a sceptre; each of the others holds an object which can be only a subject for speculation and conjecture. It may be a weapon of war; and, if so, it is the only thing of the kind found represented at Copan. In other countries, battle-scenes, warriors, and weapons of war are among the most prominent subjects of sculpture; and from the entire absence of them here, there is reason to believe that the people were not warlike, but peaceable, and easily subdued.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 20, 1866.

"THE time is not far distant when the cry will be heard, 'the place is too strait for me: give place to me that I may dwell,' and Zion will lengthen her cords and strengthen her stakes, and break forth on the right hand and on the left." The above words quoted from President Young's letter, published in No. 29 of the last volume of the STAR, may not have been thought of by many of the Saints, but they have been ringing in our ears almost to the exclusion of every other subject, and we desire to call the attention of the people to a prophecy inseparably connected with the words quoted, contained in the Book of Doctrine and Covenants, page 277, and which reads as follows:—"Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; yet I will own them, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must

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needs be chastened and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, can not be sanctified."

This makes plain why the Lord has suffered his Saints to be persecuted. We can receive no great blessings in the eternal worlds, unless we prove worthy of them here; and should no opportunity occur for proving our integrity to God, then would we be shut out from the Almighty, and excluded from mingling with his chosen people, simply through circumstances; hence, in this case, our agency would be lost. It may be asked, what will become of those who have died without the Gospel; for, according to this reasoning, their agency has been taken from them? Our answer is, that we only refer to those who have lived and do live when the Gospel has been on the earth. But we will quote another part of the prophecy already referred to,—"Therefore, let your hearts be comforted concerning Zion; for all flesh is in my hands; be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered; they that remain and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy to build up the waste places of Zion; and all these things that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my Saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion."

How many have lived who would not be still and know that God was sufficient for all their wants! How many fainted on the way when leaving the land on which the finger of God had marked out a site for the City of the New Jerusalem! They were wholly unable to see the time when it would be possible for the Saints to return and face the spirit of persecution which raged so fiercely in that land thirty years since. Still, there are the words of God, "they that remain and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion; and all these things that the prophets might be fulfilled." Read the writings of those Prophets, and see what they have predicted concerning the Zion of the last days. "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

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For God to have a chosen people, was it not necessary that they should be tried? Could they have remained in Jackson county and fulfilled these prophecies? No, they could not; but how manifest is the fulfilment of Scripture! God has declared that no other place shall be appointed for the gathering of his Saints than that which he has chosen; but, he also says,—"I have other places, when the day cometh when there is found no more room." We can, therefore, easily perceive, that he has set apart two places; first, a place for his people to gather to, and second, a place where they can return to and build the waste places of Zion.

The Saints may rest assured that all things spoken of by the mouths of the Prophets shall be fulfilled, and that, though heaven and earth should pass away, not one jot or tittle of the word of the Lord fail.

Many of the brethren have spoken to us in relation to the expediency of using the Tithing for the purpose of extricating themselves from debt, when the Mission Fund was insufficient to meet the current expenses. All funds paid in as Tithing should be forwarded to this Office, and if the Conferences cannot meet their liabilities, and other means must be used to assist in defraying their expenses, the brethren can apply to the Liverpool Presidency for such funds, so that the Conferences can be duly charged.

RELEASES.

—o—

Elder Isaac Bullock is released from the Presidency of the London District, to return home.

Elder David P. Kimball is released from the Presidency of the Birmingham District, to return home.

Elder Charles W. Stayner is released from the Presidency of the Southampton District, to return home.

Elder Justin C. Wixom is released from the Presidency of the Cheltenham District, to return home.

Elder Collins M. Gillet is released from the Presidency of the Sheffield District, to return home.

Elder William W. Raymond is released from the Presidency of the Norwich District, to return home.

Elder William D. Williams is released from the Presidency of the Welsh District, to return home.

Elder Charles S. Kimball is released from the Presidency of the Cheltenham Conference, to return home.

Elder William S. Phillips is released from the Presidency of the Glamorgan Conference, to return home.

Elder Seth A. Pymm is released from the Presidency of the Herefordshire Conference, to return home.

Elder Stephen W. Alley is released from the Presidency of the Sheffield Conference, to return home.

Elder Joshua K. Whitney is released from the Presidency of the Dundee Conference, to return home.

Elder Jonas N. Beck is released from the Presidency of the Reading Conference, to return home.

Elder Robert Watson, jun., is released from the Presidency of the Lincolnshire Conference, to return home.

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Elder John L. Dolten is released from the Presidency of the Norwich Conference, to return home.

Elder Junius S. Fullmer is released from the Presidency of the Hull Conference, to return home.

Elder Elnathan Eldredge, jun., is released from the Presidency of the Worcestershire Conference, to return home.

Elder Wilford Woodruff, jun., is released from the Presidency of the Leicestershire Conference, to return home.

Elder Harry Luff is released from the Presidency of the Nottingham Conference, to return home.

Elder Ensign I. Stocking is released from the Presidency of the Kent Conference, to return home.

Elder Oscar F. Lyons is released from the Presidency of the Land's-End Conference, to return home.

Elder Heber J. Richards is released from laboring in the Kent Conference, to return home.

Elder Samuel H. Hill is released from laboring in the Birmingham Conference, to return home.

Elder Benjamin J. Stringam is released from laboring in the Sheffield Conference, to return home.

Elder James A. Cunningham is released from laboring in the Glasgow Conference, to return home.

Elder Oswell Knight is released from laboring in the Herefordshire Conference, to return home.

Elder William Wheeler is released from laboring in the Worcestershire Conference, to return home.

Elder Evan A. Richards is released from laboring in the Welsh District, to return home.

Elder William T. Jones is released from laboring in the Welsh District, to return home.

Elder George M. Brown is released from laboring in the Scandinavian Mission, to return home.

Elder John Sharp, jun., is released from laboring in the Scandinavian Mission, to return home.

Elder Joseph H. Felt is released from laboring in the Scandinavian Mission, to return home.

Elder Samuel L. Sprague is released from laboring in the Scandinavian Mission, to return home.

Elder William W. Riter is released from laboring in the Liverpool Office, to return home.

Elder John Nicholson is released from the Presidency of the Birmingham Conference, to emigrate.

Elder John Rider is released from the Presidency of the Glasgow Conference, to emigrate.

Elder Septimus W. Sears is released from the Presidency of the Liverpool Conference, to emigrate.

Elder William C. Gregg is released from the Presidency of the Staffordshire Conference, to emigrate.

Elder Edward Roberts is released from the Presidency of the Carnarvonshire Conference, to emigrate.

Elder William Lewis is released from the Presidency of the Monmouthshire Conference, to emigrate.

Elder George Gibbs is released from the Presidency of the Pembrokeshire Conference, to emigrate.

Elder John Evans is released from the Presidency of the Carmarthenshire Conference, to emigrate.

Elder Thomas S. Priday is released from laboring in the Manchester Conference, to emigrate.

Elder Henry Amott is released from laboring in the Glasgow Conference, to emigrate.

Elder John Bird is released from laboring in the Staffordshire Conference, to emigrate.

Elder John Smith is released from laboring in the Edinburgh Conference, to prepare to emigrate.

BRIGHAM YOUNG, JUN. } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

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ABSTRACT OF CORRESPONDENCE.

—o—

AMERICA.—By the kindness of Elder John Donnellon, we have been favored with the perusal of a letter written to him by Gen. Chauncey W. West of Ogden City, dated 21st November, 1865, from which we make the following extract:—"I need not tell you that it did my heart good to know that you are gaining an experience, and learning lessons of wisdom which, if you will treasure them up, will be of more real value to you than the most precious jewels of earth. The man who sees his own errors and succeeds in overcoming them, is so far a true hero. I pray God our heavenly Father to bless you, and to help you in all your endeavors to attain to so glorious an end. Ogden City is improving and is being built up very fast. When you return home, this place will look vastly different to you than what it did when you left it. One year ago last spring, if you remember, I bought the corner lot in which Jonathan's Store formerly stood, and for which I paid $3,000. I sold a portion of that lot to brothers Jennings and W. G. Child, who have each built a fine large store, the former of adobies, the latter of rocks, and are both full of goods. My old blacksmith's shop and J. W. Browning's hall have been converted into stores and are filled with goods. Thomas Mason and Richard Hill are each building a store, both of which are nearly finished. J. Horrocks and Foy have also built a store, and are now carrying on the mercantile business. Nathaniel Leavitt has opened a store in one of his rooms. W. H. White has built a fine large drug store, the front of which is plastered and laid off in immitation of red brick. I contracted with Messrs. Ransohoff & Co., merchants, of Great Salt Lake City, who have built a neat addition to the front of the house of widow Clark, for mercantile purposes. It cost some two thousand dollars. It extends to the line of the street, and adds materially to the value of that property. The company are to have the use of it for eighteen months for building it. I have also just commenced, in connection with brother Joseph A. Young, the President's eldest son, building an extensive grist mill, on Mill Creek, north of Ogden, near to Nemy's carding machine. The building is to be of rock, and to carry four run of French Burr or rock. It will cost some $40,000. We have begun, under the direction of President Young, locating a Telegraph Line through the Territory. It will extend from St. George in the south, to St. Charles in the north. The poles are to be set this Fall, and the wires, &c., to be stretched about the 1st of August next. We commenced to set the poles through here this week. You will begin to perceive that Ogden is becoming a city of merchants and mercantile establishments, and that she is fast approximating to that position so long predicted of her—namely, to become the second city in importance in Deseret. When you return, you may expect to see the Telegraph in full operation throughout the Territory, in the hands of, and under the direction of the Priesthood of God. Our enemies are still on our track, and are laboring industriously to bring evil and trouble upon us. I have just been credibly informed by a gentleman from Great Salt Lake City, that it is the intention of the military authorities below to send two companies of United States troops to be located in Ogden. This

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move is certain to be opposed by the citizens. Our enemies will be foiled, and will find that the wisdom of God, through his servants, circumscribes the wisdom and the cunning of the Devil. Our own military movements have been very brisk among us, and drills have been frequent during the past summer, in which there has been great improvement. All the commissioned officers, down to the captains and adjutants, are uniforming, and in the brigade there are already 100 mounted men uniformed. Colonel Pace, of Utah, has published a book of 100 pages, containing a system of military tactics selected from the best authors, and well adapted to the use of the Nauvoo Legion. On Saturday last, Colonel Gamble drilled the 5th regiment, and put them through some of the new evolutions. He said they went through them very creditably, considering it was their first attempt. I am in but indifferent health at the present time, having a severe cold which affects my lungs, and also renders my voice very hoarse. All here are most happy to hear of your welfare, and of your progress in your labors of love among the people. Brother F. A. Hammond has returned from the Sandwich Islands, and will remain here through the winter. He is now living at Hunt's Fort, in Ogden valley, and is presiding over that precinct. He is in good health. The cavalry company here have been re-organized. Brothers Green Taylor is captain, G. Belknap, adjutant, and the whole brigade is getting into good working order.

CORRESPONDENCE.

—o—

AMERICA.

[We take much pleasure in publishing the following letter, written by President Heber C. Kimball to his sons now on missions in England.—Ed.]

Great Salt Lake City,
Nov. 10, 1865.

My dear sons David, Charles and Brigham,—The letters which I have received from you, and the reports which I have heard of your movements and labors, have given me great satisfaction and pleasure. I have had much joy, my sons, in knowing that you are laboring faithfully in the vineyard of our Father and our God, and that you are in a position to learn for yourselves that which you did not fully realize while you were at home. You now have to seek unto God for the knowledge and understanding of the things of God which will enable you to teach others the way of life and salvation, and to give you testimonies that you can receive from God alone. From the time of your birth up to the time you left home, you had no special occasion to exercise your callings, or to seek earnestly and constantly for the power thereof. You are now gaining an experience that will be invaluable to you in years to come, if you properly appreciate and put it to a right use, and you will be able to understand your father and his brethren, who are your predecessors in the Gospel, and their feelings, to an extent that you never could have done unless you had passed through the same circumstances they have. It is to gain experience that we are sent here to this earth; it is to gain experience that you are sent on your present missions; and if you do right, you yourselves will be more benefited by your own labors, than any person or class of persons will be. Theory will not suffice; if it did, we would have had no need to come down into this world of suffering and trial, and endure afflictions, for we could have learned everything by theory without coming here; if theory would answer, then you could have learned everything that you are now learning, and have had knowledge from what I

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have told you, for I have told you repeatedly what I have experienced in my labors in the ministry among the nations. But though you may have believed what I told you, you did not understand or realize what my feelings, &c., were; you needed personal experience in the same circumstances to teach you this, and this you are learning now, and I hope and pray that you will profit by it, and grow up to be mighty and reliable men of God, full of faith and good works, an honor to your father's house, and a joy to all who may know you; that your wives and children and all your connections may be able to say, in contemplating your course, with rightful pride and thanksgiving, I am thankful that I have such a man for my husband, or for my father, my brother, my son, &c., as the case may be.

My heart and the heart of your mother yearn for your welfare and success in the kingdom of God. Our prayers constantly ascend to His throne in your behalf, that you may be preserved from every evil, and that you may return home in purity, health and peace, to enjoy the blessings of home in the Zion of our God. And if we, your earthly parents, will experience unutterable joy in hearing of and beholding your faithfulness, what will be the joy of your Father in heaven—of whose joy we have scarcely the slightest conception from anything we experience here—if you are faithful to the end, and finish your earthly course with honor? Think of these things, my dear sons, and take them to heart, and try and profit by the instructions and counsels of a parent who loves you, and whose chief desire respecting his children is, that they may pursue the path of righteousness while in this state of mortality, and in the end be exalted in the presence of God and the Lamb.

It is now upwards of twenty-eight years since I first landed on the shores of England, a stranger in a strange land, without any person to take me by the hand and extend unto me a brother's or friend's welcome. That was a day of great trial for the Church. I was called a fool, and was cursed for what they termed my folly in attempting to go on such a mission. Men who ought to have encouraged and blessed me; men who had been called to be Apostles as I had been, but who had lost the spirit of their calling and denied the faith in their hearts, and were opposing the Prophet Joseph. When I left Kirtland to fill that mission, there were but very few among the Elders who had the faith and the courage to declare the truth or testify that brother Joseph Smith was a Prophet. A great majority of the Elders and the people of the Church had apostatized, or were of doubtful hearts, and looked upon my and the brethren's going on a foreign mission as an act of folly. But I knew that God had established his Church, and had placed his servant Joseph to be a Prophet to, and preside over that Church; that I also had been called to a high and holy calling, and that it was my duty to magnify it according to the direction and counsel of him who presided over me. In this spirit and with this faith I went to a foreign land, of which I knew but little or nothing. I was not learned, and had no power of my own by which I could fill that mission. I started with my brethren, without purse or scrip, to cross the ocean, to lift for the first time in this generation the standard of the Gospel to the people of a foreign land. I frequently contrast the difference between the circumstances which surrounded us at that time, and the circumstances in which the Elders are placed who go abroad now, and I wish our Elders could appreciate the difficulties that their fathers had to contend with in establishing the Gospel in the beginning, and the blessings which they themselves now enjoy through the diligence and faithfulness of their fathers.

Notwithstanding the difficulties that we had to contend with, I was greatly blessed in my labors in that land, and was the instrument in the hands of God of bringing many hundreds to the knowledge of the truth; and though a simple, unlearned man in my manner of speech, thousands hung upon my words as though I had been an angel sent unto them from heaven. Yet these things were not accomplished without much labor and travail of

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soul. It was in the midst of much weakness, and with many tears and constant supplication unto the Lord, that the words of life were sown in the hearts of the people on that mission. We travelled in the midst of many privations, without the means of riding in stages from place to place, (for railroads were not in existence then) poor and despised, yet possessing inexhaustible and eternal riches which were of greater worth than the wealth of a thousand worlds like this. The foundation which was then laid was broad and has proved lasting. Thousands of honest souls—men and women who will attain unto the fulness of the glory of our God—have been and are still being gathered out from that land. How small and weak and contemptible in the eyes of the world was the beginning, and yet how mighty the fruits and results which have followed. Truly do the Prophets speak in the Book of Mormon, that with small means and from small beginnings doth the Lord our God bring to pass his great and mighty and marvellous purposes.

How grateful I am that you are where you are, and how it comforts my heart to hear from you; that you know that God lives, and that his Work is true, and that you know this for yourselves, this is a great pleasure to your father. There are a great many things I might write about, but space will not permit.

Give my love to all the brethren, and accept the same to yourselves, in which brother George Q. Cannon joins. Brothers Brigham and Wells and their families are well.

My prayer to God is that this letter may come safe to you. My kind respects to all the missionaries and to all the Saints. Your affectionate father,

HEBER C. KIMBALL.

New York, Dec. 25, 1865.

President B. Young, jun.

Dear Brother,—We have arrived here safe, and I believe are all as well or better in health now, than when we left Liverpool. We arrived on the 23rd inst., about six o'clock p.m., having been favored with excellent weather with the exception of one day, the 22nd. We had to contend with a strong head wind all day and part of the night, making but very little progress. We were detained at Movill twelve hours waiting for the mail, after which all went on well until our arrival at Portland. The principal drawback to our comfort on board was the presence of some of the fruits of the present state of civilization, such as the Yankees and Dutch fighting and conducting themselves in a grossly immoral manner towards the Irish females on board. This latter was carried on beyond anything that I had ever witnessed; the former was practised moderately, only six or eight fights occuring during the voyage.

I expect to leave here for Erie on Monday next. There is a report current that the commissariat establishment in Camp Douglas has been burned down, and loss sustained to the amount of one million dollars. The weather is mild, with a little snow, which soon disappears; still, the people are making great preparations for sleigh-riding and other Christmas amusements, which I expect to participate in very little.

Praying the Lord to bless you continually, I am, your brother in the Gospel,

GEORGE J. MARSH.

VARIETIES.

When somebody once taunted a very shy man with his silence, the bashful one replied, "Talking is all very well when you have anything to say, but I have nothing."

To dream of a millstone around your neck is a sign of what you may expect if you get an extravagant wife. When a young lady dreams of a coffin it betokens that she should instantly discontinue lacing her stays tightly, and always go warmly and thickly shod in wet weather. To dream of fire is a sign that—if you are wise—you will see that the lights in your house are out before you go to bed. To dream that your nose is red at the tip, is an intimation that you had better leave off brandy and water.

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"Married couples resemble a pair of shears," says Sydney Smith, "so joined that they cannot be separated, often moving in opposite directions, yet always punishing any one who comes between them."

A Yankee being asked by a Southerner why the Yankees always say "I guess," while the Southern people say "I reckon," gave the following explanation:—That a Yankee could guess as well as a Southerner could reckon.

A well-known wag about town thus accosted a reverend divine, an old friend and schoolfellow, of ghostly appearance, whom he had not met for many years:—"Well, Charley, I hope you take care of your soul now, old fellow."—"Of course I do, my dear Fred. What makes you ask me?" said the friend. "Why," replied Charley, "to tell you the truth, your body is not worth caring for."

A well-known wag remarked at a dinner of an equally well-known prosy Dowager, "Oh there she is, as usual like a whiting, with her 'tale' in her mouth!"

A lady reproving a gentleman during a hard frost for swearing, advised him to leave it off, saying it was a very bad habit. "Very true, madam," answered he, "but at present it is too cold to think of parting with any habit, be it ever so bad."

The new Lord Mayor of London is not only a Jew, but a teetotaller.

In the neighbourhood of Bridgewater, Somerset, on the 5th ult., raspberries ripened out of doors, and green peas were to be had in many places.

POETRY.

NEVER HOLD MALICE.

(Selected.)

Oh! never "hold malice;" it poisons our life,
With the gall-drop of hate and the nightshade of strife;
Let us scorn where we must, and despise where we may,
But let anger like sunlight go down with the day.
Our spirits in clashing may bear the hot spark,
But no smouldering flame to break out in the dark;
'Tis the narrowest heart that creation can make,
Where our passion folds up like the coils of a snake.

Oh! never "hold malice;" it cannot be good,
For 'tis nobler to strike in the rush of hot blood
Than to bitterly cherish the name of the foe,
Wait to sharpen a weapon and measure the blow.
The wild dog in hunger—the wolf in its spring—
The shark of the waters—the asp with its sting—
Are less to be feared than the vengeance of man,
When it lyeth in secret to wound when it can.

Oh! never "hold malice;" dislike if you will,
Yet remember Humanity linketh us still;
We are all of us human, and all of us erring,
And mercy within us should ever be stirring.
Shall we dare to look up to the Father above,
With petitions for pardon or pleading for love?
Shall we dare, while we pant for revenge on another,
To ask from a God yet deny to a brother?

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 4, Vol. XXVIII. Saturday, January 27, 1866. Price One Penny.

MINUTES OF A GENERAL COUNCIL HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING FRIDAY, JANUARY 5, 1866.

(Reported by Elders John V. Hood and John Nicholson.)

PRESENT:

PRESIDENT OF THE EUROPEAN MISSIONS:

Brigham Young, Jun.

OF THE QUORUM OF THE TWELVE APOSTLES:

Orson Pratt, Sen.

PRESIDENT OF THE SCANDINAVIAN MISSION:

Charles Widerborg.

PRESIDENTS OF DISTRICTS:

London	Isaac Bullock.	Manchester	Abram Hatch.
Birmingham	David P. Kimball.	Norwich	W. W. Raymond.
Wales	William D. Williams.	Southampton	Charles W. Stayner.
Nottingham	James Townsend.	Bristol	J. E. S. Russell.
Sheffield	Collins M. Gillet.	Denmark	Joseph H. Felt.
Cheltenham	Justin C. Wixom.	Sweden	John Sharp, Jun.

Newcastle-on-Tyne, William B. Preston.

PRESIDENTS OF CONFERENCES:

Manchester	William R. Smith.	Essex	Charles W. Penrose.
Birmingham	John Nicholson.	Reading	Jonas N. Beck.
Edinburgh	James Ure.	Glasgow	John Rider.
Dundee	Joshua K. Whitney.	Norwich	John L. Dolten.
Sheffield	Stephen W. Alley.	Bristol	Anson V. Call.
Liverpool	Septimus W. Sears.	Warwickshire	Francis Platt.
Derbyshire	Lorenzo D. Rudd.	Staffordshire	William C. Gregg.
Durham	H. P. Folsom.	Dorsetshire	Harrison Shurtleff.

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Hull	Junius S. Fullmer.	Pembrokeshire	George Gibbs.
Worcestershire	E. Eldredge, jun.	Monmouthshire	William Lewis.
Leicestershire	Wilford Woodruff, jun.	Swansea	Philip Dell.
Lincolnshire	Robert Watson, jun.	Herefordshire	Seth A. Pymm.
Cheltenham	Charles S. Kimball.	Preston	Robert N. Russell.
Carmarthen	John Evans.	Glamorgan	W. S. Phillips.
Southampton	Archibald N. Hill.	Kent	Ensign I. Stocking.
Bedfordshire	William S. Warren.	Nottingham	Harry Luff.

Newcastle-on-Tyne, E. T. Williams.

TRAVELLING ELDERS:

James A. Cunningham, Aurelius Miner, Leonard G. Rice, Stephen Hales, Brigham W. Kimball, George J. Linford, Albert K. Thurber, Henry Cumberland, Richard R. Birkbeck, John Barker, Samuel H. Hill, John H. Donnellon, Edwin Frost, William A. MacMaster, William Gibson, Benjamin J. Stringam, Henry Barlow, James McGaw, Joseph G. Brown, John Parry, Abel Evans, Griffith Roberts, Elias Morris, Barry Wride, Richard R. Davies, William T. Jones, Evan A. Richards, Samuel L. Sprague, Counsellor to Prest. Widerborg, Oswell Knight, William Wheeler, Ezra J. Clark, Harvey H. Cluff, Heber J. Richards, John Hubbard, Henry Amott, Andrew Simmonds, Samuel Southwick, Thomas S. Priday, Edwin H. Tuffs, David Reece, James Boden.

From the MILLENNIAL STAR Office:—Nathaniel H. Felt, William W. Riter, John V. Hood, Edwin Middleton, Robert R. Anderson.

Council opened at 10 a.m., by singing the hymn, "We thank thee, O God, for a Prophet." Prayer by President Brigham Young, jun.

After the hymn, "God moves in a mysterious way," had been sung, President Young called attention to the fact that in consequence of the Statistical and Financial Reports of the various Conferences not having been all forwarded to him, the presentation of the General Report of the Mission would have to be delayed. The releases of the brethren would be read in the afternoon. A number were going home from England, but the Missions in Wales and Denmark were still well supplied. He would like to hear from each of the brethren an account of their labors, and their feelings and desires in relation to the Work they were engaged in. He trusted that all present were living according to the best light and knowledge they were in possession of. If not, he could promise them sorrow, as it was impossible to retain the blessings belonging to the Priesthood, and yet do wrong. If we had prayerful hearts, the Spirit of the Lord would be with us in Council; still, no matter how much of it was present, its genial influence would not be felt by any who did not exercise faith nor open their hearts to receive it. At the present time the eyes of the whole Church were upon us; they knew we were met here together, and expected that in all things we would act like men of God. We ought not, therefore, to disappoint them, nor cause them one shade of sorrow.

Elder Orson Pratt, sen., being called upon to address the Council, arose and said,—Brethren, I am happy to meet with you in this General Council, to behold your faces and rejoice with you while associating together. The Gospel, which we have embraced, will impart to us the greatest amount of happiness, which it is in the power of man to receive. Do what you will, accumulate what wealth you will, happiness cannot be imparted to us to the same extent as through faithful obedience to the Gospel. It is my meat and drink, my hope, my joy, my salvation, my all; and I rejoice to see others obeying and proving faithful unto it. I am here to-day in obedience to the voice of the General Conference held in Great Salt Lake City in April 1865. I desired this mission; I knew that I was getting well along in years, and thought it might be better to visit the nations of the earth once more, before old age crept upon me. I asked counsel of President Young, my request was granted to me, and I was called also by the voice of the people. I can say that since I came I have enjoyed myself in a remarkable manner, more especially here in England. As you

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are well aware, I went first to Austria, in company with Elder W. W. Riter, and although the way seemed dark before me, I felt to do the best that I could in laboring so far as circumstances would permit, going with the determination to remain just as long as the brethren wished. Austria is exclusively a Roman Catholic nation. There are in it thirty-one millions belonging to the Church of Rome, and three millions who belong to the Greek Church. Matters are arranged in the empire so as to exclude everything except what will suit the purposes of the Priests. They in reality are the rulers of the people, and even the Emperor himself dares not vary from the principles they lay down. If the people feel disposed to listen to any new principle, not only they, but its advocates subject themselves to heavy penalties and imprisonment. The state of the country was even worse than I imagined before seeing its despotism. I believe that we were led by the hand of the Lord in our search after a suitable place to reside in. After looking about for some little time, we settled down with a Jewish family. At first they were unwilling that the name of Jesus should be mentioned, although they afterwards broke down and allowed parts of the New Testament to be read in their presence. We taught them some of our principles, which were regarded with considerable respect; that is, with as much respect as could be exhibited by Jews towards anything with which the name of Christ was connected. Whether we accomplished much good or not I do not know; but letters have since been received by brother Riter, from some prominent members of the Jewish persuasion, and one from a young man connected with a banking establishment in Vienna, in which the writer states that the words we spoke to him are continually before him. Good may result from our labors, at some future time.

You, brethren, have been laboring in this Mission, in, to you an entirely new field. You have been taken from the plough, the kanyon, the vine-dressing, and the various occupations incidental to the settlement of a new country. You came here in weakness without experience, and I know how you felt, for I have felt so too. I began like you, and when nineteen years of age went forth to preach the Gospel. The circumstances under which I then labored were probably not so unfavorable as those which now exist in this country. There were not the same prejudices to be overcome amongst the people, nor had the Lord withdrawn his Spirit from the nations of America and England to the same extent as He has now, because they had not then rejected his Gospel; still, we had to exercise faith and confidence in God as much then as we have to-day. I remember travelling round, calling upon the people, telling them what I was, and receiving of their hospitality; and, although this was at first hard to me, I conquered my feelings, and if you have succeeded in so doing, you also know the benefit. The greatest miracle in this latter dispensation has been the manner in which the Lord sustains his servants. If you had gone forth preaching some doctrine not of God, you would not have been blessed and preserved as you now are. You were set apart and ordained to this mission by the laying on of the hands of Prophets and Apostles. You were promised that the Holy Spirit should be yours; that the angels of your presence should be around you, the destroyer be kept far from you, and your lives preserved if faithful to the end. Many of your blessings are recorded in the heavens; they are sacred in the sight of God as long as you are faithful, and he feels bound to bless you so long. In this, therefore, we rejoice and are made glad. No trials nor difficulties that we endure are too hard, when we know that He is with us and his Spirit in our hearts. We stand before the people and we feel that He is there, that a superior power is being manifested in our behalf, and that He is imparting to us the things needful for those whom we are addressing. He blesses us also in the ordinances of his Church. We baptize, and the people testify that we have blessed them. We lay hands on them to give them peace and quiet, or to confirm them into the Church, and they testify

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that through our administrations peace of mind was given unto them, and the Holy Ghost bestowed upon them. And if we will only keep ourselves pure and holy, the Lord will continue with us; he will never leave us nor forsake us; the power of the Priesthood will increase upon us, and at last the time will come, when the Spirit will say through the servants of God, It is enough, now you can return home. If we have not violated the principles of truth, how great will then be our joy? That time will be typical of the day when the Lord will call us from our last mission to the nations, and will say, Well done, good and faithful servant, you have kept my commandments, enter into my kingdom and receive of the fruit of my vineyard. We can all picture this, and I trust that both you and I will be partakers of these great blessings. What greater gift can there be than eternal life, eternal happiness, salvation and exaltation! What greater than when all the blessings sealed upon your heads are bestowed upon you in their fulness! Earthly things vanish when compared with the more excellent glory awaiting the righteous!

I have visited a number of the Conferences in this Mission, and believe that the brethren in those in which I have labored, have striven to perform their duties rightly, and that the Lord has comforted them. Reasoning from analogy, I therefore draw the conclusion, although I have not visited the others, that they all are striving to act aright and live up to the spirit of their callings. There may, of course, be exceptions; in fact, there have been instances of Elders proving unfaithful. Let me exhort any such, if they be here, to begin anew and enter into a covenant with God, that for the future they will try to do better; for, if you give place to the Evil One, he gets a stronger hold upon you, and that which you look upon with abhorrence now, may not appear so hideous to you after a time. Keep yourselves pure according to the covenants you have made with the Lord, for, he will remember them, and they will be answered upon your heads in the great judgment day. Always try to have access to your Father, and be able to feel that He has heard and answered your prayers. I trust that while here He will bless you, and that we may all receive in a good degree the Spirit poured out upon his servants in ancient days, although there may not be the same visible manifestations and speaking in tongues as formerly, because these will not be given to the Elders in their fulness until a certain time, even the times of the Gentiles, be fulfilled. The Lord in a revelation contained in the Book of Doctrine and Covenants, says, "Through your administrations the word shall go forth unto the ends of the earth, unto the Gentiles first; and then, behold, and lo, ye shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the Gospel of their salvation. For it shall come to pass in that day, that every man shall hear the fulness of the Gospel in his own tongue and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ." Heretofore the brethren have had some assistance from the Lord in their study of the languages spoken by the various nations to whom they have been sent; but the day will come when the Lord will look upon the Gentiles, and see that it is enough. Then he will send his fishers and hunters to the scattered tribes of Israel, and a change will be effected. They will speak the languages of the remnants of the house of Joseph, over six hundred, and when that time comes, if you are faithful you will be amongst that privileged number. You have been called to a great and mighty calling; seek, therefore, to magnify it, for "many are called, but few are chosen."

Elder Nathaniel H. Felt then said—After the good and wholesome instructions you have received, it will be unnecessary for me to say much more. I have lately come to this country, as you are aware. There are many here whom I knew in other lands, and I consider it a great honor to be associated here with this large company

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holding the everlasting Priesthood, and I would rather be in your midst than among the highest potentates of the earth. In regard to this Mission, I do not believe there has ever been a Mission upon which the eyes of the people of Utah were centred with greater interest, I mean more particularly the young brethren who are about to return home. I believe I express the feelings of every father, mother, brother and sister in Utah, when I say that their prayers have constantly ascended to the throne of grace in your behalf. You have gone out many of you in youth, to the world, in the very face of many obstacles and difficulties; you have overcome, and have great reasons for rejoicing in your labors. When I see some of you feeling discouraged, and thinking that you are of little account, I feel anxious to encourage you. If you have not done so much as you would have liked, do not let your hearts fail you. If you have done the best you could under the circumstances in which you were placed, remember, the seed you have sown will germinate and bring forth fruit. Your mission is not finished, and if the fruits of your labors have not yet appeared, be comforted, the time is not far distant when mighty things will be accomplished. Not many years hence and the servants of God will not be received as they are now, but men will say, Blessed is he who cometh in the name of the Lord. If you have not converted or baptized a great many, do not be downcast; you were not promised to do more than to bring out one of a city and two of a family. But, there is a greater work to do yet than has ever been performed. You young brethren, especially, should be as polished shafts in the quiver of the Almighty. You are educating yourselves for the future, and if you have done your duty on your missions, and improved yourselves as your opportunities have enabled you to do, you have done much. You have been placed in positions so that you could go forth and baptize a few people; still, this is only secondary to the preparation required to be undergone by the servants of God, to fit them to go forth and perform mighty works among the people. When nations shall send deputations to Zion to learn of the way of the Lord, who will go out to meet them and instruct them in the ways of life? Why, you my young brethren, if you are faithful, may have this high honor, and perhaps even many of you before grey hairs shall adorn your temples. You can all rejoice in the work of God. Sometimes we feel too mean when crowded upon by a degraded and ignorant mob, or looked down upon by the supercilious aristocrat, but let us realize that we are the servants of the Almighty, and, consequently, ought to feel far, far above such things. Feel and know your callings, and remember that you have a right to call down the blessings of heaven upon you. May God bless you. Amen.

President Young then remarked—I have been much pleased with the good counsel given unto us this morning, and feel perfectly satisfied that we will have a good time together. Brother Felt touched upon one thing in which, I believe, we can all improve—namely, in not esteeming sufficiently the blessings we are in possession of, and being apt to think that we are the tail and not the head. Let us, however, remember continually that we are servants of God, and appreciate properly all that is being continually done for us.

Prayer by Elder Isaac Bullock. Council adjourned at 1 p.m.

(To be continued.)

FASHION A TYRANT.—She makes people sit up at night, when they ought to be in bed, and keeps them in bed in the morning when they ought to be up and doing. She makes her votaries visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty. She invades their pleasures, and interrupts their business, she compels them to dress gaily, either upon their own property, or that of others; she makes them through life seek rest on a couch of anxiety, and leaves them in the hour of desolation on a bed of thorns.

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EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 25.)

The other courtyard is near the river. By cutting down the trees, we discovered the entrance to be on the north side, by a passage thirty feet wide, and about three hundred feet long. On the right is a high range of steps rising to the terrace of the river wall. At the foot of this are six circular stones, from eighteen inches to three feet in diameter,—perhaps once the pedestals of columns or monuments now fallen and buried. On the left side of the passage is a high pyramidal structure, with steps six feet high and nine feet broad, like the side of one of the pyramids at Saccara, and one hundred and twenty-two feet high on the slope. The top is fallen, and has two immense Ceiba trees growing out of it, the roots of which have thrown down the stones, and now bind the top of the pyramid. At the end of the passage is the area or courtyard, probably the great circus of Fuentes; but which, instead of being circular, is rectangular, one hundred and forty feet long and ninety broad, with steps on all the sides. This was probably the most holy place in the temple. Beyond doubt it had been the theatre of great events, and of imposing religious ceremonies; but what those ceremonies were, or who were the actors in them, or what had brought them to such a fearful close, were mysteries which it was impossible to fathom. There was no idol or altar, nor were there any vestiges of them. On the left, standing alone, two-thirds of the way up the steps, is a gigantic head. It is moved a little from its place, and a portion of the ornament on one side has been thrown down some distance by the expansion of the trunk of a large tree. The head is about six feet high, and the style good. Like many of the others, with the great expansion of the eyes it seems intended to inspire awe. On either side of it, distant about thirty or forty feet, and rather lower down, are other fragments of sculpture of colossal dimensions and good design; and at the foot are two colossal heads, turned over and partly buried, well worthy the attention of future travellers and artists. The whole area is overgrown with trees and encumbered with decayed vegetable matter, with fragments of curious sculpture protruding above the surface, which, probably, with many others completely buried, would be brought to light by digging.

On the opposite side, parallel with the river, is a range of fifteen steps to a terrace twelve feet wide; and then fifteen steps more to another terrace twenty feet wide, extending to the river wall. On each side of the centre of the steps is a mound of ruins, apparently of a circular tower. About half way up the steps on this side is a pit five feet square and seventeen feet deep, cased with stone. At the bottom is an opening two feet four inches high, with a wall one foot nine inches thick, which leads into a chamber ten feet long, five feet eight inches wide, and four feet high. At each end is a niche one foot nine inches high, one foot eight inches deep, and two feet five inches long. Col. Galindo first broke into this sepulchral vault, and found the niches and the ground full of red earthenware dishes and pots, more than fifty of which, he says, were full of human bones packed in lime; also several sharp-edged and pointed knives of chaya, a small death's head carved in a fine green stone, its eyes nearly closed, the lower features distorted, and the back symmetrically perforated by holes, the whole of exquisite workmanship. Immediately above the pit which leads to this vault is a passage leading through the terrace to the river wall, from which, as before mentioned, the ruins are sometimes called Las Ventanas, or the windows. It is one foot eleven inches at the bottom, and one foot at the top,

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and barely large enough for a man to crawl through on his face.

There were no remains of buildings. In regard to the stone hammock mentioned by Fuentes, and which, in fact, was our great inducement to visit these ruins, we made special inquiry and search, but saw nothing of it. Colonel Galindo does not mention it. Still it may have existed, and may be there still, broken and buried. The padre of Gualan told us that he had seen it; and in our inquiries among the Indians, we met with one who told us that he had heard his father say that *his* father, two generations back, had spoken of such a monument.

I have omitted the particulars of our survey: the difficulty and labor of opening lines through the trees, climbing up the sides of the ruined pyramids, measuring steps, and the aggravation of all these, from our want of materials and help, and our imperfect knowledge of the language. The people of Copan could not comprehend what we were about, and thought we were practising some black art to discover hidden treasure. Bruno and Francisco, our principal coadjutors, were completely mystified, and even the monkeys seemed embarrassed and confused; these counterfeit presentments of ourselves aided not a little in keeping alive the strange interest that hung over the place. They had no "monkey-tricks," but were grave and solemn, as if officiating as the guardians of consecrated ground. In the morning they were quiet, but in the afternoon they came out for a promenade on the tops of the trees; and sometimes, as they looked steadfastly at us, they seemed on the point of asking us why we disturbed the repose of the ruins. I have omitted, too, what aggravated our hardships and disturbed our sentiment: apprehensions from scorpions, and bites of mosquitos and garrapatas or ticks, the latter of which, in spite of precautions (pantaloons tied tight over our boots, and coats buttoned close in the throat), got under our clothes, and buried themselves in the flesh; at night, moreover, the hut of Don Miguel was alive with fleas, to protect ourselves against which, on the third night of our arival, we sewed up the sides and one end of our sheets, and thrust ourselves into them as we would into a sack. And while in the way of mentioning our trouble I may add, that during this time the flour of the hacienda gave out, we were cut off from bread, and brought down to tortillas.

The day after our survey was finished, as a relief, we set out for a walk to the old stone quarries of Copan. Very soon we abandoned the path along the river, and turned off to the left. The ground was broken, the forest thick, and all the way we had an Indian before us with his machete, cutting down branches and saplings. The range lies about two miles north from the river, and runs east and west. At the foot of it we crossed a wild stream. The side of the mountain was overgrown with bushes and trees. The top was bare, and commanded a magnificent view of a dense forest, broken only by the winding of the Copan river, and the clearings for the haciendas of Don Gregorio and Don Miguel. The city was buried in forest, and entirely hidden from sight. Imagination peopled the quarry with workmen, and laid bare the city to their view. Here, as the sculptor worked, he turned to the theatre of his glory, as the Greek did to the Acropolis of Athens, and dreamed of immortal fame. Little did he imagine that the time would come when his works would perish, his race be extinct, his city a desolation and abode for reptiles—for strangers to gaze at, and wonder by what race it had once been inhabited.

The stone is of a soft grit. The range extended a long distance, seemingly unconscious that stone enough had been taken from its sides to build a city. How the huge masses were transported over the irregular and broken surface we had crossed, and particularly how one of them was set up on the top of a mountain 2,000 feet high, it was impossible to conjecture. In many places were blocks which had been quarried out, and rejected for some defect; and at one spot, midway in a ravine leading towards the river, was a gigantic block, much larger than any we saw in the city, which was probably on its way thither, to be carved and set up as an ornament, when the

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labors of the workmen were arrested. Like the unfinished blocks in the quarries at Assouan and on the Pentelican Mountain, it remains as a memorial of baffled human plans.

We remained all day on the top of the range. The close forest in which we had been laboring made us feel more sensibly the beauty of the extended view. On the top of the range was a quarried block. With the chaya stone found among the ruins, and supposed to be the instrument of sculpture, we wrote our names upon it. They stand alone, and few will ever see them. Late in the afternoon we returned, and struck the river above the ruins, near a stone wall with a circular building and a pit, apparently for a reservoir.

As we approached our hut, we saw two horses with side-saddles tied outside, and heard the cry of a child within. A party had arrived, consisting of an old woman and her daughter, son, and his wife and child, and their visit was to the medicos. We had had so many applications for remedies, our list of patients had increased so rapidly, and we had been so much annoyed every evening with weighing and measuring medicines, that, influenced also by the apprehensions before referred to, we had given out our intention to discontinue practice; but our fame had extended so far, that these people had actually come from beyond San Antonio, more than thirty miles distant, to be cured, and it was hard to send them away without doing something for them. As Mr. C. was the medico in whom the public had most confidence, I scarcely paid any attention to them, unless to observe that they were much more respectable in dress and appearance than any patients we had had, except the members of Don Gregorio's family; but during the evening I was attracted by the tone in which the mother spoke to the daughter, and for the first time noticed in the latter an extreme delicacy of figure and a pretty foot, with a neat shoe and clean stocking. She had a shawl drawn over her head, and on speaking to her she removed the shawl, and turned up a pair of the most soft and dove-like eyes that mine ever met. She was the first of our patients in whom I took any interest, and I could not deny myself the physician's privilege of taking her hand in mine. While she thought we were consulting in regard to her malady, we were speaking of her interesting face; but the interest which we took in her was melancholy and painful, for we felt that she was a delicate flower, born to bloom but for a season, and, even at the moment of unfolding its beauties, doomed to die.

The reader is aware that our hut had no partition walls. Don Miguel and his wife gave up their bed to two of the women; she herself slept on a mat on the ground with the other. Mr. C. slept in his hammock, I on my bed of Indian corn, and Don Miguel and the young men under a shed out of doors.

I passed two or three days more in making the clearings and preparations, and then Mr. Catherwood had occupation for at least a month. When we turned off to visit these ruins, we did not expect to find employment for more than two or three days, and I did not consider myself at liberty to remain longer. I apprehended a desperate chase after a government; and fearing that among these ruins I might wreck my own political fortunes, and bring reproach upon my political friends, I thought it safer to set out in pursuit. A council was called at the base of an idol, at which Mr. C. and I were both present. It was resumed in Don Miguel's hut. The subject was discussed in all its bearings. All the excitement in the village had died away; we were alone and undisturbed; Mr. C. had under his dominion Bruno and Francisco, Don Miguel, his wife, and Bartolo. We were very reluctant to separate, but it was agreed, *nem. con.*, for me to go on to Guatimala, and for Mr. Catherwood to remain and finish his drawings. Mr. Catherwood did remain, and, after many privations and difficulties, was compelled to leave on account of illness. He returned a second time and completed them, and we now give the result of the whole.

At a short distance from the Temple, within terraced walls, probably once connected with the main building, are the "idols" which give the

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distinctive character to the ruins of Copan. Near as they are, the forest was so dense that one could not be seen from the other. In order to ascertain their juxtaposition, we cut vistas through the trees, and took the bearings and distances, and I introduce them in the order in which they stand. The first is on the left of the pathway. This statue is fallen and the face destroyed. It is twelve feet high, three feet three inches on one side, and four feet on the other.

At a distance of 200 feet stands another eleven feet eight inches high, three feet four inches on each side, and stands with its front to the east, on a pedestal six feet square, the whole resting on a circular stone foundation sixteen feet in diameter. Before it, at a distance of eight feet ten inches, is an altar, partly buried, three feet three inches above the ground, seven feet square, and standing diagonally to the "idol." It is in high relief, boldly sculptured, and in a good state of preservation.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 27, 1866.

FULFILMENT OF PROPHECY.

"You will see the old man go down to the grave in disgrace. He has cast off his political friends, and they cast him off as a thing of nought, and he will become a hiss and a byword." The prophecy we have quoted, is extracted from a sermon delivered by President B. Young in Great Salt Lake City, in the year 1861, and relates to James Buchannan, ex-President of the United States. The fulfilment of prophecy is a theme to which of late we have frequently alluded; but we have never witnessed a more speedy and direct fulfilment of the predictions of the servants of God than in the case of the ex-President. To convey a correct understanding to others—a proper realization of the judgments of God—we shall quote the testimony of those who have nothing in common with the Latter-day Saints, contained in the *New York Tribune*, and we have no reason to doubt the testimony offered. To enable all classes to better comprehend the great revolution which has taken place in the circumstances of the ex-President, it will be necessary to state, that only five short years have passed since he stood at the head of one of the most promising Republics the world ever saw, wielding a power inferior to that of no potentate or emperor upon the face of our globe. When we consider this, and contrast his present degradation with his former greatness, we are inclined to pity, did we not know that it is a just retribution for the sordid wretch who

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sold his honor for foreign gold, bartering the blood of innocence for a little of this world's honor, which he enjoyed only long enough to appreciate the height from which he has so suddenly fallen. "Vengeance is mine, saith the Lord, and I will repay." If the Utonians had had the punishing of James Buchannan, they never could have inflicted on him the excruciating torture which has been his, and under which he is still writhing, meted out to him, as it has been, by those very individuals to whose pampered appetites and whims he had pandered, braving the powers of heaven, and trampling under his feet every just law, both human and divine, to gratify the parisites who were sapping the life-blood of the Union. The American people think to-day it is the nation that has forsaken James Buchannan; in one sense of the word this is true; but, can they realize that they are merely instruments in the hands of God in carrying out his purposes? Why did the nation desert him? They offer us a reason, "The ex-President did not trust the people;" but he did trust them as much as it is possible for a wire-pulling politician, who is to-day buoyant with hope, and to-morrow lean and sunken almost to despair, to trust his fellow-men. No! it is the curse of an avenging God that rests down upon him, and many generations will pass before that silly old man can emerge from the punishment he so justly merits and is now enduring.

The following sentence uttered by him previous to the desolating war which has partially subsided in the United States, is sufficient to cause his name to be stricken from the scroll of liberty, and he forever denied a place among the sons of freedom—"Slavery is more sinned against than sinning." God gave all men their freedom, but "Man's inhumanity to man" has crushed millions, not only in the United States, but on the continent of Europe, more especially in Catholic countries; and we can easily trace further east, and say that millions are held in bondage in free and enlightened England. It is, however, not our province to point out the failings and short-comings of any nation in this article, but to hold up to the world another proof that the kingdom of God is established on the earth, and that men can foretell the dealings of the Almighty with the wicked throughout the nations. Witness the heading of this article, and the following quotation from the *New York Tribune*—"The last five years must have been full of bitter days to James Buchannan. To live in silence, and retirement and obloquy,—his name the most detested of any name in America; to sit in his home, with the years rapidly bending him to the grave, and feel that, after so much power and honor, and, above all, so many opportunities, he was the most unpopular of Americans,—to feel this and yet to know that he was partly the victim of fate, that after all he had been merely a whirling mariner in a hurricane—the weakest, most muddled, most distracted seaman, it is true, that ever went out upon the salt seas; and that for the life of him he could not tell whether the ship was on her keel or on her beam-ends—that his statesmanship was scribbling and praying, and that he meant to do what was best, even while doing the worst,—to sit and hear nothing but imprecations from a people he had served for fifty years; to be cursed by mothers who had lost their children; to have no friends even among the people of the South, for whom he sacrificed all—this is a retribution more terrible than that of Belisarius wandering in poverty and blindness, or the discrowned Lear on the storm-beaten moor wielding his sceptre of straw."

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Here, then, we look upon James Buchannan sinking into a lonely grave—not even a wife or child to mourn over his forsaken bier—standing on the verge of eternity, with not a single ray to lighten his midnight journey; longing for death, and yet starting back in terror when the grim monster appears; wishing to rend the veil, and yet not daring to meet the calm, searching glance of his Creator; dreading the doom which conscience in thunder-tones proclaims for broken laws and mis-spent time—a thing for which we can have pity, but which is far too contemptible to despise.

TO PRESIDENTS OF CONFERENCES, ETC.—From what we can learn, we are inclined to think there are many of the Saints who would prefer crossing the ocean in a Steamer, although well knowing that this would cost from one to two pounds sterling more for each adult than by a sailing vessel. You will confer a favor by forwarding the number of adults in the Conference over which you preside who would prefer this change and have the means to pay the extra expense. Of course, we do not wish the idea conveyed to the Saints that we purpose definitely chartering a Steamer, but would simply wish an approximate number of those who would wish to sail by one, so that we can see whether the number would in reality justify us in so doing or not. It may be well to state, that two children, under eight and over one year of age, are considered equal to one adult, so far as the passage money is concerned; also, that the head money is the same as when taking passage in a sailing vessel.

Individuals forwarding articles and Minutes of Conferences to this Office for publication in the MILLENNIAL STAR, will confer a favor, and save us considerable expense, by sufficiently pre-paying the postage on such documents.

CHANGES AND APPOINTMENTS.

Elder Nathaniel H. Felt is removed from laboring in the Liverpool Office, to the Presidency of the London District, comprising the London, Kent and Essex Conferences.

Elder Abram Hatch is removed from the Presidency of the Manchester District, to the Presidency of the Birmingham District, comprising the Birmingham, Warwickshire and Staffordshire Conferences.

Elder William R. Smith is removed from the Presidency of the Manchester Conference, to the Presidency of the Manchester District, comprising the Manchester, Liverpool and Preston Conferences.

Elder J. E. S. Russell is removed from the Presidency of the Bristol District, to the Presidency of the Durham District, comprising the Durham and Newcastle-on-Tyne Conferences united.

Elder James Townsend is removed from the Presidency of the Nottingham District, to the Presidency of the Scottish District, comprising the Glasgow, Edinburgh and Dundee Conferences.

Elder William B. Preston is removed from the Presidency of the Newcastle-on-Tyne District, to labor in the Liverpool Office.

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Elder Archibald N. Hill is removed from the Presidency of the Southampton Conference, to the Presidency of the Southampton District, comprising the Southampton, Reading, Dorset and Channel Islands Conferences.

Elder James Ure is removed from the Presidency of the Edinburgh Conference, to the Presidency of the Cheltenham District, comprising the Cheltenham, Herefordshire and Worcestershire Conferences.

Elder John H. Donnellon is removed from laboring in the Southampton Conference, to the Presidency of the Sheffield District, comprising the Sheffield, Leeds and Hull Conferences.

Elder William Gibson is removed from laboring in the Sheffield District, to the Presidency of the Nottingham District, comprising the Nottingham, Derbyshire, Lincolnshire and Leicestershire Conferences.

Elder James McGaw is removed from laboring in the Cheltenham Conference, to preside over the Norwich District, comprising the Norwich and Bedfordsbire Conferences.

Elder Abel Evans is removed from laboring in the Welsh District, to the Presidency of that District.

Elder Albert K. Thurber is appointed to the Presidency of the London Conference, in which Conference he has been travelling.

Elder Francis Platt is removed from the Presidency of the Warwickshire Conference, to the Presidency of the Birmingham Conference.

Elder Leonard G. Rice is removed from laboring in the Norwich Conference, to the Presidency of the Manchester Conference.

Elder Robert N. Russell is removed from the Presidency of the Preston Conference, to the Presidency of the Liverpool Conference.

Elder H. H. Cluff is removed from laboring in the Manchester Conference, to the Presidency of the Glasgow Conference.

Elder Aurelius Miner is appointed to the Presidency of the Edinburgh Conference, in which Conference he has been travelling.

Elder John Barker is removed from laboring in the Hull Conference, to the Presidency of the Leeds Conference.

Elder Hyrum P. Folsom is removed from the Presidency of the Durham Conference, to the Presidency of the Warwickshire Conference.

Elder B. W. Kimball is removed from laboring in the London Conference, to preside over the Nottingham Conference.

Elder J. A. Cunningham is appointed to the Presidency of the Hull Conference, until ready to return home.

Elder L. D. Rudd is removed from the Presidency of the Derbyshire Conference, to the Presidency of the Cheltenham Conference.

Elder George W. Gee is removed from laboring in the Scandinavian Mission, to the Presidency of the Norwich Conference.

Elder E. T. Williams is removed from the Presidency of the Newcastle-on-Tyne Conference, to the Presidency of the Southampton Conference.

Elder W. A. MacMaster is removed from laboring in the Lincolnshire Conference. to the Presidency of the Bristol Conference.

Elder G. J. Linford is removed from the Presidency of the Durham Conference, to the Presidency of the Durham and Newcastle Conference.

Elder R. R. Birkbeck is removed from laboring in the Nottingham Conference, to the Presidency of the Worcestershire Conference.

Elder A. N. MacFarlane is appointed to the Presidency of the Dundee Conference.

Elder Stephen Hales is removed from laboring in the Kent Conference, to the Presidency of the Leicestershire Conference.

Elder Edwin Frost is removed from laboring in the Birmingham Conference, to the Presidency of the Herefordshire Conference.

Elder Henry Barlow is removed from laboring in the Southampton Conference, to the Presidency of the Reading Conference.

Elder Ezra J. Clark is removed from laboring in the Worcestershire Conference, to the Presidency of the Dorsetshire Conference.

Elder Joseph G. Brown is removed from laboring in the Bristol Conference, to the Presidency of the Land's-End Conference.

Elder John Hubbard is removed from laboring in the Leeds Conference, to the Presidency of the Kent Conference.

Elder Henry Cumberland is appointed to the Presidency of the Derbyshire Conference, in which Conference he has been travelling.

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Elder A. V. Call is removed from laboring in the Bristol Conference, to the Presidency of the Sheffield Conference.

Elder Samuel Southwick is removed from laboring in the Warwickshire Conference, to the Presidency of the Staffordshire Conference.

Elder A. Simmonds is removed from laboring in the Southampton Conference, to the Presidency of the Lincolnshire Conference.

BRIGHAM YOUNG, JUN. } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

NEWS FROM CONFERENCE.

HEREFORDSHIRE CONFERENCE.—We have received from Elder Seth A. Pymm Minutes of a Conference, held in Abersychan on the 10th of December last, fron which we make the following abridgement:—There were present on the stand, Elders Justin C. Wixom, President of the Cheltenham District; Seth A. Pymm, President of the Herefordshire Conference; Charles S. Kimball, President of the Cheltenham Conference; Elnathan Eldredge, jun., President of the Worcestershire Conference; Oswell Knight, Travelling Elder in the Herefordshire Conference; and Taylor Jones, Travelling Elder in the Monmouthshire Conference. The morning meeting was opened with singing and prayer, after which Elder O. Knight and the several Branch Presidents represented their different Branches, and stated that the Saints in general were willing to do the best they could for the furtherance of the Work in which they were engaged. Elder Seth A. Pymm read the Statistical Report of the Conference, showing a total, including officers, of 197 members. Elder J. C. Wixom then expressed his satisfaction with the reports which had been given by the Brethren; spoke of the many evils and temptations to which the Saints would be liable to be subjected, should they neglect their duties and prove unfaithful; also of the great blessings to be enjoyed by those who would live their religion, and strive earnestly to upbuild the kingdom of God. Spoke of the power that accompanied the Priesthood from Zion when they honored and magnified their callings, and exhorted the Saints to lay aside their besetting evils, and put in practice good aud wholesome principles.

In the afternoon Elder E. Eldredge, jun., addressed the congregation on the rise and progress of the Church; also on the Scripture prophecies as to the restoration of the Gospel in the latter dispensation. Referred to the apostacy of men from the primitive faith, and to the opposition which the truth had to encounter. Reasoned from prophecy as to the establishment of the Kingdom, its nature, &c., and to the ultimate triumph and spread of the Gospel over the whole earth.—Elder T. Jones next spoke for a short time in the Welsh language, after which Elder J. C. Wixom presented the Authorities of the Church at home and abroad in the usual manner. The several motions were unanimously sustained by the congregation.

In the evening Elder Wixom spoke for some time on the principles of the Gospel, showing that without continual revelation from God, it was impossible for man to receive the blessings and the power of the Holy Ghost. Spoke on

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the various orders instituted in the Church, and the necessity for an organization with Apostles, Prophets, &c., in order that the Saints might be perfected in the truth, and all come to a unity of the faith.

Elder C. S. Kimball said that this latter dispensation was essentially a gathering dispensation, and quoted from Isaiah as to the building up of Zion, and the gathering of the nations unto the House of the Lord. Showed also the distinction betwixt Zion and Jerusalem, and the great events that were about to transpire upon the earth; of the messenger that would be sent to turn the hearts of the fathers to the children, and of the children to the fathers, and of the time when the knowledge of the Lord should cover the earth, and peace and righteousness should prevail among the sons of men.

CORRESPONDENCE.

AMERICA.

Centreville, Delaware, U. S., December 30, 1865.

President B. Young, jun.

Dear Brother,—It affords me great pleasure to be able to write to you, as I have no doubt you have been expecting to hear from me by this time. I expect you understand the cause of my delay in writing you; but, in case you do not, I shall explain it as briefly as possible.

As you are aware, we sailed from Liverpool for New York by the steamship *Scotland*, on the 1st of November last, arriving there after a pleasant and prosperous voyage of twelve days. We remained in the city two days and one night, during which time we paid a visit to Elder W. H. Miles. On the morning of the third day, I took train for Wilmington, Delaware, brother George Stringam accompanying me to the station. We had only travelled nine miles, to Newark, New Jersey, when, through the culpable neglect of the switch man, the train was thrown off the main track, on what is called a turn table, the locomotive running through heavy gates and into the ground over the fenders. Three cars were heaped, one above the other, in a common mass; the dead and wounded passengers lying among the *debris* until assistance came, when they were removed from the wreck. Three were killed and twenty-two wounded; I was considered the worst of the wounded. After some delay I was taken to an adjoining house, where I remained twelve days. Whilst there, I received very good attention from the neighbors, and also from the Railway Company's medical men. At the expiration of the above time, I was pronounced to be out of danger, and able to ride to Wilmington. I came to this place nearly five weeks ago, and was then unable to walk, and could only move one arm, but I have since improved rapidly. In bodily health I am better than I was at any time during my stay in England. I feel rather lonely here, now that I am able to walk about and have nothing to do; but I trust to be able to do something more while on this mission for the advancement of the cause of truth, and to spend my whole life in usefulness. Praying God to bless you, I am, your brother in the Gospel,

GEORGE W. MOUSLEY.

SUMMARY OF NEWS.

ENGLAND.—This has been a sad winter for the sailors. On land the weather has been warm and genial almost beyond precedent, but on the sea the winds have raged with terrible violence. The gales have been of long duration,

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and have prevailed over a wide area. In the English and Irish Channels, and along the western coast of Scotland, great havoc has been done among shipping, and this year's catalogue of wrecks will be as heavy as any we have had to lament. It is to be feared, too, that we have not heard the last of these destructive storms, but that the records of further disasters will still reach us for some days to come. Liverpool has of course suffered a great deal; she sends out more ships than any other port, and of course the mishaps must be expected to bear some proportion to the extent of the trade. Many of these wrecks—for instance, the Guy Mannering, the Hannah More, the Royal Albert, the Palinurus, &c.—have been attended with melancholy loss of life, while all have involved a calamitous destruction of property. The most lamentable incident, however, has been the foundering of the Australian emigrant steamer London, in the English Channel, by which 270 lives were lost.

IRELAND.—The conduct of the Irish Executive in placing Dublin and other disaffected districts under martial law seems to have met with the warm approval of the Irish people generally. It is declared by the press that no other course was open; and instead of being optional, it was imperative on the Government, in order to check, if not completely stop, the proceedings of the Fenians, which have operated most injuriously on trade, and created so widespread a feeling of danger and insecurity as to cause many of the gentry and the more affluent to quit the country. So great has this alarm become that many of the employés of the Dublin banking establishments were on Monday detained some hours in receiving deposits of plate, &c., from families who were flitting from the city, apprehensive lest a serious crisis might arise. One journal representing Tory politics, and which but a few days since was humorous in lampooning the precautions adopted by the Government, which it did not hesitate to attribute to no more worthy object than that of party, now admits that the authorities have acted with "proper vigor," and it hopes the Government will follow it up "actively," so as to put an end at once to this paroxysm of treason.

INDIA.—A terrible accident has occurred on the Great Indian Peninsula Railway, on the Thull Ghatt, occasioned by a goods train rushing through a station and being precipitated over an embankment of forty feet. Six lives were lost, the engines and carriages destroyed, and the goods utterly damaged. The Great Indian Peninsula Railway was opened to Budmaira on the 18th. Lord Edward Seymour was attacked by a bear while out shooting in North Canara. One leg was afterwards amputated. He did not survive the operation, but died in a few days after.

ITALY.—The Rome correspondent of the *Morning Herald* says that an offer of 2000 men of the French army has been made to the Pope on such favourable conditions that his acceptance of the offer is almost certain. The same writer remarks—"This will retard for years, and perhaps for ever, the accomplishment of Italian unity. If a crisis occurs, this body of men, with the present Papal army, will be amply sufficient to preserve the tranquillity of the patrimony of St. Peter."

AMERICA.—It has been semi-officially announced that Seward will call at Havannah and Vera Cruz, and such other ports as he sees fit. In reply to the protest of Biglow to Drouyn De Lhuys concerning Maximilian's decree outlawing the Republicans, Drouyn De Lhuys referred Biglow for information to Maximilian. France was not the Government of Mexico. It was rumored that recruiting-offices had been opened in several towns in Texas for a Mexican Republican army, to be commanded by Generals Wallace and Logan, to expel the Imperialists. Maximilian's Envoy was reported at Washington seeking recognition. The full report of the public debt shows that the official statement giving the total as $2,800,000,000, included the coin currency in the Treasury. Allowing this reduction, the debt on January 1st was $2,726,000,000. Congress has met. The house had no quorum. In the Senate, Sumner presented petitions from citizens of Boston, asking indemnity from the British Government for the loss of a ship burned by the Alabama. They were referred to the Committee for Foreign Affairs.

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LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND MISSIONS FOR THE QUARTER ENDING DECEMBER 31, 1865.

(THIS ACCOUNT IS MADE UP TO NO. 52 INCLUSIVE, VOL. 27.)

CONFERENCE.	AGENT.	AMOUNT. £	s.	d.	CONFERENCE.	AGENT.	AMOUNT. £	s.	d.
					Brot. fwd.		250	10	3
Bristol ...	Anson V. Call ...	17	19	7½	Lincolnshire ...	Robert Watson...	14	16	4½
Birmingham ...	John Nicholson...	0	17	0	Lands End ...	Oscar F. Lyons...	2	6	0
Bedfordshire ...	W. S. Warren ...	9	1	3½	Leicestershire	Wilford Woodruff	0	14	4½
Belfast	John Reid ...	74	5	5½	Monmouthshire	William Lewis ...	4	13	11
Channel Isles	Charles Horman	5	0	4½	Manchester ...	Wm. R. Smith ...	0	10	8
Carmarthen ...	John Evans ...	2	13	10	Norwich ...	John L. Dolten...	1	19	1½
Dublin ...	Robert Brown ...	37	8	0	Nottingham ...	Harry Luff ...	5	12	6
Dundee ...	JoshuaK.Whitney	22	16	2	Reading ...	Jonas N. Beck ...	0	10	1½
Derbyshire ...	Lorenzo D. Rudd	2	5	6½	Swansea ...	Philip Dell ...	3	4	5
Denbighshire	Thomas P. Green	4	4	8	Staffordshire...	James Stanfield ...	10	16	8½
Essex	Chas. W. Penrose	3	4	10	Worcester ...	E. Eldrege, jun...	4	8	10
Edinburgh ...	James Ure ...	13	7	7½	MISSIONS.				
Flintshire ...	Edwin Price ...	2	8	6½	Australian ...		308	0	4½
Glamorgan ...	James Boden ...	2	3	4	East Indian ...	James P. Meik ...	7	15	6½
Glasgow ...	John Rider ...	50	15	8½	South African	George Francom	118	1	3½
Herefordshire	Seth A. Pymm ...	1	18	3	San Francisco		70	0	5¾
Carried forward ...		...£250	10	3	Total		... £804	0	11¾

ADDRESSES:

Anson V. Call, 113, Milton Street, Sheffield.
Hyrum P. Folsom, 47, Albion Street, Coventry.
Harrison Shurtleff, 6, Upper Walker Street, Preston.

DIED:

In Ovenden, near Halifax, on the 8th inst., Elder Knight Bolton, aged 75 years.—DESERET NEWS, please copy.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

" For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 5, Vol. XXVIII. Saturday, February 3, 1866. Price One Penny.

MINUTES OF A GENERAL COUNCIL HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING FRIDAY, JANUARY 5, 1866.

(*Continued from page* 53.)

4 p.m.

Council opened by singing the hymn, "Come, all ye sons of God." Prayer by Elder Abram Hatch.

After the hymn commencing, "Praise to the man who communed with Jehovah," had been sung, President Young read list of releases, changes and appointments. The brethren sustained the different changes unanimously. He next read number of ships chartered and Saints who had sailed in them, since the introduction of the Gospel into this country. He then said—The covenants which we have made ought to be kept inviolate; and if so, and we remain faithful, no temptation that may be brought to bear upon us, can overthrow us or cause us to swerve from our integrity. No one can neglect the duties devolving upon him and yet prove faithful, and go home to Zion with his garments clean. There are some things which it behoves us to be on our guard against; for example, the use of tobacco and other stimulants. I know that a man is better without these than with them; besides, we do not require them as an assistance in discharging our duties rightly. If we partly covenant with the Lord to cease using them, and then break that covenant, his Spirit is grieved with us; and when we open the door for them, we, at the same time, pave the way for the entrance of others. And, above all other considerations, it is not right in the eyes of the Almighty that those who go forth to a fallen world to preach the principles of the Gospel, should use the very things which are practiced so much by men. There will be but few of us left here shortly, and we have to redouble our exertions, strain every nerve, and permit no lack of duty on our part to mar our progress or destroy the influence which we wield. I am not afraid of any effort that may be made by the Adversary to overthrow the Work in these lands proving successful; but, rather, that the temptations which are abroad will worm themselves into our hearts.

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We stand on the edge of a precipice, and the gulf beneath is yawning to receive us, if we are not continually watching our steps. If we love the Almighty, love his kingdom, love to labor in that kingdom, we ought to be faithful. It might be said it is selfishness which causes us to labor well, in the hope of a future reward; but, if this is the motive, some of us are not very selfish. Have you striven diligently, and with all your might, to upbuild the kingdom? If not, the angels of heaven, holy beings, all good men in heaven and in earth, implore you to be faithful. Our deeds are not done in darkness, they are recorded in the archives of eternity, and, how can we be so regardless of the Almighty and of our friends, as to stray from the path of virtue, knowing, that when we do stray from that path, we have to strive twofold more earnestly than before to return again? We hold in our hands the blessings which ancient men longed to possess, which Apostles and Prophets waited and hoped and prayed for, and yet we scatter them broadcast around us, valuing them no more than the dust beneath our feet. But, if you desire to keep the commandments of God, nothing can overcome you; because, no outside pressure can affect you like an inward enemy. If we are true to ourselves and to our God, it is all that is required of us. If we are weak, let us pray for strength, and if we really are determined to let the desire to serve the Lord predominate over every other feeling, then, that is the time he will bless us.

The race is not always to the swift, nor the battle to the strong. Some of the brethren preach eloquently; but, often a simple testimony is more powerful than an eloquent discourse, if a man has the Spirit of God within him, and testifies that that God has spoken and revealed himself from the heavens. This is not the place to make men and women perfect in their knowledge of the plan of salvation; for, after having entered in by the door, they must next gather to Zion. Teach the Saints how to live here that they may be enabled to get there, and tell them that the Lord will not be responsible if a plague should enter the houses of any who have neglected their opportunities, and sweep them off. They cannot reject the principle of gathering with impunity. Is there any difference betwixt a man being baptized, and afterwards refusing to have hands laid upon him, than, in him, after receiving these ordinances, rejecting the principle of gathering, seeing that the latter is equally as essential to, and necessary for his salvation, as the former? If we can perceive that there are not so many Saints in these lands, and that the Mission is gradually becoming smaller, we can also see that the Lord is withdrawing his Spirit from the people, and that the way of deliverance will soon be closed up. The nations have been warned faithfully of the judgments that are coming upon them, and I wish to see the spirit of gathering increase amongst the Saints, so that they may receive salvation from both temporal and spiritual evils; although, when the time comes that the anger of Heaven is poured out upon the world, those who have striven to make their escape and been unable to, will be preserved by the power of God. Let no one despair of the ultimate triumph of this Work, or of his salvation, if faithful and obedient. The Lord is as able to deliver us now as he was in Missouri; He is the same God, and watches over us as he did over our fathers. Our only hope of salvation lies in the constant performance of our duties. You who are young, are laying a foundation here, on which a superstructure will be reared that will stand forever; but, if you attempt to build on the foundation you are laying in this country, and it should be unstable, you shall surely fail. I do not look altogether at what we accomplish to-day, but what we are fitting and preparing ourselves for in the future; and if, as we believe, God is about to break up nations and empires, and establish Zion in power and glory, when that time comes, if we have not been faithful to-day, we will not receive the reward of obedience, nor enter into the mansions prepared for the righteous. May the Lord bless you. Amen.

The hymn was then sung, "Oh say, what is truth," &c.

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President Charles Widerborg then arose and said—I am happy at having the privilege of standing before you, and pray that God may guide me by his Spirit in what I am about to say, that I may speak according to truth in reporting my labors. You are all aware that I am located in the north of Europe. I was born in Gottenburg, and was advanced in years when I began to study the English language; and, therefore, if I make any blunders in the construction of my sentences, you must bear with me. With regard to the Work of God, I feel well and thankful that I am a partaker in those blessings which have been revealed from heaven. I was honest in my religious belief before embracing the Gospel, but, when I heard the Elders of Israel preach the Gospel of salvation in Norway, I felt a change come over me, and I have often felt thankful that I was permitted to see the simple truth as represented by them. It is impossible for me to describe the happiness that I experienced when my eyes were opened and I could see plainly that God had raised up Prophets and Apostles as in former days. When I embraced the Gospel, I felt like a child, but I advanced step by step in my knowledge of the truth. I have felt happy in proclaiming the Gospel to my fellow countrymen. I was happy, also, when put in prison for preaching the Gospel, and fed on bread and water. When confined there, I read some of the works of the Church in English for the first time, and the days passed by swiftly. I tried to be obedient to the servants of God, and was blessed in so doing; for after a time I was called upon to assist in editing the SCANDINAVIAN STAR. I was appointed a Travelling Elder in the year 1858, and was afterwards called to preside over the Mission. I labored altogether betwixt seven and eight years in the ministry, and then went to Zion. I did not go there in order that I might receive a testimony to the truth, for I already possessed one; but wished to go in order that I might become prepared to do more work, as I felt that my mission in my native country was not finished, but that I had yet to testify to thousands of the truths of heaven. I know that God's authority is on the earth; that those men who stand at the head of the Church are chosen by the voice of his Spirit; that no power neither on earth nor in hell can harm them, and that they will live to do the work assigned them. As has been already said, if we build on a good foundation we will stand; still, although we should go astray, the Work will still roll onward, increase and triumph. In the year 1864 it was my lot to return to the land of my birth. Had I consulted my personal feelings, I would have remained with the people of God; but, I knew I was engaged in a good cause, and left my family in the hands of the Church, feeling glad to have the privilege of continuing my labors and being an instrument in striving to bless mankind. I love those old nations; many people in them have done good to me, while others have turned their backs upon me; still, I feel to bless all who will hearken to the words of life. My field of labor embraces Sweden, Norway and Denmark. These nations are not so corrupt as many others in Europe; yet, when we leave them for a time, and then return to them, we find that they are going back quickly into darkness and sin. There are, however, honest souls there, whose bondage the Lord is breaking, and they are innocent people compared with many others. Although many different dialects are spoken, they all understand each other. Elders Sprague, Sharp, Felt, Gee and Brown, from Zion, have labored with me in the Mission; they are good men, and have been faithful in their labors. For some time I had very few Elders travelling with me. Most of the native brethren had to leave the country to escape being drafted into the army during the war betwixt Denmark and Prussia. Some of them, however, were forced to enlist, but they were all preserved with one or two exceptions. I had been wishing for the assistance of some of the Elders from Zion, when I received a letter from Liverpool from Presidents Wells and Young, stating that a number were coming who belonged to the country. When they arrived in Denmark, many of their former friends were surprised to see

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them returning to their native land. They are men in whom the Spirit of the Lord reigns, and are doing a good work in the several fields to which they have been assigned, although it needs more preaching to convince the people now than it did formerly. The Scandinavian Mission comprises ten Conferences. We have baptized during the past year, in Denmark, 533, in Sweden, 331, in Norway, 116, making a total of 1010. We also emigrated by the last emigration—Danes, 268; Swedes, 224; Norwegians, 64; Germans, 2; making a total of 558. Our number of members, including officers, is as follows—Denmark, 2851, Sweden, 1556, and Norway, 981, making an aggregate of 5388.

It would be superfluous for me to multiply words, being necessarily imperfect in the English language, but I pray that we may go home to Zion honorably, and with the approbation of the servants of God. I rejoice at the instructions which have been given here, and will try to carry the Spirit that is present with me to my field of labor, and diffuse it amongst the people there. May God bless you. Amen.

President Young then proposed that William Edgar Townsend be ordained an Elder in the Church of Jesus Christ of Latter-day Saints, which was unanimously agreed to, and brother Townsend was ordained accordingly.

Elder Charles W. Penrose sang his song, "O, would'st thou from bondage and strife be free?"

President Young intimated that the Council would continue until the Lord should say by his Spirit, It is enough.

Elder S. W. Sears sang, "My loved ones at home."

Council adjourned at 7 p.m.

(To be continued.)

BAD FOR THEM.

(From the Salt Lake Daily Telegraph.)

We have occasionally alluded to the fact that crime, corruption, and, in several respects, degeneracy, have been prevailing of late throughout the Union, outside of Utah, of course; for although crime and many species of corruption strenuously endeavor to show themselves in this Territory, yet such is the native virtue of the people and the strength of public sentiment, that criminal perpetrations are kept pretty well under, rendering Utah a delightful oasis of morality in the midst of the very decided and very general demoralization of the times.

Now mark you, we do not rest these generalizations upon our own dicta. We give, from time to time, the confessions of authorities outside of Utah, who are supposed to be in some degree trustworthy; who, at least, have simple means of knowing whereof they speak. We give another testimony of this kind from the Sacramento *Bee*, a respectable paper and well got up. The *Bee* gives a pretty sharply outlined picture of the state of things existing, a picture by no means flattering to the boasted progress of the religion and civilization of the day, but we can't help it if the picture is not flattering, can we? It is all in spite of our earnest exhortations and scrupulous example.

The *Bee* says that this is especially the age of churches—that people are in the habit of flattering themselves with the assurance, now grown stereotyped, that civilization is daily extending its conquests, carrying with it the Bible and the school-house; yet, how can the sad fact be accounted for, that vice is continually on the increase, and is so popular that the utmost efforts of the respectable portion of society are utterly inefficient to counteract its ravages?

The *Bee* talks of parallels suggestive of Dick Turpin and Claude Duval times, and says that the city suffers alike with the country under the present state of morals, which the *Bee* fears is quite equal to the most forbidding features of the darkest ages; that it is idle to assert that a remedy for this exists in the laws, and that

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non-enforcement of them is the cause that humanity in the United States of America is no better than it is; that where virtue is the predominating characteristic of a people, there is very little difficulty in enforcing a due observance of the ordinances; that it can only be because a considerable proportion of the people are given to vice themselves, while others, for the sake of profit or political influence, are induced to wink at the derelictions of their erring neighbors, that crime and sin have acquired the impunity they now enjoy; that whenever the law-givers, and occasionally the clergy themselves, set the example in wrong-doing, can it be wondered at that the multitude go astray?

The *Bee* edifyingly continues and affirms that the rural districts have their social evils, and enough of them, Heaven knows, but it is in the city that the arch-enemy of the race has established his dominion, and gathers in his victims by the score; that the student Faustus has his prototypes by the thousands, and human souls are as common an article in the market as the necessaries of life or mining stocks; that the sense of security once conferred by the laws is gradually growing fainter and more faint; that money alone, and that in unstinted quantities, can produce the desired amount of justice; that bands of assassins exist, whose services, like those of the Thugs of India, may be procured for a pecuniary consideration; that haunts of vice are so numerous that they meet the eye at every turn, even in the most respectable thoroughfares, and "the law" takes no steps to abolish them; that shameless women parade the streets invitingly in the open light of day; that children are instructed as a business in all the vices of maturity; that obscene prints and photographic monstrosities are in circulation in quantities which indicate how far the virus has penetrated the system; that a cane top, a watch seal, or a breast-pin, may hide a piece of vulgarity which conveys the seeds of ruin to many an innocent soul; that every possible encouragement is given to crime, and instead of being confined to its appropriate localities, it boldly thrusts itself upon the public notice at every turn, and so entangles itself with the very frame-work of society, that it is becoming difficult to draw the dividing line; that, worse than all, it is painfully apparent that these classes are rapidly getting the upper-hand, and that a certain description of female influence sustains them in it; that the Golden State is verging upon a condition of things that repels the intending immigrants, and enables the early days of El Dorado to shine all the brighter by the contrast; that the evil is beyond the power of churches or legislatures to remedy, and, the *Bee* fears, must go unchecked either until the respectable classes are exorcised with their capital and influence from the State, or the citizens awaken to a sense of the gulf into which they are falling, and by a sudden reformation redeem the reputation they are losing.

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 57.)

The engravings represent the front and back view. The front, from the absence of a beard and from the dress, we supposed to be the figure of a woman, and the contenance presents traits of individuality, leading to the supposition that it is a portrait.

The back is a different subject. The head is in the centre, with complicated ornaments over it, the face broken, the border gracefully disposed, and at the foot are tablets of hieroglyphics. The altar is introduced on one side, and consists of four large heads strangely grouped together, so as not to be easily made out. It could

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not be introduced in its proper place without hiding the lower part of the "idol." In drawing the front, Mr. Catherwood always stood between the altar and the "idol."

A little behind this is a monument one of the most beautiful in Copan, and in workmanship equal to the finest Egyptian sculpture. Indeed, it would be impossible, with the best instruments of modern times, to cut stones more perfectly. It stands at the foot of a wall of steps, with only the head and part of the breast rising above the earth. The rest is buried, and probably as perfect as the portion which is now visible. When we first discovered it, it was buried up to the eyes. Arrested by the beauty of the sculpture, and by its solemn and mournful position, we commenced excavating. As the ground was level up to that mark, the excavation was made by loosening the earth with the machete, and scooping it out with the hands. As we proceeded, the earth formed a wall around and increased the labor. The Indians struck so carelessly with their machetes, that, afraid to let them work near the stone, we cleared it with our own hands. It was impossible, however, to continue; the earth was matted together by roots which entwined and bound the monument. It required a complete throwing out of the earth for ten or twelve feet around; and without proper tools, and afraid of injuring the sculpture, we preferred to let it remain, to be excavated by ourselves at some future time, or by some future traveller. Whoever he may be I almost envy him the satisfaction of doing it.

Toward the south, at a distance of fifty feet, is a mass of fallen sculpture, with an altar; and at ninety feet distance is a statue standing with its front to the east, twelve feet high and three feet square, on an oblong pedestal seven feet in front, and six feet two inches on the sides. Before it, at a distance of eight feet three inches, is an altar five feet eight inches long, three feet eight inches broad, and four feet high.

The face of this idol is decidedly that of a man. The beard is of a curious fashion, and joined to the mustache and hair. The ears are large, though not resembling nature; the expression is grand, the mouth partly open, and the eyeballs seem starting from the sockets; the intention of the sculptor seems to have been to excite terror. The feet are ornamented with sandals, probably of the skins of some wild animals, in the fashion of that day.

The back of another monument contrasts remarkably with the horrible portrait in front. It has nothing grotesque or pertaining to the rude conceits of Indians, but is noticeable for its extreme grace and beauty. In our daily walks we often stopped to gaze at it, and the more we gazed the more it grew upon us. Others seemed intended to inspire terror, and with their altars before them, sometimes suggested the idea of a blind, bigoted, and superstitious people, and sacrifices of human victims. This always left a pleasing impression; and there was a higher interest, for we considered that in its medallion tablets, the people who reared it had published a record of themselves, through which we might one day hold conference with a perished race, and unveil the mystery that hung over the city.

At a distance of 142 feet in a southeasterly direction is another idol. It stands at the foot of a wall rising in steps to the height of thirty or forty feet; originally much higher, but the rest fallen and in ruins. Its face is to the north; its height eleven feet nine inches, the breadth of its sides three feet, and the pedestal is seven feet square. Before it, at a distance of twelve feet, is a colossal altar. It is of good workmanship, and has been painted red, though scarcely any vestige of the paint remains, and the surface is time-worn.

The back of this idol consists of tablets, each containing two figures oddly grouped together, ill-formed, in some cases with hideous heads, while in others the natural countenance is preserved. The ornaments, diadems and dresses are interesting, but what these personages are doing or suffering it is impossible to make out. This statue had suffered so much from the action of time and weather, that it was not always easy to make out the characters, the light being in all cases

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very bad, and coming through irregular openings among the branches of trees.

The stone of which all these altars and statues are made, is a soft grit-stone from the quarries before referred to. At the quarries we observed many blocks with hard flint-stones distributed through them, which had been rejected by the workmen after they were quarried out. The back of this monument had contained two. Between the second and third tablets, the flint has been picked out, and the sculpture is blurred; the other, in the last row but one from the bottom, remains untouched. An inference from this is, that the sculptor had no instruments with which he could cut so hard a stone, and, consequently that iron was unknown. We had, of course, directed our searches and inquiries particularly to this point, but did not find any pieces of iron or other metal, nor could we hear of any having ever been found there. Don Miguel had a collection of chay or flint stones, cut in the shape of arrow-heads, which *he* thought—and Don Miguel was no fool—were the instruments employed. They were sufficiently hard to scratch into the stone. Perhaps by men accustomed to the use of them, the whole of these deep relief ornaments might have been scratched, but the chay stones themselves looked as if they had been cut by metal.

At the distance of 120 feet north is a monument which, unhappily, is fallen and broken. In sculpture it is the same with the beautiful half-buried monument before given, and, I repeat it, in workmanship equal to the best remains of Egyptian art. The fallen part was completely bound to the earth by vines and creepers, and before it could be drawn it was necessary to unlace them, and tear the fibres out of the crevices. The paint is very perfect, and has preserved the stone, which makes it more to be regretted that it is broken. The altar is buried with the top barely visible, which, by excavating, we made out to represent the back of a tortoise.

The next engravings exhibit the front, back, and one of the sides of a monument, distant twenty feet from the last. It is twelve feet high, four feet on one side, three feet four inches on the other, and stands on a pedestal seven feet square, with its front to the west. There is no altar visible; probably it is broken and buried. The front view seems a portrait, probably, of some deified king or hero. The two ornaments at the top look like the trunks of elephants, an animal unknown in that country. The crocodile's head is seven feet from it, but appears to have no connection with it. This is four feet out of the ground, and is given in the plate as one of the many fragments found among the ruins.

The back presents an entirely different subject from the front. At the top is a figure sitting cross-legged, almost buried under an enormous head-dress, and three of the compartments contain tablets of heiroglyphies.

At a distance of twenty-eight feet in the same direction is a statue which is fallen, and lies on its back, with a tree across it nearly lengthwise, leaving visible only the outline, feet and sandals, both of which are well sculptured. Opposite is a circular altar with two grooves at the top, three feet high, and five feet six inches in diameter.

Of the moral effect of the monuments themselves, standing as they do in the depths of a tropical forest, silent and solemn, strange in design, excellent in sculpture, rich in ornament, different from the works of any other people; their uses and purposes, their whole history so entirely unknown, with hieroglyphics explaining all, but perfectly unintelligible, we do not pretend to convey any idea. Often the imagination was pained in gazing at them. The tone which pervades the ruins is that of deep solemnity. An imaginative mind might be infected with superstitious feelings. From constantly calling them by that name in our intercourse with the Indians, we regarded these solemn memorials as "idols"—deified kings and heroes—objects of adoration and ceremonial worship. We did not find on either of the monuments or sculptured fragments any delineations of human, or, in fact, any other kind of sacrifice, but had no doubt that the large sculptured stone invariably found before each "idol" was employed as a

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sacrificial altar. The form of sculpture most frequently met with was a Death's head,—sometimes the principal ornament, and sometimes only accessory; whole rows of them on the outer wall, adding gloom to the mystery of the place, keeping before the eyes of the living, death and the grave, presenting the idea of a holy city—the Mecca or Jerusalem of an unknown people.

In regard to the age of this desolate city we shall not at present offer any conjecture, although it can hardly be doubted that its history is graven on its monuments. No Champollion has yet brought to them the energies of his inquiring mind. Who shall read them?

"Chaos of ruins! who shall trace the void,
O'er the dim fragments cast a lunar light,
And say, 'Here *was*, or IS,' where all was doubly night?"

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 3, 1866.

PERILOUS TIMES, AND SALVATION OFFERED.

It is a point conceded by many learned men of the day, that these are perilous times in which we live—that the Almighty is about to empty the earth of its wickedness, and usher in a reign of peace and righteousness, rewarding the faithful, and punishing the hypocrite and the unbeliever. In order to see how perfectly the Latter-day Saints agree with the men who speak thus, and whom the world beholds with respect, one has only to read the numerous revelations given through the Prophet Joseph Smith, and published for a quarter of a century. But still there is a mystery connected with the Work of the last days which those learned men, of whom we have been speaking, do not comprehend, and if we could speak with the voice of an angel, we would sound it in their ears until they were compelled to hear the great message sent unto every nation, kindred, tongue and people. Our voice cannot reach far, but we cry unto all those who will hear, The words of those learned men are true; the world is dying; the Lord is about to institute a reign of righteousness on the new world beheld by John the Revelator; the great plan for the salvation of His children—to prepare them for taking possession of all that has been created for the happiness of man—is begun, and it is the full development of that plan whereby salvation can be obtained in "these perilous times" that the Latter-day Elders carry forth, and have so often taught in the chief cities of the world.

Theologians have, however, failed to comprehend the way prepared for the

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escape of the honest; still, they acknowledge the necessity of the Lord coming out of his hiding place, but will not admit the necessity of modern revelation to designate a place of safety, while His indignation shall sweep off the nations of the earth who will not listen to the testimony of His servants. We quote a few sentences from the writings of the Rev. Octavius Winslow, D.D. :—"The days we live in are eventful. The times are perilous. The signs thickening and darkening around us are deeply and fearfully significant. We are standing on the eve of events perhaps more awful than the world has ever seen. A period of glory for the church brighter than has yet shone upon her, and a period of woe to the world more dark than has yet cast its shadows upon it, seems rapidly approaching." We feel at liberty to endorse every sentiment here expressed, but have a few questions to ask our reverend friend. What particular sect of the many constitutes the church, and what class the world, who are at once to receive this great exaltation and this utter overthrow? The writer fails to make these points clear to our understanding. Are we to consider the divided masses who call themselves Protestant, "The church," and entirely exclude the Romish millions? Only last night we had a sample of the unity that prevails among the ministers of the Church of England. A meeting was called of those who wish to uphold the principles of Protestantism, to form a society for the purpose of thoroughly checking the innovations in worship being made by the High Church men. Probably more than a score of reverend's, L.L. D.'s and D.D.'s, were present, to address the numerous congregation assembled to sanction whatever might be proposed by their shepherds for the benefit of the flock. Scarcely were prayers over, and the business for which the meeting was called presented, than dissension sprung up in their midst, and the tumult that ensued reminds one of the stormy days of the American Congress. The meeting was finally dismissed amid the groans and hisses of the multitude, and clergymen shouting, "liars," "wolves," &c. These, surely, cannot be the followers of the meek and lowly Jesus. We are well aware that so-called religious unity exists only in name, and that, were it not for the strong arm of the law, religious toleration would be as little practiced by Catholics and Protestant towards each other, as it was prior to, and even since the Reformation. And although religion is made according to law in England, yet the Dissenter hates the Low Church man, and the High Church man despises both, and there is no unity found in them. If they were to be asked, How can these parties who hate each other be accepted of the Almighty? they would reply, Jesus will accomplish that work for them at his second coming. When Lucifer, the son of the morning, offered to save all mankind, and not lose one soul, his plan was rejected because it deprived man of his agency; and we have no idea that the plan has improved with age, or is any more acceptable now when proposed by the Christian world, than when it was submitted and condemned in the courts of heaven. "The church will experience a period of glory brighter than has yet shone upon her;" but it will be that people who are laboring for those blessings, because they are more united, they comply with more heavenly principles, and the laws of God are more generally practiced by them. We may safely say there is not so much union now among Catholics or Protestants, as there was fifty years since; and when we behold wrangling and contentions in the midst of those who profess

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to be the followers of Christ, and see them becoming more degraded each day, reason can testify they are not to be the recipients of that glory spoken of.

CAUTION.—We have been requested to caution the Saints against a man, calling himself Dr. Musgrove, who has been trying to impose upon the members of the Sunderland Branch; stating that the Saints owe him more than £7 for medical services rendered. He is about five feet six inches in height; broad set; rather round shouldered and pock-pitted. He is attempting to get money, as well as board and lodging, from the Saints, telling them that he will shortly come into possession of a great amount of money, and will then be liberal to those who have assisted him.

NEWS FROM HOME.

We have received files of the *Daily Telegraph* up to the 19th of December last, and learn that matters are moving on prosperously in our Mountain Home. The *Telegraph* contains the full text of Governor Durkee's Message to the Legislative Assembly. It contrasts favorably with those of some of his predecessors, and lays down in a plain and business-like manner, his views upon what he considers the chief subjects on which the interests of the Territory require legislation. He reports the finances of the Territory as being in a highly satisfactory condition, and advocates a thorough organization of the Territorial militia. Speaking on the importance of the proper education of the people at large, and while admitting that owing to circumstances the time has not yet arrived when common schools can be free to all in that country, he suggests that school funds and taxation for school purposes should be instituted, subject to the approval of the Legislature. With reference to the mineral resources of the Territory, he seems to pay greater attention to those minerals which by their working will be most beneficial to the people, coal, iron and lead having the prominence given to them. Remarks are also made on the subjects of irrigation, turnpike roads, public highways, new postal routes, &c. The Council and House of Representatives of the Legislative Assembly met on the 11th of December. The Council was organized as follows:—George A. Smith, president; Patrick Lynch, secretary; John Smith, sergeant-at-arms; William D. Brown, messenger; Joseph Busby, foreman; Joseph Young, sen., chaplain. The House was organized as follows:—John Taylor, speaker; Thomas Bullock, chief clerk; Robert L. Campbell, assistant; Joseph C. Rich, sergeant-at-arms; George W. Slade, foreman; Franklin S. Richards, messenger; W. W. Phelps, chaplain.—The *Telegraph* has received a communication from San Francisco, from the Superintendent of the New Telegraph Line, stating that the line is being pushed forward as rapidly as circumstances will admit, and that all arrangements are made for its early completion to Great Salt Lake City in the spring.—In the *Deseret News* of the 7th of December, President Young announces that as it was formerly stated that, "Wherever

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there is a Telegraphic Station established along the line, there will be one or two operators needed, and every Settlement that wishes to have such a station, should select one or two of its most suitable young men, and send them to this city this winter, with sufficient means, to go to school to learn the art of telegraphy," it will be an advantage for these scholars to commence their studies at the same time, and to accomplish this, they should all be here in readiness from all parts of the Territory on a stated day. The 15th of December has been appointed as the day when the school should open, and the pupils enter upon the acquirement of this art. The Bishops and all interested in this enterprise will please see that the necessary steps are taken to have the scholars here by the time mentioned.

ABSTRACT OF CORRESPONDENCE.

SCANDINAVIAN MISSION.—President Charles Widerborg, writing from Copenhagen on the 22nd ult., says:—"I arrived in my field of labor on the 16th inst., all safe and sound, somewhat tired in my body, but with renewed spirit, feeling to rejoice in contemplating the glorious days I enjoyed in the General Council at Birmingham, and in the associations of the Priesthood of God. I found all well here, and have resumed my labors with fervent spirit and with the determination, by the aid of the Lord Almighty, to carry out the instructions given."

LONDON DISTRICT.—Elder Nathaniel H. Felt, writing from London on the 22nd ult., says:—"We arrived in London all right, and found Elders Bullock and Thurber in good health and spirits, and all things progressing favorably. We separated to different parts of the Conference, Elder Bullock to Wandsworth, Thurber to Lambeth, Kimball to Paddington, Sprague to Whitechapel, and J. H. Felt and myself to Penton Street chapel. On the final arrival home, all reported first rate attendance, and close attention of strangers, of whom there were many. The prospects are good for many being added to the Church this present season, the spirit of emigration apparently giving impetus to the spirit of inquiry amongst outsiders."

CORRESPONDENCE.

AMERICA.

[Through the kindness of a friend, we have been privileged with the perusal of the following interesting letter from Elder Samuel W. Richards.—ED.]

Great Salt Lake City, December 3, 1865.

The retirement of private life with its accumulating business relations, seems to have almost weaned me from habits of writing, or of frequent correspondence. This, I am satisfied, should not be so too much. Communion with friends should ever be desirable and esteemed as a pleasurable duty, especially when sensible of affording comfort thereby. We, here, are always glad to hear from any of you, and hope your relations here are such that you do not wish to entirely forget. A natural love for general

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information with nearly all, will, I believe, justify me in spending a few moments informing you of the general condition of things here, and some of the circumstances that more or less interest the world.

The people of this Territory are abundantly supplied with all kinds of desirable food and provisions. Crops the past season have been good, the fruit crop large, and the importation of merchandize, and such articles as are not produced here, so large as to be almost beyond computation. From these facts you can readily understand the people are beyond want, or any of its train of evils. The steady and permanent growth and prosperity of this Territory is the theme of admiration with all passers by. Its development and temporal prosperity are not only rapid, but more permanent than any other Territory of the Union. They are based altogether upon agricultural interests, and these are not fluctuating like mining interests. Many Territories have grown very rapidly while mining has been productive, but as soon as those interests have failed, they have rapidly become impoverished and depopulated. Surrounding Territories are now supplied, and to a great extent maintained, by the products of this Territory. The amount of flour and fruit freighted from this to other Territories is almost incredible, and the amount of money invested in this business is vastly enriching many of our citizens, as well as merchants who deal in importation. There are many here who are able to pay Tithing on from fifty thousand to one hundred thousand dollars profit on one year's business; only one, however, has Tithed the latter amount to my knowledge, but many from the lesser amount upwards. Were these advantages only for the few, and the results of war, as has been the case in the States, it would be lamentable; but such is not the case, they are the results of peace and business prosperity, consequently, are blessings instead of evils. There has nothing occurred to disturb the universal quiet of this region. Indian depredations and horrible robberies have been frequent around, but this Territory has been nearly exempt from any interruptions of the kind. Only last Sunday we were informed, that in a Territory east of this, a passenger coach was attacked by Indians, six passengers and driver killed, much property destroyed at stations, and one man had his heart cut out, and afterwards his body burned. These cases are mostly in revenge of wrongs inflicted by the whites, which is very lamentable. The people of this Territory have universally treated the Indians with kindness, fed and clothed them; while other people have generally treated them not only with indifference, but in many cases with extreme cruelty, which accounts for atrocities committed by them in return. Their revenge is generally severe—savagely cruel.

Public enterprise is active. There is now being surveyed, and the poles and material being delivered upon the line, for a Telegraphic Line through the entire route of Settlements in this Territory from north to south, a distance of about 500 miles. This line is expected to be completed and in use next season. Its advantages, connecting nearly all the Settlements with this city, are obvious, and only in keeping with the general progress of the day in this country. A large commencement has this year been made on the canal which is to bring the waters of Utah Lake to this city, some thirty, odd, miles, by which thousands of acres of land now unproductive will be brought into use, and afford navigation from the Southern Settlements aiding the transportation of their products to this market city of this great inland world.

New roads are being surveyed and built, by which distances of travel are materially shortened and much improved. Cotton and sugar-cane are successfully raised, supplying a great demand. Large and really ornamental buildings are being rapidly reared, at costs of one hundred thousand dollars and upwards, and among these magnificent structures may be numbered our new Tabernacle, now being erected, with a span of arch for a roof seldom witnessed in the world for a covering.

But a few years ago, it was thought absolutely necessary for emigration to

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this place to leave the frontier as early as grass would sustain teams, in order to get safely through the same season. Now, stations and supplies are so frequent along the route, that trains leave as late as in October, with the full expectation of arriving safely; and the once desolate Plains are now travelled every month in the year, with animals, in the full anticipation that only a few months will transpire before the shrill whistle of the steam engine rolling upon its iron track, will startle the wildness of these desert regions, and aid civilization in the fulfilment of its destiny to make Zion the joy of the whole earth. The lightning wire also will herald to thousands of her sons and daughters, the near approach of kindred and friends, pilgrims and wondering admirers, in fulfilment of the prophecies foretelling the gathering from all nations, to gaze upon her beauty, wonder at her glory, and worship in her Temple's courts. Even the *present* of this people and country is favorable, nay more, desirable; but their *future* is delightful to contemplate, in view of the full development of Heaven's devised purposes. Indeed,

> Blest are those souls whose hopes rely,
> On Zion's destiny, and hie
> With eager haste, o'er land and sea,
> To mingle with the pure and free.

But my sheet is getting nearly full, and I have scarcely alluded to very many things that would interest you; not even saying, as transpired on a certain former occasion, that where the Saints of God have assembled together to worship, there Satan was also found with them. We are not here without an opposing element in our midst, and round about our borders. We hear their howlings, dismal indeed, as that of ferocious wolves while hunting for prey at night, but none are dismayed thereby. We have been so long accustomed to their vain threats, that they fall unheeded upon our ears. They have tried to do so many things that were beyond their reach, that little repect is paid to their endeavors. Their good-will (?) to our institutions does not compare with ours, who have been so long familiar with them. Polygamy with them seems a most frightful scarecrow, but we can live, eat, and drink with it. They cry terribly about the tyranny (?) of Brigham Young, which we have proved, for thirty years, to be very profitable, and even desirable. They organize societies to make inroads upon our rights, and stir up strife, but their efforts are so lightly appreciated by a peace-making people, that they find none to contend with them. They legislate and make laws to further their ends, and finding them inoperative, they become angry with their own folly. The arm lifted up vengefully falls palsied. Right and liberty still prevail, and ever will. The "cup of trembling" has passed from the Saints who fear God and keep his law, and they are onward and upward in spirit, faith and power.

The spiritual condition of the Saints in this Territory has been greatly improving for some time past. Frequent visits of the President and his travelling associates have increased the energy, faith and spirit of the people, and greatly strengthened that bond of Gospel brotherhood which unites us all as one, and makes Israel the people of God.

There are published in this city two daily papers, two semi-weekly, and one weekly paper. We get the news of what is transpiring at Washington, sometimes the same day, and sometimes later. We have four extensive banking houses, and they manage to get nearly all the gold and send it away; while the people are privileged to use the "greenbacks" for a circulating medium in nearly all their business transactions. There are regular lines of stage coaches running north, south, east and west from this city, carrying mails and passengers, and omnibuses running in our city streets. A fine bath-house has been erected this season, to which the waters of the warm spring have been conducted for the accommodation of the public. There are three theatres within the city limits. Flour can be bought for six dollars per 100 lbs. and less; potatoes are 75 cents. per bushel; and beef is selling for 7 and 8 cents per lb. on foot; pork by the hog, dressed, 30 cents. per lb. Produce, generally, is much lower than it was last year. Mechanics are scarce, and their labor is very high, ranging from four to eight

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dollars a-day. A great number of teams will be sent down for the emigration next season. Our fall season has been very favorable for out-door business, and much building and other improvements have been accomplished. Presidents Young, Kimball and Wells, and the people generally, are healthful. In the winter season this city is filled with strangers, who come in from the surrounding mining districts to spend their time and their money more agreeably than they could elsewhere. They bring with them some of the accompaniments of outside *civilization*, so that our city is not so free from these as it was years ago.

ENGLAND.

Liverpool, Jan. 24, 1866.

President B. Young, jun.

Dear Brother,—I enclose a letter which I have written for the benefit of those who purpose emigrating to Zion this spring, thinking that it might probably be perused by them to advantage, and afford some hints that would prove useful to them on their journey.

I am, your brother,

WILLIAM B. PRESTON.

TO THE SAINTS WHO WILL EMIGRATE THIS SEASON.

It might be profitable to the Saints who anticipate emigrating this season, to drop them a few hints with regard to their trip to Utah. Those who are expecting to be taken across the Plains in Church waggons, and have no means to pay for this, should not take extra weight. I have known many to take worthless articles, not because they needed them for present use, but, because they thought it would not cost much to carry them. The freight on extra luggage from New York to Wyoming, costs the Church hundreds of dollars yearly, to say nothing of every pound weight costing from fifteen to twenty cents freight across the Plains. Many do not think of the immense extra expense heaped upon the Trustee-in-Trust every year, by each one taking from twenty to one hundred pounds of extra baggage. This soon amounts to thousands of pounds, and then extra teams and wagons have to be purchased to draw it across the Plains, which cost ready money, without the probability of those who load them being able to pay it back at any early date.

I make these remarks to the Saints, that they may understand that their emigration from foreign lands is not accomplished without great expense, and with the hope that they will assist in lightening the expenses as much as possible, only taking such articles as are necessary for their comfort on the journey, unless they have the means to pay the freight, when, of course, they can take all they desire to. The Saints need not feel anxious to spend all the money they have before leaving this country, for they can spend a few pounds very profitably in purchasing articles that will be useful in crossing the Plains, as well as after getting home—such, for instance, as cooking utensils, water vessels, &c. It would also be very convenient if the Saints could get (those that are able) cotton cloth to make themselves tents; they would find them comfortable in crossing the Plains.

There is something rather novel in the idea, and yet it is real, of picking up two or three thousand persons in a country like this, and in a few weeks' travel landing them at Wyoming, on the Missouri river, over five thousand miles from here, in a country where the beauties of nature have been but little disturbed by civilization and art. The question may be asked with propriety, What are we to do after we get there, without any knowledge of the country or people, or what is necessary to do to make ourselves comfortable? I will answer one question by asking others. Have you brought with you the spirit of the Gospel of Christ? Have you learned to act in obedience to the dictation of the Priesthood? If so, let your hearts be comforted, for you will find those there who have anticipated your wants, and will tell you what to do that will be for your salvation.

It will be impossible for me to give in detail all the particulars necessary for a journey across the Plains, for every season brings its varying circumstances that have to be met as wisdom may dictate. The brethren sent from Utah to assist the emigration, are men of judgment and experience, acquainted with all the ups and

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downs of a camp life, and will give such counsel from time to time, as will tend to the comfort and prosperity of the company as a whole, although they will not sacrifice the interests of the company to the caprices of a few individuals. The Saints will find that whatever else they may have left in their native land, or lost in crossing the ocean, or in being whirled over hundreds of miles of railroad in America, their traditions and characters, whether good or bad, will cling to them like moss to a tree. Those who have been disobedient and in the habit of finding fault, will, unless they are very humble and prayerful, find a large field for exercising themselves in that habit, and would find fault with the best men on the earth because they cannot have everything to suit their own prepossessed notions, right or wrong. If you would be prospered and blessed, would have joy, peace and happiness in your journeyings, be prayerful and patient, exercising all the faith you can for your President, and all will be well. If you should fear that he is not doing right, redouble your diligence in prayer and faith before God in his behalf, and my testimony for it is, he will not go far enough wrong to materially affect the peace and happiness of the Saints.

SUMMARY OF NEWS.

—o—

ENGLAND.—A most distressing catastrophe occurred on the 23rd ult., in a coalpit near Wigan, thirty men and boys being killed by an explosion of fire-damp.

FRANCE.—The speech of the Emperor Napoleon at the opening of the French Legislative Chambers, has afforded to the correspondents of English and continental newspapers abundant matter for comment. The general impression created in Paris by the Imperial speech is said to be very favorable, particularly by those portions which show that the foreign policy of the Emperor is confined to non-intervention in the affairs of European States, and that foreign expeditions are to be withdrawn as early as convenient. The determination to recall the French troops from Mexico, has given great satisfaction to all parties in Paris connected with the Government of the United States, for the evacuation of Mexico by the French troops removes at once all difficulties between the Governments of the United States and of France, and thereby assures the French people that their vast commercial transactions with America are secured from all danger.

AMERICA.—The diplomatic correspondence concerning Mexico has been submitted to Congress. It appears that Mr. Seward informed Mr. Bigelow, the American minister at Paris, that the peaceful relations between the United States and France would be jeopardised, unless the latter desisted from prosecuting armed intervention in Mexico, and he added that even if the French troops were withdrawn, the United States would not recognize Maximilian. In a confidential letter to the French minister at Washington, the French Minister for Foreign Affairs gave an assurance that the Emperor Napoleon would withdraw the French troops as soon as circumstances permitted, but wished to obtain from the United States a promise that they would not impede the consolidation of the new order of things in Mexico, and that they would recognize Maximilian. Mr. Seward, in reply, wrote as follows:—"After a review of all the facts, the President is gratified with the assurance you give of the Emperor's good disposition. I regret, however, to be obliged to say that the condition which the Emperor presents is one which seems to be impracticable."

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VARIETIES.

"Landlord," said an exquisite, "can you enable me to realize from your culinary stores the pleasure of a few dulcet murphies, rendered inoxious by igneous martyrdom?" He wanted baked potatoes.

Spagnoletti, when speaking of his viola player, declared that, both as a man and musician, he was most praiseworthy; as a man, for the tenor of his conduct—as a musician, for the conduct of his tenor.

People talk about making a clean sweep. Can they make a sweep clean?

The fastidious old lady who shrunk from being betrayed into indecorousness of utterance, even in geographical nomenclature, always spoke of the chief city of Holland as Amster—ahem.

The use of the comma is sometimes important. At a banquet this toast was given: "Woman—without her, man is a brute." It was printed: "Woman, without her man, is a brute."

Mrs. Partington, in illustration of the proverb, "A soft answer turneth away wrath," says that "it is better to speak paragorically of a person than to be all the time flinging epitaphs at him."

ADDRESS:

W. A. McMaster, 55, York St., St. Phillips, Bristol.

POETRY.

THE FUTURE.

(*Selected.*)

Years are coming—speed them onward!
When the world shall gather rust,
And the helmet, lance, and falchion
Sleep in silent dust!

Earth has heard too long of battle,
Heard the trumpet's voice too long;
But another age advances,
Seers foretold in song.

In the past—the age of iron—
Those who slaughtering met their kind,
Have too often won the chaplet
Honour's hand has twined.

But the heroes of the future
Shall be men whose hearts are strong,
Men whose words and acts shall only
War against the wrong.

But the sabre, in their contests,
Shall no part, no honor own;
War's dread heart shall be forgotton,
Carnage all unknown.

Years are coming, when for ever
War's dread banner shall be furled,
And the Angel Peace be welcomed
Regent of the world!

Hail with song that glorious era,
When the sword shall gather rust,
And the helmet, lance, and falchion
Sleep in silent dust.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 6, Vol. XXVIII. Saturday, February 10, 1866. Price One Penny.

MINUTES OF A GENERAL COUNCIL HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING FRIDAY, JANUARY 5, 1866.

(*Continued from page* 68.)

Saturday, 10.30., a.m.

Council opened by singing the hymn, "Do what is right," &c. Prayer by Elder David P. Kimball.

After the hymn commencing, "Let us pray, gladly pray," &c., had been sung, President Young said that he wished the Travelling Elders to report their fields of labor, and state their feelings in relation to the Work they were called upon to assist in advancing.

Elder James A. Cunningham being called upon to speak, said that since his arrival in this country, he had labored in the different fields to which he had been appointed to the best of his ability. He had travelled in the Durham, Bedfordshire and Glasgow Conferences, and had learned many things that had proved beneficial to him. He had also realized that the Lord was willing to assist those who would serve Him and try to keep his commandments. He had gained a greater testimony to the truth of the Gospel than he had before he came upon this mission, and knew that God reigned in the heavens, and that when doing His will and performing our duties aright, the time flies swiftly, and the burden which we are called upon to bear is lightened.

Elder Henry Amott briefly expressed his feelings, and reported his labors inthe Nottingham, Lincolnshire and Glasgow Conferences.

Elder Aurelius Miner stated that since he came to this country he had preached a little to the people, and learned more of the Gospel than he ever had before. Although the Work was not progressing much in the Edinburgh Conference, on account of the indifference manifested by many of the people to the truth, and the Pharisaical spirit they were in possession of; still, a few had been baptized, others were inquiring after the principles of the Gospel, and the Saints were striving to live their religion. He had realized, to some extent, that the Gospel was the power of God unto salvation, and that the servants of the

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Lord, when faithful, were blessed in their administrations.

Elder Leonard G. Rice spoke briefly on his labors in the Norwich Conference, and his desires for the future.

Elder Stephen Hales gave a brief account of his labors in the Kent Conference since his arrival in this country.

Elder B. W. Kimball spoke of the experience he had gained since he entered on his mission, and his travels in the different Conferences in which he had labored.

Elder Albert K. Thurber spoke shortly on his labors in the London Conference, and the progress of the Work in that part, and bore testimony to the truth of the principles taught by the servants of God.

Elder Henry Cumberland expressed the pleasure he felt in coming on this mission, and the experience he had gained in his travels among the Saints.

Elder Richard R. Birkbeck next followed with a few remarks, in which he bore testimony to the truth of the Gospel.

Elder John Barker reported his labors, and spoke of the happiness which it afforded him to be an instrument in the hands of God of doing good. Said this was the second mission on which he had been sent to England, and desired to continue faithful that he might be enabled to retain the blessings of the Almighty and of his servants.

Elder Samuel H. Hill said that since he came on this mission he had labored, first, in the Newcastle-on-Tyne Conference, afterwards in the Swiss, German and French Mission, but the state of his health necessitating a change, he had been recalled to England, and was then laboring in the Birmingham Conference. In all these places he had been blessed in his administrations, and knew that the power of God attended all who were faithful and obedient.

Elder John H. Donnellon spoke of his labors in the different Conferences in which he had travelled, both amongst Saints and strangers.

Elder Edwin Frost bore testimony to the truth of the principles revealed for the salvation of mankind, and to the benefits he had derived from being sent on this mission.

The hymn was then sung, "Farewell, all earthly honors." Prayer by Elder C. W. Stayner.

Council adjourned at 1 p.m.

3, p.m.

Council opened by singing, "O ye mountains high." Prayer by Elder James Townsend.

The hymn was then sung, "Go, ye messengers of glory," after which

Elder William A. MacMaster spoke on the experience he had gained since he entered the Church, and the gradual but increased growth of his knowledge and belief in the principles of the Gospel. Said that although it appeared more difficult now to get people to embrace the truth, than it did some years ago, there were many inquiries made as to the doctrines taught by the Elders, and he believed much good would yet be done in many places throughout the Mission.

Elder William Gibson said that although he had been connected with the Church for many years, he felt as dependent upon the Lord as the youngest and weakest of the brethren present. Bore testimony to the truth of the Work, and said that he had never heard a principle taught by President Young but what was worthy of attention and practice. He was enjoying himself much in the performance of the duties connected with his mission, and wished to infuse the spirit of gathering into the people. The nations were growing more and more corrupt and degraded, and would yet feel the wrath and indignation of heaven; still, the faithful Saints would be preserved. His feelin s were, that he would just as soon trust the Lord for a loaf of bread as for anything else he needed, as he had never wanted anything that he required, and knew that he never would so long as he remained faithful and preserved his integrity.

Elder B. J. Stringam reported his labors in the different parts in which he had travelled, and his feelings and desires as to the future.

Elder A. Simmons briefly reported his travels and experience in the ministry.

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Elder Henry Barlow testified to the truth of the Work, and to the blessings he had realized through faithfulness.

Elder James McGaw expressed his thankfulness at meeting with so many of the Priesthood; not that he was anxious to speak to them, but to behold his brethren from Zion. In connection with them he felt the obligations resting upon him in preaching the Gospel, and striving to become a living example of its truth and saving power. It was predicted in his youth that he should cross the sea to preach the Gospel. He had preached in Texas, and thought that the prophecy was fulfilled when he crossed the Gulf of Mexico, but he found he had afterwards to cross the ocean. He knew that the spirit of prophecy was enjoyed by the servants of God, and this was an evidence of the truthfulness of the principles taught by them. He had experienced much of the Spirit of the Lord in preaching the Gospel to the people, and bearing testimony to its ultimate triumph. It would almost appear, in looking at the condition of the people, as if the harvest were over, and the gleaning time had come; and, we can also perceive that as the Saints gather to the mountains, God appears to be gradually withdrawing his Spirit from amongst the nations.

Elder Joseph G. Brown briefly reported his labors in the Bristol Conference. Said that when he knew he was called to go upon a mission, he did not feel very joyful concerning the call, but now felt happy that he had been obedient to the command of the Lord through his servants.

Elder John Parry said he had been laboring in North Wales, and had felt glad in instructing the people in those things that would not only bring them future, but also present salvation. The Saints were anxious to gather, and in order that they might accomplish this desirable end, he, and the brethren associated with him, had been teaching them domestic economy, and advising them to abandon many unnecessary luxuries which they had formerly indulged in. He felt well in striving to fulfil his mission.

Elder Abel Evans said he felt well in the work of God, and had never had any trouble in his feelings in regard to it. The greatest difficulty he had experienced was in trying to govern himself. He could not boast of a great deal of perfection, nor of a large amount of knowledge, yet he had learned that the greatest mystery of the kingdom was, do according to the counsel of the Priesthood, and you will constantly be in possession of the Spirit of God.

Elder Griffith Roberts said, that in conjunction with brother Parry he had been laboring in the North of Wales. They had preached in the open air as long as it was practicable, and since the commencement of the winter, had met with the people and held meetings in private houses. They had been engaged in preaching to, or conversing with the people every night since they went there. He had experienced more of the Spirit of the Lord in his administrations while on this mission, than at any previous period in his life, and desired continually to be kept faithful, as he would rather die the death of the righteous, than live the life of the transgressor.

Elder Elias Morris said he had come to this country with the intention of striving to do good both to himself and the people amongst whom he might be called upon to labor, and could testify that he had received many blessings at the hands of the Lord.

Elder Barry Wride spoke on his travels in Wales, and the pleasure he felt in laboring to advance the cause of truth and righteousness.

Elder Richard J. Davies said that in his travels he had found a good number of people who believed some of the principles taught by the Elders and rejected others, while others felt too proud to yield obedience to the simple requirements of the Gospel. Sang the song, "The Bees of Deseret."

Elder William T. Jones said he had felt well in his labors in the ministry, and expressed the joy he felt at the prospect of returning home.

Elder Evan A. Richards said he had desired to come on a mission, as he believed he would be able to do good; yet, when called, he felt the weight of his responsibility resting upon him. Since his arrival in this country he

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had preached to the people, and had never been ashamed to advocate the principles of the Gospel.

Elder John Bird stated that in all his labors the Lord had blessed him and supported him in testifying to the truth of the Latter-day Work, for which he felt thankful.

Elder S. Southwick said that as he had only labored one month in the ministry, his report would not be very extensive; still, he felt proud to have the privilege of laboring in so good a cause.

Elder Oswell Knight spoke briefly on his labors, and bore testimony to the truth of the Work.

Elder David Reece made a few remarks as to his experience in the Church and his travels in Wales.

Elder John Hubbard said he could not describe his feelings at having the privilege of striking hands with so many of his old associates from Zion. He had enjoyed his labors much, and had preached in the open air to large congregations of people to whom he generally taught the first principles of the Gospel, and then afterwards informed them who he was.

Elder John V. Hood read Minutes of the former day's meeting, which were received as correct.

President Young expressed himself satisfied with the remarks which had been made by the brethren, and the teachings which the Elders reported they had given the people, more especially on the principle of gathering. It had been almost a universal testimony by the brethren, that the Lord had blessed them in their administrations to a greater extent than they had ever anticipated.

The hymn was then sung, "Ye Elders of Israel." Prayer by Elder Orson Pratt, sen.

Council adjourned at 7 p.m.

(To be continued.)

ABSURD NOTIONS.

Nowhere could we be better supplied with matter for the formation of an article under the above heading, than in the religious world. Of course, in every grade and circle of society incongruous ideas are extensively entertained and enunciated; but, when we view the matter in a religious light, we feel it both amusing and painful. We hear the gentlemen of college-born commission, inviting men on all sides to come and learn something regarding God and his goodness; and, if we should chance to drop into their assemblies once in a while to hear the so-called glad tidings, we find ourselves the victims of bewilderment and disappointment. In solemn, heartbroken-like accents, we are informed that God is a Spirit, filling the immensity of space, and that he sits enthroned in yonder heavens, surrounded by his angels in glory, swaying the sceptre of universal dominion over boundless creations. We are next told something respecting the mystery by which His person and character are obscured, and to deepen the mystery, are called upon to consider the subject of his immateriality.

Notwithstanding our being apprized of the greatness of Divine love and goodness, we, at the same time, are given to understand that the canon of Scripture being full, we must never again expect to hear the voice of inspiration. We are also told, in piteous, pleading strains, of the necessity which exists for our striving to get to heaven, where hosannahs and hallelujahs are continually poured forth by redeemed, celestialized ones; and yet we are also informed that, as we daily and hourly sin in thought, word and deed, we are quite unfit to take the name of Deity into our polluted lips, and only worthy, if judged on the ground of our own merits, to receive endless torture in that place where the worm dieth not, and the fire is not quenched. Now, although these allegations are made by men who have been liberally educated, and who are regarded as wise counsellors, we scru-

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ple not for one moment to pronounce them false and ruinous, from the fact that they are subversive of, and in contradiction to the holy Scriptures and the interests of humanity. It is not true that we are to be judged and justified merely by the atonement made by Jesus; if this were the case, the laws or commands of God would be superfluous. The very existence of divine law implies necessity and capacity on the part of man for obedience thereto, and completely overthrows the preposterous dogma of Jesus being all-sufficient for our salvation. If Jesus had not offered himself a propitiation for original sin or the transgression of our first parents, justice could not have been satisfied, neither could we have been put in a position to save ourselves; still, it by no means follows that he has wrought out a complete salvation for us irrespective of self-exertion, as so-called Christians would have us believe. A more flagrant incongruity cannot well be conceived, than that the murderer and debauchee, who may have lived lives of depravity and vice, after spending a few days or hours at the close of their earthly existence in seeming penitence, will be entitled to, and fitted for a place in the celestial kingdom of God. Vain is the hpyothesis that the friend of God and the father of the faithful will be content to live with those whom earth's sin-stained race hate, despise, and even destroy for abominable deeds. If such things were as true as they are false, heaven would certainly be a place to be detested rather than desired—a home of wretchedness rather than felicity. But, it is only through ignorance and darkness that such assertions have been made and believed in.

It is not, however, in the Christian world alone that absurd notions are imbibed and entertained, as we find them existing amongst the Saints also; and in order to render our article as brief as possible, we will cite a few of the more prominent that have found a place amongst the Saints. For instance, it is believed by some of the brethren and sisters, that the gathering will produce a very marvellous change in their feelings and actions, and that it will be time enough for them to endeavor to become faithful and steadfast in the Work of God, after they are located in the western wilds among their faithful friends and brethren. They will then, it is conjectured, have every facility for serving God, as it is termed, although in reality it is but self-service. Such characters, however, seldom ever find a suitable opportunity for doing so; and instead of Utah proving a lever to their slumbering energies, it smites with death-giving power all their fond, airy-built anticipations, and leaves them poor, lifeless, ready-to-run-and-cry victims. Delays being dangerous, and the present time only ours in surety, it behoves us at all times and in all places, to so live that we could say with candor, I have done my duty honorably. Lethargy grieves the Spirit of God, and causes it to depart; and, be it understood, that this Spirit is not to be thrown aside and taken up again at pleasure, as the tools we handle at our employment are. Some have known by experience how difficult it is to regain their standing after once falling away, and treating lightly the blessings of heaven; others again have chosen to be their own counsellors, and have thought to get along well enough without the assistance of the Priesthood, but after a season of experience, perchance very dearly purchased, they have had to bow in humility to the governing power instituted by Jehovah.

The last, but not the least absurdity to be noticed in this article, is the idea imbibed, and even tried to be substantiated from the Scriptures, regarding ignorance being no impediment to the Saints in carrying forward the purposes of God upon earth. Some harbor the idea that, because the Just One went to Galilee, and chose a few poor, illiterate fishermen to be his ambassadors, this is proof conclusive of the folly of learning being called into requisition in the Church, without for a moment considering the circumstances of the case. Apart from the Spirit of the Gospel, it seems that as a rule there is a certain degree of pride and pedantry accompanying the acquisition of learning; and when Christ came to accomplish

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his work in the meridian of time, there was much learning among the people, and, doubtless, no lack of its consequent attendants. Now, considering the nature of His mission, it need not be any wonder why he went to those who had not been pride-smitten, to those who, although illiterate and despised, were lowly in heart and humble enough to execute his will. Had the learned of that age been equally humble and obedient with the despised fishermen, we see no particular reason why Jesus should have called the latter more than the former, but we see some reason why the former should have been preferred. We unhesitatingly give it as our opinion, that the men who lived by fishing would soon see the necessity, after being called to the ministry, of improving their minds and talents, so as the better to advance the interests of the cause they had espoused, and render themselves better fitted to disseminate the principles they were commissioned to impart to the world. It is not learning that disqualifies people from being good, effective ministers of the Gospel, but the spirit by which it is sometimes controlled. Let us no more, then, hold forth the ignorance of the Apostles of the olden times as an excuse for the neglect of our own or our families' education, but try by all means lawful and proper to acquire knowledge, and to have it governed by the proper Spirit. Think, for one moment, how this Work would have progressed, if all the Saints had been equally ignorant; and, after reflection, we have not the slightest doubt but that you will be willing to relinquish your justification plea, founded upon assumed Apostolical ignorance, as an absurd notion.

J. CHRYSTAL.

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(*Continued from page* 72.)

VISIT TO THE RUINS OF PALENQUE.

The village of Palenque, as we learned from the Prefect, was once a place of considerable importance, all the goods imported for Guatimala passing through it; but Balize had diverted that trade and destroyed its commerce, and but a few years before more than half the population had been swept off by the cholera. Whole families had perished, and their houses were desolate and falling to ruins. The church stood at the head of the street, in the centre of a grassy square. On each side of the square were houses with the forest directly upon them; and, being a little elevated in the plaza, we were on a line with the tops of the trees. The largest house on the square was deserted and in ruins. There were a dozen other houses occupied by white families, with whom, in the course of an hour's stroll, I became acquainted. It was but to stop before the door, and I received an invitation. "Pasen adelante, capitan," "Walk in, captain," for which title I was indebted to the eagle on my hat. Each family had its hacienda in the neighborhood, and in the course of an hour I knew all that was going on in Palenque; *i. e.*, I knew that nothing was going on.

The Prefeto was well versed in the history of Palenque. It is in the province of Tzendales, and for a century after the conquest of Chiapas it remained in possession of the Indians. Two centuries ago, Lorenzo Mugil, an emissary direct from Rome, set up among them the standard of the cross. The Indians still preserve his dress as a sacred relic, but they are jealous of showing it to strangers, and I could not obtain a sight of it. The bell of the church, too, was sent from the holy city. The Indians submitted to the dominion of the Spaniards until the year 1700, when the whole pro-

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vince revolted, and in Chillon, Tumbala and Palenque, they apostatized from Christianity, murdered the priests, profaned the churches, paid impious adoration to an Indian female, massacred the white men, and took the women for their wives. But, as soon as the intelligence reached Guatimala, a strong force was sent against them, the revolted towns were reduced and recovered to the Catholic faith, and tranquility was restored.

A short distance from Palenque the river Chacamal separates it from the country of the unbaptized Indians, who are here called Caribs. Fifty years ago the Padre Calderon, an uncle of the Prefect's wife, attended by his sacristan, an Indian, was bathing in the river, when the latter cried out in alarm that some Caribs were looking at them, and attempted to fly; but the padre took his cane and went toward them. The Caribs fell down before him, conducted him to their huts, and gave him an invitation to return and make them a visit on a certain day. On the day appointed, the padre went with his sacristan, and found a gathering of Caribs and a great feast prepared for him. He remained with them some time, and invited them in return to the village of Palenque, on the day of the fete of St. Domingo. A large party of these wild Indians attended, bringing with them tiger's meat, monkey's meat, and cocoa as presents. They listened to mass, and beheld all the ceremonies of the Church; whereupon they invited the padre to come among them and teach them, and they erected a hut at the place where they had first met him, which he consecrated as a church; and he taught his sacristan to say mass to them every Sunday. As the Prefect said, if he had lived, many of them would probably have been Christianized; but, unfortunately, he died; the Caribs retired into the wilderness, and not one had appeared in the village since.

The ruins lie about eight miles from the village, perfectly desolate. The road was so bad, that, in order to accomplish anything, it was necessary to remain there, and we had to make provision for that purpose. There were three small shops in the village, the stock of all together not worth fifteen pounds; but in one of them we found a pound and a half of coffee, which we immediately secured. Juan communicated the gratifying intelligence that a hog was to be killed the next morning, and that he had engaged a portion of the lard; also, that there was a cow with a calf running loose, and an arrangement might be made for keeping her up and milking her. This was promptly attended to, and all necessary arrangements were made for visiting the ruins the next day. The Indians generally knew the road, but there was only one man in the place who was able to serve as a guide on the ground, and he had on hand the business of killing and distributing the hog, by reason whereof he could not set out with us, but promised to follow.

Towards evening the quiet of the village was disturbed by a crash, and on going out we found that a house had fallen down. A cloud of dust rose from it, and the ruins probably lie as they fell. The cholera had stripped it of tenants, and for several years it had been deserted.

Early next morning we prepared for our move to the ruins. We had to make provision for housekeeping on a large scale; our culinary utensils were of rude pottery, and our cups the hard shells of some round vegetables, the whole cost, perhaps, amounting to four shillings. We could not procure a water-jar in the place, but the alcalde lent us one free of charge unless it should be broken, and as it was cracked at the time, he probably considered it sold. By the way, we forced ourselves upon the alcalde's affections, by leaving our money with him for safe keeping. We did this with great publicity, in order that it might be known in the village that there was no "plata" at the ruins, but the alcalde regarded it as a mark of special confidence. Indeed, we could not have shown him a greater. He was a suspicious old miser, kept his own money in a trunk in an inner room, and never left the house without locking the street door and carrying the key with him. He made us pay beforehand for everything we wanted, and would not have trusted us half a dollar on any account.

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It was necessary to take with us from the village all that could contribute to our comfort, and we tried hard to get a woman; but no one would trust herself alone with us. This was a great privation; a woman was desirable, not, as the reader may suppose, for embellishment, but to make tortillas. These, to be tolerable, must be eaten the moment they are baked; but we were obliged to make an arrangement with the alcalde to send them out daily with the product of our cow.

Our turn-out was equal to anything we had had on the road. One Indian set off with a cowhide trunk on his back, supported by a bark string as the groundwork of his load, while on each side hung by a bark string a fowl wrapped in plantain leaves, the head and tail only being visible. Another had on the top of his trunk a live turkey, with its legs tied and wings expanded, like a spread eagle. Another had on each side of his load strings of eggs, each egg being wrapped carefully in a husk of corn, and all fastened like onions on a bark string. Cooking utensils and water-jar were mounted on the backs of other Indians, and contained rice, beans, sugar, chocolate, &c.; strings of pork and bunches of plantains were pendent; and Juan carried in his arms our travelling tin coffee-canister filled with lard, which in that country was always in a liquid state.

At half-past seven we left the village. For a short distance the road was open, but very soon we entered a forest, which continued unbroken to the ruins, and probably many miles beyond. The road was a mere Indian footpath, the branches of the trees beaten down and heavy with the rain, hanging so low that we were obliged to stoop constantly, and very soon our hats and coats were perfectly wet.

From the thickness of the foliage the morning sun could not dry up the deluge of the night before. The ground was very muddy, broken by streams swollen by the early rains, with gulleys in which the mules floundered and stuck fast, in some places very difficult to cross. Amid all the wreck of empires, nothing ever spoke so forcibly the world's mutations as this immense forest shrouding what was anciently a great city. Once it had been a great highway, thronged with people who were stimulated by the same passions that give impulse to human action now; and they are all gone, their habitations buried, and no traces of them left.

In two hours we reached the River Micol, and in half an hour more that of Otula, darkened by the shade of the woods, and breaking beautifully over a stony bed. Fording this, very soon we saw masses of stones, and then a round sculptured stone. We spurred up a sharp ascent of fragments, so steep that the mules could barely climb it, to a terrace so covered, like the whole road, with trees, that it was impossible to make out the form. Continuing on this terrace, we stopped at the foot of a second, when our Indians cried out "El Palacio," "the palace," and through openings in the trees we saw the front of a large building, richly ornamented with stuccoed figures on the pilasters, curious and elegant; trees growing close against it, and their branches entering the doors; in style and effect unique, extraordinary and mournfully beautiful. We tied our mules to the trees, ascended a flight of stone steps forced apart and thrown down by trees, and entered the palace, ranged for a few moments along the corridor and into the courtyard, and after the first gaze of eager curiosity was over, went back to the entrance, and, standing in the doorway, fired a *feu-de-joie* of four rounds each, being the last charge of our firearms. But for this way of giving vent to our satisfaction, we should have made the roof of the old palace ring with a hurrah. It was intended, too, for effect upon the Indians, who had probably never heard such a cannonade before, and almost, like their ancestors in the time of Cortez, regarded our weapons as instruments which spit lightning, and who, we knew, would make such a report in the village as would keep any of their respectable friends from paying us a visit at night.

We had reached the end of our long and toilsome journey, and the first glance indemnified us for our toil. For the first time we were in a build-

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ing erected by the aboriginal inhabitants, standing before the Europeans knew of the existence of this continent, and we prepared to take up our abode under its roof. We selected the front corridor as our dwelling, turned turkey and fowls loose in the courtyard, which was so overgrown with trees that we could barely see across it; and as there was no pasture for the mules except the leaves of the trees, and we could not turn them loose into the woods, we brought them up the steps through the palace and turned them into the courtyard also. At one end of the corridor Juan built a kitchen, which operation consisted in laying three stones anglewise, so as to have room for a fire between them. Our luggage was stowed away or hung on poles reaching across the corridor. Pawling mounted a stone about four feet long on stone legs for a table, and with the Indians cut a number of poles, which they fastened together with bark strings, and laid them on stones at the head and foot for beds. We cut down the branches that entered the palace, and some of the trees on the terrace, and from the floor of the palace overlooked the top of an immense forest stretching off to the Gulf of Mexico.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 10, 1866.

CHARTERING VESSELS—NAMES REQUIRED.

"WHERE there is a will, there always is a way." This adage is especially adapted to the condition of the Latter-day Saints, as it only needs a firm determination on their part, for the Lord to open the way. He has promised, and who are they among the Latter-day Saints, having a knowledge of the principles of life, that dare for a moment to doubt the word of the Lord as delivered by his servants the Prophets? We cannot tell how valuable each day is unto those who wish to gather out the coming season, or how many pennies can be laid aside to-day for their emancipation; but we will ask the question, are all who profess themselves desirous of gathering up to Zion, doing all that lies in their power to prepare themselves for the season of emigration? The time is indeed short until the Saints will be gathered on board vessels, wending their way across the trackless deep to the new world—to that haven of rest reserved for so many ages for the express purpose of bringing forth the Gospel of the Son of Man. How unwilling the world seem to be to acknowledge that the Spirit of God moved upon Columbus to search for that favored land, in order

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to bring forth the glorious Work which has been ushered in in our time! Had Columbus comprehended the Spirit that urged him on, and looked forward, beholding the ultimate object of his perilous cruise, and seeing what the Almighty had in view, he could scarcely have believed the vision; still, how natural everything has been brought about through the superior wisdom of our Creator! Thousands and thousands of Saints have left these shores for the land of Zion. About one hundred and twenty-five vessels have been chartered and laded with the Saints of the Most High, the winds of heaven wafting them safely to the new world. Upwards of 40,000 adults have sailed from Europe, with the expressed intention of joining the Latter-day Saints in rearing a place of habitation for our Father and Elder Brother, and no accident has occurred to mar their peace or happiness, and they have gone on their way rejoicing in the goodness of their Maker and Preserver.

Another year has passed, one month of the new year gone by, and the season for emigration is rapidly approaching; whilst the business of chartering ships, provisioning them, and attending to the etceteras, are gradually unfolding, and engrossing our attention. We now call upon the District and Conference Presidents to forward the names of those who are expecting to emigrate the coming season. We do not expect a complete list, but an approximation is necessary, that we may not have to work in the dark; therefore, it is requisite that we have the names of the Saints, for whom we shall charter vessels, at the earliest convenience of the brethren, and trust there will be no needless delay in forwarding such lists at the earliest practicable moment.

By recent advices from President Young, we are informed that brethren will be sent from Zion to superintend the emigration business at New York and Wyoming; we shall also send brethren from this Mission to assist those who may be appointed in Zion, in discharging the duties required at the several outfitting points. We may add, that the Saints will have to do as others have done, go, trusting in the Lord, and exercising that faith given them by the Almighty, and we can promise them a safe and speedy journey over land and sea, and an arrival in Zion in perfect safety.

Several inquires having been made with regard to the additional expense of crossing the ocean by steamer, we may say that, it will probably cost one pound ten shillings more for each adult taking passage in a steamer, than it would taking passage in a sailing vessel. In some localities, the subject having been pressed with considerable earnestness, we were, in self defence, obliged to announce that if a sufficient number of names of Saints who desired transportation to New York by this means, were sent in, to warrant us in chartering a steamer, we should be happy to do so. We have given the probable excess of cost of passage by steamer, and we say again unto those who are desirous of thus crossing the ocean, and have the means, to forward their names at as early a date as possible, although the steamer will not sail until several days after the last sailing vessel has left these shores.

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APPOINTMENT.

Elder Harrison Shurtleff is released from the Presidency of the Dorsetshire Conference, to the Presidency of the Preston Conference.

BRIGHAM YOUNG, JUN. } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

NEWS FROM CONFERENCE.

LIVERPOOL CONFERENCE.—From Minutes received from brother R. R. Anderson, we extract the following:—A Conference was held in Liverpool on Sunday, Dec. 24th, 1865, at which were present—Brigham Young, jun., President of the European Mission; Orson Pratt, sen., of the Quorum of the Twelve Apostles; Elders Abram Hatch, President of the Manchester District; Septimus W. Sears, President of the Liverpool Conference; Nathaniel H. Felt, W. W. Riter, and John V. Hood, from the MILLENIAL STAR Office. The morning meeting was opened by singing and prayer, after which Elder Sears said he was happy to meet with the Saints in Conference, and that the first business would be to hear reports from the respective Branch Presidents, in as brief a manner as possible, as there were several Elders present to speak to the people during the day, and it would not be wise to occupy any more time than was really necessary for transacting the business. The brethren then reported their respective Branches, and stated that although there had not been a great many baptisms, still the Branches were in a healthy condition, and there was a manifest improvement amongst the people generally since the last Conference. Elder Sears then followed with a few remarks relative to the condition of the Conference, and said that he was well satisfied with the reports, and knew them to be correct. Said the Conference was in a better condition, financially, than it ever had been since he became acquainted with it. Stated that there had been considerable Tithing paid, which would be shown by the Financial Report, and that the Conference was quite free from debts of any kind. The report was then read and unanimously accepted.—Elder Hatch said he was pleased to be with them, and could say with brother Sears, that the Branches had been correctly reported. He was glad to hear they were progressing so favorably, for, if they advanced themselves, they would also advance the interests of the kingdom. He was also pleased to hear that some of the Branches were adding new members to the Church, and wished the Branch Presidents and the Priesthood generally, to live prayerfully before the Lord, qualifying themselves for preaching the Gospel and pulling down the strongholds of Satan. All who wished to be looked upon as honorable men, should practice the principles revealed unto them, and seek to carry out the injunction of the Savior, Love the Lord thy God with all thy heart, mind and strength, and thy neighbor as thyself.—President Young then arose and said, that the time had been very well employed; the brethren who had spoken had done so under the influence of the

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Spirit of the Lord. The greatest blessing we could enjoy was a knowledge that the Almighty smiled upon our actions. A great responsibility rested on those holding the Priesthood, and they should be valiant for the truth. He was pleased with the Financial Statement, especially that of the Tithing, and the business transactions appeared to have all been done in a very straightforward and satisfactory manner. When a poor Saint paid his Tithing, it was the best course for him to take to emancipate himself from Babylon. He knew the brethren were good men, trying to do their best. The Lord had established a kingdom, and the Saints were emigrating to help to build it up, but not in such great numbers as to make a large nation at once; still, there would come a time when the people would be brought from the north country, and in this manner the Lord could raise up a nation in a day. After singing and prayer, the meeting was dismissed.

The afternoon meeting was opened by singing and prayer. After the Sacrament had been administered, Elder Orson Pratt arose and said, it was a source of great pleasure and satisfaction to him, to learn the condition of the people throughout this country. He was glad to meet with the Saints in Liverpool, as it reminded him of meeting with the people when he was here in 1840, '44, '48, '55 and '56. He loved to associate with those who wished to serve God, and was happy to have the opportunity of laying the principles of truth before strangers. He had had this privilege since 1830, and the trials he passed through were nothing compared with the blessings of teaching the people. He had the privilege then of reading the Book of Mormon, and looked upon it as a book written by inspiration from God; the only book published in these days of which He was the author. He was asked sometimes, did he not get wearied preaching? He would answer, that he never expected to be weary of doing good, and would rejoice in teaching others so long as there was a chance of doing so. Still, there would be a time when the Lord would say, enough, but that would be when the people had become so wicked that there was no hope for them, and when they would be cut off and give place to the righteous. It was a great thing to know how to pray to the Lord, and to pray with that spirit that would get us an answer to our prayers. We should try and learn how to approach our Father in heaven, and ask aright for those blessings we required. If we were to go to our earthly parents for food, we would say, Father, give us a piece of bread, and would not ask for a number of things we did not require. This was the way we should approach our heavenly Father, and if we acted in any other way, we would weaken and divide our faith. In the first rise of this Church, he prayed sincerely to see an an angel, to behold an immortal being with his own eyes. That was a good desire; but supposing the Lord had granted that favor unto him, would he have been better able to resist temptations? When a man saw an angel, after it had left him, he would be left in darkness; and if he had not experience, he would be more liable to temptation after seeing a vision. It was not unwise to desire to see the face of the Lord, but we ought not to go to work and say, Lord, unveil thyself to-day, but desire Him to do it in his own time; it would be impossible for a man to see the Lord in his glory and survive, he might see him in vision; still the Lord designs to show himself among his Saints at some future day. Every one will have to keep his or her heart pure, if they wish to see the face

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of the Lord. This will be when we build a house unto him with pure hands, according to his commands; and when it is sanctified by a pure people, then all the pure in heart who enter in shall see the face of the Lord. When we have stayed in the mountains long enough, then the Lord will reveal unto us when we shall return to Jackson county, and build up this house; and then, when we are a sure and steadfast people, will he unveil himself. He then reasoned on the great events which would transpire when the times of the fulness of the Gentiles should be brought in, and when the Elders would go forth to redeem the house of Israel, and exhorted the Saints to continue faithful and flee out of Babylon, that they might be saved and exalted in the celestial kingdom of God.

In the evening President Young presented the Authorities of the Church at home and abroad in the usual manner. The several motions were unanimously sustained by the congregation. He then addressed the Saints on the life-giving power of the Gospel, and the degeneracy of the world in pure, moral, and religious principles, and showed the necessity of the Saints gathering out from amongst these nations, that they might enjoy in Zion the blessings of faithfulness and obedience. After some remarks from Elders Nathaniel H. Felt and John V. Hood, Conference was dismissed.

CORRESPONDENCE.

AMERICA.
Great Salt Lake City, }
Dec. 15, 1865. }

President Brigham Young, jun.

Dear Son,—Since my last letter to you, under date of the 17th inst., I have received your favor of the 23rd of October, and am pleased to hear of your welfare and the prosperity of the work under your charge, but regret to hear of the sickness of the Elders, and the necessity there appears to be to release them from their fields of labor to return home. I have heard of the remark being made by one of the Elders, "that the climate of England was worn out," and hearing so much of late respecting the sickness of the Elders, has almost led me to the conclusion that there might be some truth in the remark.

The feeling among those who were acquainted with John Day, upon hearing of his wicked and dishonest course, has been one of surprise. They did not expect to hear of his being guilty of such corruption. You have done all that the most merciful could ask to save him from the evil ways into which he had fallen. Had there been any disposition to repent of his wickedness, you afforded him the opportunity of doing so.

The last of the teams belonging to this season's emigration arrived in the city on the 30th ult. The next day (the 1st of Dec.) it commenced storming, and we have had settled winter weather since that time. It seemed that the weather continued good until the teams and people were all safely within the valley, and then the storms were let loose. The company had storms in their front and in their rear; but they escaped without any after leaving Red Buttes. The Saints here have breathed freely since the safety of the immigrating Saints has been assured; for while this remained doubtful, and the people were yet in the mountains, and might any day be enveloped in storms and snow, they felt anxious respecting them.

The weather has been very cold during this month, and it is now snowing heavily. A large quantity of

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merchandize destined for this market is still on the road, and the probabilities are that the trains will be detained until spring. There is enough merchandize, however, in the Territory to supply the wants of the people, and there will be no inconvenience experienced by the community at large through the non-arrival of those goods.

Hon. William H. Hooper, our Delegate to Congress, took his departure for Washington city on the 14th of November. We have not heard directly from him respecting his arrival, but have heard through others that he got through safely.

The Legislature is now in Session, having convened on Monday the 11th. All the members have arrived; brothers Snow and Gates from the extreme south, and brother C. C. Rich from the extreme north of the Territory, are here; the latter, with his son Joseph C., having crossed the mountains dividing Bear Lake from Cache Valley, over two and a half or three feet of snow.

The soldiers who are here are dividing up somewhat in order to obtain forage more easily. Two companies of cavalry, under the command of Major Baldwin, have located near Provo, and another company has gone on to Sanpete valley. The commanding General conducts himself in such a manner that many, even of his own men, entertain a dislike to him; his course is such that our citizens cannot have any good will towards him.

It is probable that we shall send an agent for the emigration from here to New York, and also a man to the frontiers to arrange for and manage this coming season's emigration. It may be that you have a suitable man, or men, whom you can send over to co-operate with and assist in this business.

John W.'s health has not been very good for a few days' past, and while he was sick himself, his little son suddenly died early in the morning of December 12th; his own health is improving again. He sends his love to you.

We have now the deepest snow here that we have had in this valley at one storm since we first came here.

May the Lord bless and uphold you in all your labors, and bring you home in peace and safety, is the prayer of your father,

BRIGHAM YOUNG.

ENGLAND.

MANCHESTER DISTRICT.

Manchester, January 23, 1866.

President Brigham Young, jun.

Dear Brother,—Knowing the great interest you take in the progress of the Work in this Mission, and remembering the request you made at General Council, to hear often from the Elders, I will endeavor to give you a brief report of the District over which I have presided during the past year.

In my last communication, I informed you of the out-door preaching carried on during the summer months. The Elders manifested commendable zeal in this, and, with very few exceptions, all the local Priesthood throughout the District contributed their labors.

Elder Orson Pratt, sen., paid us a visit in the month of September last. We took a tour through this Conference, holding meetings in the different Branches. Halls were provided, and large congregations were generally in attendance, who listened with great attention, the Saints coming from three or four of the surrounding Branches to each meeting. We also passed through the Liverpool Conference, holding meeting at Upholland and Liverpool.

When I came to this District to succeed Elder Thomas Taylor in the presidency, I found everything in good order, and since that time all the brethren who have been laboring with me have done what they could to keep things moving on successfully. The Lord has been with us, and I can review our past labors with great pleasure, feeling that we have striven, to the best of our knowledge, to proclaim the principles of the Gospel of Christ in these parts.

Within the last year there have been added to the Church by baptism, in the Manchester Conference, 117; in the Liverpool Conference, 39; and in the Preston Conference, 8; making a total of 164. The following amounts have also been paid:—Mission Fund, £335 11s.; for books, £111 8s. 4½d.;

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Individual Emigration Deposits, £166 1s. 9½d. ; Tithing, £37 12s. 4d. We have sent to the Liverpool Office all the moneys which the different accounts call for, and we commence the present year entirely clear of debt. We have expended of the Mission Fund for hall rents and rates, £167 18s. 8d., leaving a balance of £167 12s. 4d., which has been used in providing for the wants of some fifteen Elders who have labored in the District. The greater portion of the Tithing has been paid by the Liverpool Conference, owing to the want of labor among the Saints in the Lancashire manufacturing district—the usual supply of cotton having been cut off during the war in America—but as times are now much better, you may look for a great increase in Tithe payers during the present year.

The new year was begun under favorable auspices: at Bolton three persons were baptized. Brother William R. Smith and myself have been travelling together for a few days past, holding meetings five or six times during the week, and after meeting on Wednesday evening last, at Radcliffe, three persons came forward and requested baptism. Last evening, at Manchester, one person requested the like favor to be administered to him, realizing, as all men will one day, that the commandments of Christ cannot be set aside and counted as an idle tale, when He has declared, and it is left on record for our guidance, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The prospect, also, seems to be very good for the coming year. Elders W. R. Smith, S. W. Sears, and R. N. Russell, have been untiring in their efforts to bless the Saints in their respective Conferences, while Elders H. H. Cluff and T. S. Priday, have been doing good continually.

I regret to record the death of brother Richard Greenhaulgh, late President of the Branch at Tyldsley Banks, who was run over by a railway train and so severely injured, that he died in a few days afterwards. There is every reason to believe we shall be able to furnish our quota of Saints to help to load those five hundred wagons which are to be sent down to the Missouri river this season to help the poor. It does one good to see the countenances of the Saints light up with joy, when speaking to them of the bright future, and the gigantic exertions which are being made by our brethren in the mountains of Utah, to assist in fulfilling the revelation of God, which he showed unto his servant John, the Revelator, by his angel, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

We feel that we received great benefit from attending the Birmingham Council, and came home feeling strengthened and determined to go forth with more energy to pull down the strongholds of error, and spread the Gospel of life and salvation in whatever part of the country we may be called upon to labor in the future.

We look forward with much pleasure to the 18th of February, at which time we design holding our District Conference, as we expect to be favored with your presence, as also brother Pratt's and others.

Praying God to bless you, I remain, your brother,

ABRAM HATCH.

Believe your friend honest, to make him so, if he be not so; since, if you distrust him, you make his falsehood a piece of justice.

GOOD SENSE.—It will preserve us from censoriousness; will lead us to distinguish circumstances; keep us from looking after visionary perfection, and make us see things in their proper light. It will lead us to study dispositions, peculiarities, accommodations; to weigh consequences; to determine what to observe, and what to pass by; when to be immovable, and when to yield. It will produce good manners, keep us from taking freedoms and handling things roughly; will never agitate superiority, but teach us to submit ourselves one to another. Good sense will lead persons to regard their own duties, rather than recommend those of others.

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LATTER-DAY SAINTS' EMIGRATION REPORT,

From Jan. 1st, 1865, to Dec. 31st, 1865.

Ship.	Captain.	President of the Company.	Port of Embarkation.	Date of Sailing.	P. E. Fund.	Own Team.	Ordinary.	Total.
Belle Wood	Freeman.....	W H Shearman	Liverpool	April 29, 1865	5	61	570	636
B. S. Kimball	H. Dearborn	A. W. Winberg	Hamburg	May 8, ,,	...	250	308	558
D. Hoadley...	Hayden	W. Underwood	Liverpool	,, 10, ,,	...	4	20	24
Miscel. Ships.	... ...	... ...	Do.	... ...	...	3	80	83
					5	318	978	1301

All the above vessels sailed for New York.

The number of natives of the various countries may be classified as follows:—English, 540; Scotch, 79; Irish, 3; Welsh, 75; Danes, 268; Swedes, 224; Norwegians, 68; Germans, 2; French, 1; Swiss, 17; Americans, 24; making a total as per table, of 1,301.

DIED:

In Ashton-under-Lyne, on the 22nd of December, 1865, of disease of the heart, George Lee, aged 63 years.—DESERET NEWS, please copy.

In Tyldesley, on the 8th ult., from injuries received on the railway, Elder Richard Greenhaulgh.—DESERET NEWS, please copy.

POETRY.

ODE TO TRUTH.

Hail! harbinger of joy and peace,
Speed on, and give fair earth release
From wretchedness and woe;
Smite error with thy pow'r sublime,
And usher in the glorious time
When right shall rule below.

Fly through the earth on eagle wings,
Impa t the joy thy presence brings
To Israel, scattered race;
That they, from sin and tyranny
May by thy magic touch be free,
And seek their resting place.

Loreland.

Stand forth refulgently, and shine,
That all may feel thy grace divine
And bask beneath thy rays;
Till kings and queens shall bend the knee,
Confess thy might and majesty,
And on thy glory gaze.

Borne now, as thou wert ne'er before,
By messengers in days of yore,
Thy fame shall last for aye:
Go, proudly rear thy lofty head,
Unite the living and the dead,
Throughout eternal day.

J. CHRYSTAL.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY BRIGHAM YOUNG, JUN., 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON; AND FROM ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 7, Vol. XXVIII. Saturday, February 17, 1866. Price One Penny.

THE CONSTITUTION AND THE ANTI-POLYGAMIC ACT.

(*From the Salt Lake Daily Telegraph.*)

In a former article entitled, "The Government and Polygamy," attention was drawn to the utter impossibility of a repudiation of polygamy as an article of Mormon faith, and the utter inconsistency of any such demand. We propose now to show that the principal features in the Anti-Polygamic Act, are themselves violations of constitutional enactments respecting religion and the right of private judgment; its *ex-post facto* character, and the lack of any moral purpose as an argument for its existence.

It will need no argument here to prove that this Act was a blow specially directed against the peculiar faith and practices of the inhabitants of Utah Territory, for, when introduced, it was openly avowed as such. It is a law forbidding polygamy in the Territories of the United States. Utah is a Territory, and the only one that avows the practice of polygamy, and she had announced it as part of the religious creed of her inhabitants.

Now, the Constitution of the United States—the highest law the nation knows—declares that "Congress shall make no law respecting an establishment of a religion, or forbidding the free exercise thereof:" it also prohibits any invasion of the right of private judgment, both of which provisions, we maintain, are violated in the intention of this Act—the "free exercise" of the Mormon religion is "prohibited," and the right of private judgment on the question of personal and social morality suppressed.

At the passage of the Act, polygamy was an avowed portion of the Mormon religion, and had been so for many years. It was no new dogma temporally instituted, but was an accepted doctrine of the entire Mormon Church throughout the Territory; more than this, so far back as the publication of the Book of Mormon—a fact which preceded the existence of the Church itself—it was published in that book which is held by the Mormons as the basis of so much of their faith, that the heavens reserved to itself the right to introduce polygamy when seen fit—a reservation made and published more

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than thirty years before the passage of the law in question, in the following words:—

"Hearken to the words of the Lord, for there shall not any man among you have more than one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me;" * * * "*For, if I will, saith the Lord of Hosts, raise up seed unto me, I will* COMMAND *my people;* OTHERWISE, they shall hearken unto these things."[—Book of Jacob, chap. II, par. 6.]

Polygamy, as a divine command, was publicly propounded as an existing part of Mormonism throughout America and Europe, from the pulpit and the press, and in Washington city itself, while Congress was in session, ten years before the Act was passed. All dissatisfied with polygamy had had over that period to leave the Church; and, at the date of the enactment, no one was held in full fellowship who disavowed belief in the doctrine as a divine command.

Thus was polygamy at the passage of the Act, held by the Mormons as a divine law, but it was further sanctified to their feelings by their understanding of the laws of purity, and the requisitions necessary for the preservation of society. Notwithstanding, many think, because the Mormons believe in a doctrine which goes by the name of polygamy, that they, therefore, endorse polygamy, as generally understood—such an idea is grievously incorrect.

The Mormon faith more directly condemns marriage — polygamic or otherwise—entered into for mere purposes of license, than any other. The licentious polygamy of the East is in the eye of the Mormon religion, an abomination. It is polygamy only when rendered subservient to laws of chastity; polygamy, as used with a purpose to the purity of women; polygamy, in a word, as consecrated to the increase of the race in conditions of life, health and happiness, that the religion of the Mormons sustains. Polygamy of no other kind has any church sanction, as the scores of thousands of Latter-day Saints, among whom this article circulates, will testify. They endorse no other. They yielded belief to Mormon polygamy *because* it was based on these and similar considerations; and, further, the Mormons believe that by the practice of polygamy thus regulated, they can alone hope to build up a community free from the leprosy of prostitution, which, more or less, infects all monogamic communities.

Polygamy, it will thus be seen, was with the Mormons a matter of religious law, and in their judgment, a moral obligation. These facts were well known at the passage of the Act. It was, therefore, a doubly unconstitutional enactment, as it was not only a direct invasion of the sanctity of religious belief, but an attack upon the right of private judgment. It amounted to an effort to force down upon the Mormons a lower standard of purity than they desired, and it was, virtually, a command that they should inaugurate restrictions which they held would fill their cities with prostitutes, and debase them as a people—requisitions that can never be enforced, or the Constitution is lost forever to the American people as a protector of religious freedom. Where will its grand declaration, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," apply, if not in this case? If a religion is not interfered with when its ordinances and laws of purity are crushed out of existence, and a whole territory of believers are commanded to disobey them, how much will it take to interfere with the free exercise of a religion? Aside from prejudice and individual opinion, every right-minded person will admit that, however unpopular these religious laws of the Mormons, based as they are to them, on such high considerations, they are protected by the Constitution, or it protects nothing at all.

And now for another phase of the injustice and unconstitutionality of this Act. Congress is specially forbidden to pass an *ex-post facto* law. It is true that the law before us is not *ex-post facto*, so far as the punishment of polygamic relations, entered into before its passage is concerned; but it is *ex-post facto* in a wider and more injurious sense.

The Mormons, as we have shown,

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were known to be irrevocably committed to polygamy not only as a law of purity, but as connected with their hopes of eternal life itself. It was well known that the Mormons could not deny their most sacred ordinances, or strip themselves of convictions of the will of Heaven, demonstrated in their estimation as true in a thousand ways. It was clear enough that they, whose understanding of the requirements of the Almighty led them to dare the horrors of life in an untried wilderness, would be *compelled* to abide the results of the same convictions, when opposed by unconstitutional enactments. It was known, we say, that the Anti-Polygamic law was one that the Mormons could no more obey and still be Mormons, than the Catholics could repudiate their priesthood and still be Roman Catholics. The law was, therefore, *ex-post facto*, in the sense that it was intended to legislate the Mormons into disobedience to the law, whether they would or not. It is framed to leave the Mormons only a choice between disobedience to their God or the law—in a word, it was planned to force them into an attitude of disobedience, that it might afterwards punish them as criminals. Is it constitutional, we ask, to legislate American citizens into such a fearful alternative as the one in which this act was intended to place the Mormons? If it is, then the Constitution, with its grand declarations about equal rights and religious liberty, is a mockery and a farce, and right and wrong are useless words forever.

And while we say this much, we are far from viewing these unjust effects of the Anti-Polygamic law, as an expression of the will of the Congress of the nation. Every statesman knows that laws, although they are passed, do not always represent the feelings of the majority of the legislators, but that they are sometimes slipped through Congress by a series of legislative tricks. Those, however, who manœuvered this bill through the House—a class of disappointed politicians, who declared that polygamy was "hard on them!"—knew well that they were creating a trap for the Mormons to fall into. Finding that there was no law but what the Mormons could conscientiously obey, they set to work and framed this Act, with the iniquitous purpose of creating one that they could not; and now, the same illustrious jugglers hold up their hands in holy horror, astonished at the result they have achieved. Posterity will declare that to the extent that neglect of this law is a wrong, the originators of the act were themselves the parents of the wrong. Legitimate or bastard, it is their own offspring anyway.

And now we will show that this Act, so vilely intended by those who imposed it on Congress, has not even the pretence of a moral purpose to sanction its unjust requirements. The great argument which has been used in its behalf, is the necessity for a preservation of the purity of the nation. But there is no purity required by the Act. It simply requires men not to MARRY more than one woman. There is no purity or impurity in a marriage ceremony, neither is there in merely acknowledging a woman as a sixth wife, and that is all that is forbidden. If the Act was planned for greater purity of life, and plurality of association with women had been considered impure, it would forbid men *living* with more than one woman, marriage or no marriage.

This it does not do, but, on the contrary, while it will allow a man to live in the most licentious manner with a woman without marrying, it will punish him for marrying her if he never lives with her at all—a novel mode of attaining purity, certainly!

The right of one man to live with any number of women, is unquestioned by this law, provided the children are considered illegal, and the women held in dishonor. That alone which it renders punishable, is the giving these women the honorable name of wife. Every lawyer knows that it virtually permits every woman in the Territory to remain in her present associations, while every polygamist may continue to live as he does at present—sin or no sin—provided the women will take upon themselves a name of shame, and the men claim them only as mistresses. It is, therefore, not Mormon vices, real or assumed, that are proscribed, but it is the marrying, that

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which is to Mormons always a religious rite, which the Act denounces; that part, in fact, which the Constitution forbids Congress to meddle with altogether. There is one consideration alone which exposes the nakedness of this Act as to any moral purpose or utility, and utterly explodes the pretences about purity raised in its favor, and that is this:—Omit the ceremony, cut out the religion, and the Mormons may live with the same women, and as many more as they choose, unmolested by it forever.

There is found in the Act another enactment to which we have not previously referred, and that is, a declaration to the effect, that no religious organization shall hold under its control over a specified sum of property; an artful provision launched for the benefit of the Latter-day Saint Church, with the direction of whose funds, under a general head, it was intended to conflict.

While we have little fear for the result of this Act, as far as the Mormons are concerned, there is one reflection, however, which it inspires. The unheeding zealots who concocted the law, do not know the power of precedents in national history. They do not seem to realize that with every binding law with which they may seek to encircle the Mormons, they virtually engird themselves and their posterity.

These unconstitutional interferences of Congress with the rights of the Mormons were, of course, intended to be limited to them, but it will not be so. The door once opened to enable the legislature to interfere with religious ordinances, and that self-control of funds and organization which has ever been considered the right of religious bodies, thenceforth, every church organization in America will simply hold its own on the tenure of the popular will. We dare affirm that in the precedents they have established, instead of simply crippling the Mormons, they have ceded away their own rights as American citizens.

And now let us review the Anti-Polygamic law: we have seen that it is compounded of flagrant violations of the most sacred provisions of the Constitution; that it was bolstered into existence for an iniquitous purpose: that it forbids no crime, being blind to the subject of illicit intercourse or social impurity, but that it was specially framed, and carefully worded, to strike at a certain form of religious rites and church organization, and is, as a precedent, dangerous in the extreme to the rights and liberties of the American people.

We have further seen that while polygamy has with the Mormons the importance of a divine command, it is not viewed as a matter of divine indulgence, but that it is held as being given by God, associated with such regulations and guiding principles as tend to make it, so far as the passions are concerned, rather a law of restriction than otherwise. That polygamy is, in the minds of the Mormons, founded on a regard to right and conscientiousness, instead of being indulged in from licentious motives, is proved by the fact that all the license in the world is left open to them, if they will consent to abolish the sacred ties of husband and wife, and hold their associations on unhallowed grounds. A licentious people could as easily evade this Act as any law ever made beneath the sun. They have but to change the names of relationships, and cut out the holy obligations demanded by their religion, and the thing is done—with a big premium in the way of a State Government, huge pre-emption rights, &c., and the friendship of all the world thrown in! Why turn from all this so easily obtained, and endure the scoffs and sneers of all around, and face from year in to year out, bloody-minded threats of extermination continually held over them, if conscience be not in the matter?

Now, the enactment before us, so far as its application to the Mormons is concerned, is calculated to crush out this conscience, and to subject those who act under its influence to fines and imprisonment. It strips from the Mormons the right to judge what is pure and impure. No liberties more sacred to the human mind could be attacked, than this act assails when applied to Mormon polygamy.

The great question is, what does the Constitution protect, if not the

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right to judge right from wrong; the right to judge what God requires, and the right to obey those convictions? Is its restrictive command to Congress a mere sham, intended only to protect religion when it happens to be popular, and therefore needs no protection? Or was it designed to cover every principle held in the mind as sacred, unquestioning whether it be held correctly or not, but protecting it on the simple ground that it *is* religion—a protection given by the founders of the Constitution, because they realized that religious convictions cannot be legislatively interfered with without endangering the liberties of mankind? Themselves the descendants of an illustrious line of victims to governmental interference for conscience sake, they certainly intended to prevent the recurrence of such acts. They aimed to effect this much through the establishment of the Constitution, but we believe they had a wider view and a nobler purpose still.

They evidently saw in the seeds of liberty they planted, the future tree under whose wide-spreading and protecting branches "all the fowls of heaven should lodge." Doubtless they foresaw that, in its growth and destiny, the American nation would naturally become a place of refuge, an asylum where men from every nation, and, consequently, of every creed, would come to taste the sweets of equal rights; and, in preparation for that mission of the nation, put it out of the power of Congress to legislate the representatives of any nation off the American soil because of their mode of worshiping God. This is the spirit which glows in the Constitution. It knows neither nationality nor creed, and it never can be wrested to sanction the crushing out of the hearts and souls of the people of an American Territory, a faith based on a lofty sense of right, the sincerity of which has been proved through confiscation, exile and death.

One word more in closing. In this appeal to the protective edicts of the Constitution, it is not necessary to suppose that if they protect the Mormons in their faith, they need be stretched to cover the Thug, the Hindoo murderer, or any self-evident wrong-doer of any kind. It is not asked that the Constitution protect a polygamy which degrades women to "creatures of mens' lusts," or "regards them as chattels"—they are liars to their teeth who assert such things of Mormon polygamy. Mormonism holds women—when associated with a pure and holy life—as sources of eternal life and glory to man, and as the most valuable jewels of his existence here or hereafter. It gives woman a higher destiny than any other faith on earth. It furnishes more reasons why she should be loved, honored and protected; why she should be pure, noble and highminded; and shows more abundantly why she should *not* be a "slave to her husband's passions," or her own either, than all the religions in the world put together. And it provides a method to free her promptly from any man who may seek to make her such.

Notwithstanding these facts, blinded fanatics may persuade Congress to array the strength of the nation against Mormon polygamy. They may persuade the Government to invest military power in their hands to that end. Should such an event ever occur, they will come with a rent and violated Constitution in their hands, prepared to stain the whiteness of the national escutcheon. They will come to inaugurate a precedent, by which sect may war upon sect, and lay the foundation for a reign of religious terrorism, and blast the greatest glory the nation claims.

Unthinking bigots may seek to do all this, but we believe a mightier voice than theirs has decreed that the Constitution shall never need supporters, and that its children shall never abase it in the dust, but that in unclouded brightness it shall float down the stream of ages, ever remembered as the first grand expression of national will which decreed religious liberty to all.

For a man to say that he can never change his opinion, is either to imply that he is too obstinate to be taught by experience, or that he claims infallibility.

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MINUTES OF A GENERAL COUNCIL
HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING FRIDAY, JANUARY 5, 1866.

(*Continued from page* 84.)

Monday, 10 a.m.

Council opened by singing the hymn, "When first the glorious light of truth." Prayer by Elder William D. Williams. Hymn sung, "O Zion, when I think of thee."

Elder John V. Hood read the minutes of the previous meeting, which were received as correct.

President Young stated that Elder Seth A. Pymm had desired the privilege of returning home on account of ill health, which was granted to him. He had been previously appointed to preside over the Hull Conference, but he (President Young) proposed that Elder James A. Cunningham be appointed to preside over that Conference until emigration, and Elder S. A. Pymm be released to return home. The several motions were unanimously carried.

Elder William R. Smith said—I cannot express the feelings which I experience in occupying the position I do, but can say that I have rejoiced greatly in my labors in this country. I have been agreeably disappointed in my expectations regarding the people, and have received more kindness, both from Saints and strangers, and protection from the civil authorities, than I had anticipated. I have never enjoyed myself more than in meeting with the Elders here in Birmingham, and will strive continually to have the spirit of my calling, and do what is required of me by the servants of God, so that the blessing of heaven may continually attend me. I know that all who take this course will prosper, and there is no danger of their verging towards apostacy. Since my arrival in this country I have labored in the Manchester Conference, first, as Travelling Elder, and afterwards, being called to preside over the Conference. A number have been baptized there during the past year, but this result I do not attribute entirely to my own labors, or the labors of those associated with me in the ministry, although they are good men; but, to the exertions of the local Priesthood, who are connected with the various Branches of the Conference, and I know that a good work will yet be done in these lands, if we will only remain faithful and preserve ourselves from the temptations and evil influences that are around us.

Elder John Nicholson said—I began my labors in the ministry in the Sheffield District, where I travelled under the Presidency of Elder Joseph Bull; my labors being principally confined to the Hull Conference. During the time I labored there, about eight months, we held out-door meetings from which good resulted, many being baptized. I presided next over the Sheffield Conference, and experienced much pleasure and benefit from my associations with the brethren there. I was next called upon to preside over the Birmingham Conference, and, although fully realizing my own weakness in being placed in such a position, have endeavored to fill it to the best of my ability, and to exercise sufficient faith to call down the blessings of God upon me, that my strength might be commensurate with the work entrusted to me. I had a desire to serve the Lord from my infancy, and prayed to him that he might show me the way, and he was merciful unto me, heard my prayers, and sent one of his servants to me, who taught me the plan of salvation as revealed in the Gospel. My experience in my labors has been that if we have faith in God, the people will believe our testimony, and that if we wish to impart light and knowledge unto others, we must develop the same principles within ourselves.

Elder James Ure said—I arrived in this country in the year 1864, and labored first in the Edinburgh Conference. I was afterwards appointed to preside over the Dundee Conference,

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and after continuing there a short time, was recalled to Edinburgh to take charge of the Conference. We have not increased greatly in numbers there, as it is very difficult to get access to the people in that city. Civil protection in street preaching is afforded to all religious denominations, with the exception of the Latter-day Saints, and the Elders are often mobbed while endeavoring to proclaim the principles of truth, especially when they testify that God has again spoken from the heavens, and raised up Prophets and Apostles to lead the people in the ways of life everlasting. We preached in the open air in one part of the country, and convinced some of our hearers of the necessity of baptism for the remission of sins; the result being that they applied to the Baptists in order that that ordinance might be administered to them. We then went a step further, and taught them the necessity for the existence of a Divinely authorized Priesthood, and they began to waver. I believe that some of them will be baptized into the Church on our return. I can say that I have been much blessed in my labors in this country, and that the Edinburgh Conference is in a more prosperous condition than it was some time ago.

President Young stated that Elder John Smith, who formerly presided over the Edinburgh Conference, and now labored in it as a Travelling Elder, desired to emigrate in the spring. He therefore proposed that brother Smith should be released from travelling to prepare for emigrating. The motion was carried unanimously.

Elder Joshua K. Whitney said—It is nearly three years since I arrived in this country on a mission. I labored first for the period of ten months in the Warwickshire Conference, under the direction of Elder Robert Pixton, and whilst travelling there baptized a few persons. I used to go into the houses of the people, and bear my testimony to the truth of the Work of God and the Divine authority of the Mission of the leaders of the Church, and tell them that the people were being gathered out from these lands in accordance with the prophecies of ancient men. I next presided over the Hull Conference, where I tried to comfort and bless the people; after which I was appointed to take charge of the Dundee Conference, where I have remained up to this date. The Conference is small in numbers, but the people are improving, and we have baptized quite a number. Being placed so that I could have, comparatively speaking, little personal communication with many of the brethren, I have not been so much privileged as many of the Elders, still, I have been blessed and prospered far beyond my expectations, and have enjoyed myself much in my labors. I was brought up by good parents, and believed their words when they told me that this Work was of God; but when I grew up to manhood, I inquired of the Lord and he gave me a testimony for myself. I had no wonderful manifestations afforded me, and did not have the privilege of seeing an angel. I looked back on the wanderings of the people, on the persecutions they had undergone, and the difficulties they had had to contend with, asking myself the question, who has sustained them amid all these things? I saw plainly that the power of God had attended them, and the Lord was graciously pleased to grant unto me a knowledge that the principles taught by them were true, and that they had emanated from him.

Elder Stephen W. Alley said—I have looked forward to this meeting with much pleasure. I felt determined on being called on this mission to go forth and perform my duties in an honorable manner, and have had the same feelings since I came here. I have labored to the best of my ability in the Derby and Sheffield Conferences, preaching to the people and baptizing a few; however, if I have done any good, it has been through the assistance of the Almighty.

Elder Septimus W. Sears said—I have now labored for a period of nearly five years in the ministry, and have had much joy in all my labors. I first travelled in the Norwich Conference, and in the beginning of the year 1863, was called to labor in the London Conference, under the Presidency of Elder Richard Bentley. I continued there until the General Council held

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in January, 1864, when I was appointed to preside over the Liverpool Conference, and have had much pleasure in laboring in connection with the brethren there. When I came to Liverpool the Conference was involved in debt, but, through the co-operation of the local Priesthood, we are now free from any incumbrance, and the Conference is in a good condition. The Conference numbers 10 Branches, comprising 324 members, and 39 have been baptized during the past year. I feel thankful for the privilege of emigrating, but, my desires are continually to assist in strengthening the hands of the Priesthood in all their endeavors to spread the principles of truth among the children of men. I have received many blessings from the Lord since I entered the Church, and gained an experience in my labors in the ministry that will prove beneficial to me in future life.

(To be continued.)

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 89.)

The Indians had superstitious fears about remaining at night among the ruins, and left us alone, the sole tenants of the palace of unknown kings. Little did they who built it think that in a few years their royal line would perish and their race be extinct, their city a ruin, and Mr. Catherwood, Pawling, and I and Juan its sole tenants. Other strangers had been there, wondering like ourselves. Their names were written on the walls, with comments and figures; and even here were marks of those low, grovelling spirits which delight in profaning holy places. Among the names, but not of the latter class, were those of acquaintances: Captain Caddy and Mr. Walker; and one was that of a countryman, Noah O. Platt, New York. He had gone out to Tobasco as supercargo of a vessel, ascending one of the rivers for logwood, and while his vessel was loading visited the ruins. His account of them had given me a strong desire to visit them long before the opportunity of doing so presented itself.

High up on one side of the corridor was the name of William Beanham, and under it was a stanza written in lead pencil. By means of a tree with notches cut in it, I climbed up and read the lines. The rhyme was faulty and the spelling bad, but they breathed a deep sense of the moral sublimity pervading these unknown ruins. The author seemed, too, an acquaintance. I had heard his story in the village. He was a young Irishman, sent by a merchant of Tobasco into the interior for purposes of small traffic; had passed some time at Palenque and in the neighborhood; and, with his thoughts and feelings turned strongly toward the Indians, after dwelling upon the subject for some time, resolved to penetrate into the country of the Caribs. His friends endeavored to dissuade him, and the Prefect told him—"You have red hair, a florid complexion and white skin, and they will either make a god of you, and keep you among them, or else kill and eat you;" but he set off alone and on foot, crossed the river Chacamal, and after an absence of nearly a year, returned safe, but naked and emaciated, with his hair and nails long, having been eight days with a single Carib on the banks of a wild river, searching for a crossing-place, and living upon roots and herbs. He built a hut on the borders of the Chacamal river, and lived there with a Carib servant, preparing for another and more protracted journey among them, until at length some boatmen, who came to trade with him, found him lying in his hammock dead, with his skull split open. He had escaped the dangers of a journey which no man in that coun-

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try dared encounter, to die by the hands of an assassin in a moment of fancied security. His arm was hanging outside, and a book lying on the ground; probably he was struck while reading. The murderers, one of whom was his servant, were caught, and were then in prison in Tobasco. Unfortunately, the people of Palenque had taken but little interest in anything except the extraordinary fact of his visit among the Caribs and his return safe. All his papers and collection of curiosities were scattered and destroyed, and with him died all the fruits of his labors; but were he still living, he would be the man, of all others, to accomplish the discovery of that mysterious city which had so much affected our imaginations.

As the ruins of Palenque are the first which awakened attention to the existence of ancient and unknown cities in America, and as, on that account, they are more interesting to the public, it may not be amiss to state the circumstances of their first discovery.

The account is, that in the year 1750, a party of Spaniards travelling in the interior of Mexico, penetrated to the lands north of the district of Carmen, in the province of Chiapas, when all at once they found, in the midst of a vast solitude, ancient stone buildings, the remains of a city, still embracing from eighteen to twenty-four miles in extent, known to the Indians by the name of Casas de Piedras. From my knowledge of the country, I am at a loss to conjecture why a party of Spaniards were travelling in that forest, or how they could have done so. I am inclined to believe rather that the existence of the ruins was discovered by the Indians, who had clearings in different parts of the forest for their corn-fields, or perhaps was known to them from time immemorial, and on their report the inhabitants were induced to visit them.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 17, 1866.

HARDNESS OF HEART—HUMILITY NECESSARY.

It is evident that the labors of the servants of God will not for the present be discontinued in these lands, but it is also certain that the primitive innocence of the nations is fast disappearing, and country villages are assuming all the vices of the metropolis; indeed, for many years the former, through circumstances, have not exhibited a very high standard of morality, and individuals who struggle to free themselves from the insidious folds of the monster of sin and corruption, which pervades society, but sink themselves deeper in the horrible pit which engulphs alike the young and the aged. The evil lies in this, that Christian leaders seek to purify the stream which flows directly from a

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corrupt fountain, consequently their efforts are of non-effect, and men turn to infidelity and the pleasures of the world. Many instances are recorded, that in the early days of the Church, when the Elders preached the plain principles of the Gospel, the hearts of the people were softened, they gladly received the truth, and hundreds were brought into the true fold of Christ, signs following the believer. The Elders have even gone among entire strangers, and been enabled to heal the sick, cast out devils, cause the blind to see and the lame to leap as a hart. Faith did then abound among the inhabitants of the Christian world; but gradually the people have closed the way for the manifestations of the Spirit, until now those gifts and blessings which were alike intended for all the children of God, are confined to the few and widely-scattered Latter-day Saints.

How often does history repeat itself, and how true the words of Solomon, "There is nothing new under the sun." Let us glance for a moment at a passage in the book of Nephi, which reads thus:—"And it came to pass that thus passed away the ninety and fifth year also, and the people began to forget those signs and wonders which they had heard, and began to be less and less astonished at a sign or a wonder from heaven, insomuch that they began to be hard in their hearts, and blind in their minds, and began to disbelieve all which they had heard and seen, imagining up some vain thing in their hearts, that it was wrought by men, and by the power of the devil, to lead away and deceive the hearts of the people; and thus did Satan get possession of the hearts of the people again, insomuch that he did blind their eyes and lead them away to believe that the doctrine of Christ was a foolish and a vain thing." These were the descendants of a people who had been taught for six hundred years, the signs by which they might know when Christ their Savior would make his appearance on the earth; yet nine years had scarcely passed away from the time the signs had been given, until we behold them imagining vain and foolish things, and hardening their hearts insomuch that the Spirit of the Lord ceased to strive with them as a people. How like the Christian world of to-day! Those miracles recorded in Holy Writ, which fill men with astonishment and awe, are no greater than those now wrought by the power of God among his children, and witnessed with so much apathy by this generation. No history, religious or profane, speaks of a period when so much prophecy has been fulfilled before the eyes of all nations, as within the last thirty years; and the voices of the servants of God have resounded like a trump from Cape Horn to Greenland, and from the burning sands of South Africa to the northern confines of Europe, testifying unto the people of these things, and warning them of the great and terrible day of the Lord. But the masses of the people have hardened their hearts and rejected these glad tidings, although, mayhap, those very individuals have repeated the Lord's Prayer daily for many years, never supposing His kingdom would come in their day. Unbelief and hardness of heart have plunged the world into the maelstrom of sin in which we now behold it; and wickedness is rapidly increasing in the midst of the people, because they have rejected the manifestations of the Spirit of God, and, as we have previously stated, it is being withdrawn from the nations.

It is difficult for the Saints to "believe all things, and hope all things, and endure all things," and occasionally individuals have openly expressed their

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wonder that God did not, by some mysterious power, induce influential men of the world to join the Church, that His Work might increase in numbers more rapidly, and be more tolerated by men, thus in their hearts delegating unto the created a power superior to the Creator. When we see the Saints advancing such vain and fallacious arguments, we are at once convinced that humility has been replaced by a darkness which tends to apostacy, and our prayer unto God is, that the Saints will not suffer their minds to be influenced by the black clouds of unbelief which are so surely setting on the minds of their friends and the people at large, who wilfully turn their eyes from the ray of heavenly light which is equally intended for all the immortal creations of our Father.

To the People in Zion who have Friends in this Country. — Now that the season for emigration is approaching, we are constantly receiving letters from people residing in various parts of this Mission, announcing that they have received a letter or letters from the Valley—quoting the name of some influential man as the writer—informing them that if they can borrow or induce the Church to advance the means necessary for their emigration, to do so, and come without fail. The writers of these letters in Zion proffer to pledge themselves, and all that they possess, for the refunding of such monies, immediately on the arrival of their friends in Utah. It may be well to inform those individuals who give such advice to their friends in this country, that it is wholly uncalled-for, and is placing the Presidency of this Mission in a position which is trying and disagreeable, having to turn a deaf ear to the prayers and entreaties of the Saints for deliverance. The brethren in Zion should realize that if they have not the means to warrant them in making such promises to the Saints in these lands, such letters are unwise, and very injurious to the Cause, and that if they have the means to pay for the emigration of their friends, they are wilfully striving to place a grievous burthen on the Church. Those who act in this manner, we opine, are desirous of retaining the good will of their friends by fair promises, without ever intending to redeem their pledged words; for, they cannot be ignorant of the fact, that by paying their money into President Young's office in Great Salt Lake City, such means would, at the earliest practicable moment, become available to their friends in this country.—Deseret News and Daily Telegraph please copy.

NEWS FROM HOME.

We have received files of the *Daily Telegraph* up to the 8th of January last, from which we make the following extracts:—S. B. Reed, Esq., the chief engineer of the Union Pacific Railroad Company, for the district embracing Utah, is now at his home in Illinois, preparing a report of his explorations for that great national highway to the Pacific. Mr. R. was a quiet, unobtrusive gentleman, indefatigable in his labors, sober and moral in all his relations, and just such a person as such a gigantic work required. Free from everything but

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the duties before him, he pursued his explorations with perseverance and tenacity, and has been warmly commended by the Company. In connection with this subject, it will afford our community pleasure to learn that the Directors of the Company passed the following resolution:—"Resolved, that the President of this Company be requested to address a letter of thanks to Governor Brigham Young, of Utah, for the uniform kindness and assistance extended to the engineer corps of this Company, whilst making preliminary reconnaisances and surveys for the Union Pacific Railroad Company, through the Territory of Utah, and for the interest he has manifested in the success of the Road." In fowarding this resolution to Governor Young, General John A. Dix, President of the Company, expressing their thanks, adds:—"The aid you have rendered to them, and the zealous co-operation the Directors have received from you in entering on the great work, which is to unite the two oceans, and bind the States of the Union together by new, and as we trust, indissoluble ties."

Mr. Jennings received the first contribution of merchandize from California, via the Colorado, on the 5th of January. It has been a long time on the way, but nevertheless it establishes the fact that merchandise can be brought up the Colorado to Callville, as a portion of this train was landed there. We hear of some rational proposition having recently been made by California houses to our Utah merchants about forwarding on that way on advantageous terms. It is said that the houses alluded to are willing to send goods at their risk to Calville within a specified number of days, claiming freightage only on the arrival of goods there.

The *Denver News* says, General H. H. Heath is organizing an expeditionary force to operate against the plains' Indians, concentrating his troops at Cottonwood, whence they are to march south to the Smoky Hill, where the Indians are in large force.

CORRESPONDENCE.

ENGLAND.

SOUTHAMPTON DISTRICT.

Southampton, January 26, 1866.

President Brigham Young, jun.

Dear Brother,—Feeling that a letter from me would be acceptable, I avail myself of this opportunity to report in a concise manner the condition of this District.

The Southampton Conference, over which Elder A. N. Hill presides, is flourishing; the general feeling of the Saints is to do their duty, and the spirit of gathering is almost universal. The Reading Conference, presided over by Elder J. N. Beck, is in a better condition than it has been for some time. It is now rid of an emigration debt of £18, and although the Saints felt it rather severely whilst paying it, they now rejoice in knowing that they have done their duty. The Saints composing the Dorsetshire Conference, over which Elder H. Shurtleff presided during the last year, are doing well; they are improving in financial matters, and I expect to see them continue to progress so long as they carry out the instructions given. With few exceptions they are desirous to do their best to roll forward this great Work, that they may lay claim to the blessings which are being poured out upon the righteous. The Channel Islands Conference, presided over by Elder C. Horman, is also improving. It would be a great comfort to the Saints in those Islands, if an Elder from Zion

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were sent to labor in their midst. Brother Merrill and I visited them in the summer, and brother J. H. Donnellon spent about two months with them in the fall; our visits had a salutary effect.

I think I am safe in saying that the District is in good working order. Tithe paying is becoming more general among the Saints. Many expect to emigrate the coming season, and as they are known by their fruits, I cannot help thinking that we have many good people in this part of the vineyard; but, of course, as the "Gospel net catches all kinds," we have a few who must shortly be cast out unless they speedily repent, for they are known, although they may think to evade the eyes of the Elders; and I believe there is a time when even forbearance ceases to be a virtue.

I feel much blessed through having attended the General Council at Birmingham, for truly my heart was made to rejoice while assembling with the representatives of God's kingdom on this side of the Atlantic, and listening to the testimonies borne, and the instructions given. I must not close this communication without expressing the joy I also experienced at the District Conference held in Birmingham on January 7th. I am confident that, in tendering my warmest thanks to Presidents Kimball and Nicholson, and the Saints in their fields of labor, for the kind entertainment we received at their hands, I do but speak the feelings of all the brethren laboring in the Southampton District, who had the privilege of attending the Council and Conference.

It is with great pleasure that I anticipate returning home to Utah in the spring; and when that important period arrives, I shall take unbounded satisfaction in transferring the general oversight and charge of these Conferences to my successor, Elder A. N. Hill, whose fatherly manner and long experience in the Church will no doubt win for him the esteem and affections of the Saints.

I shall now close, as I expect to write to you again previous to leaving England; and trusting that the prayers of the Saints throughout the Mission will be heard and answered in your behalf, and that you will be enabled to fully perform all the responsible duties that devolve upon you, I remain your brother in the truth,

C. W. STAYNER.

ENGLAND.

LONDON DISTRICT.

London, Feb. 3, 1866.

President Brigham Young, Jun.

Dear Brother,—As I am about leaving this country, by appointment, to go to New York, to assist in receiving and forwarding the emigrating Saints, I have thought of writing and giving a cursory report of my past labors. At the same time permit me, through the medium of the STAR, to express my grateful feelings and thanks to you and all the Saints with whom I have been so long and agreeably associated during my mission to this land.

On my arrival at Liverpool on the 20th of July, 1863, I was assigned by President George Q. Cannon to labor as travelling Elder in the Edinburgh Conference. On the 10th of October following, I was released from that duty and appointed to the Presidency of the Scottish District, comprising the Glasgow, Edinburgh, and Dundee Conferences, from which I was released on the 5th of January, 1864, and appointed to preside over the London District, comprising the London, Kent, and Essex Conferences. In the discharge of the duties of my calling, since my appointment in those Districts, I have experienced much pleasure and satisfaction to myself, and, I feel confident, that my desires and efforts have not been in vain to do good to others. Truly, the Lord has blessed me and verified his word, which was pronounced upon my head by the mouth of his servants when I was set apart to this mission, namely, "The Spirit of God shall be with thee in greater measure and in greater power than it has been before," which saying has been fulfilled; for the Lord has confirmed his word through my administration as an Elder in Israel, by signs following the believer, to which many can bear witness; and I wish to leave on record this testimony.

I have endeavored faithfully to lift up my voice in testimony and warning

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whenever I have had an opportunity, and more especially in the great Metropolis; not only in the halls, but in the open streets and public thoroughfares, I have borne my humble testimony that the Lord has spoken from the heavens in these days, and called prophets and apostles, inspiring men, as in days of old; that Joseph Smith was a prophet of the living God, and that Brigham Young, his successor, is a prophet, seer, and revelator, to hold the keys of the holy Priesthood in this last dispensation, lead Israel, and build up the kingdom of God on the earth. This testimony I have often borne during my ministry; and I invite all who have a desire to be saved to give diligent heed to the important message borne by the servants of God to this generation, obey the ordinances of the Gospel as taught by the Latter-day Saints, and gather out from the lands of tyranny, oppression, poverty, and woe, to the mountain of the Lord, to the house of the God of Jacob; that He may teach them his ways, and that they may walk in his paths; so that they may learn more perfectly the way of life and salvation before the nations are made to feel the wrath and chastening hand of Almighty God.

To the Saints of the London and Scottish Districts, who have ministered in great kindness to my necessities, have cheerfully listened to and sought to carry out the instruction and counsels of the servants of God, and nobly supported me in helping to roll on the work of the Lord, I return my thanks for their kindness, and I say, God bless them, together with all the Saints of the European Mission, and enable them to abide in faithfulness, emancipate themselves from Babylon in due time, gather to Zion and enjoy the blessings that are to be bestowed upon those who in meekness and humility shall withstand the temptations of the world and have kept the commandments of the Lord. May heaven's blessing attend, and the angels of His presence guard them, that they may all meet in Zion and join in everlasting praises to our God.

I cannot close this letter without expressing my feelings of gratitude to Presidents Cannon, Wells, and yourself, for the kind consideration, wise and judicious instruction and counsel, and the many blessings of which I have been the grateful recipient since laboring under their and your administration.

I am happy to be able to report that the Work is progressing here. The spirit and desire of gathering seem to prevail universally among the Saints in this District, and there will, no doubt, be a large emigration from it this year. From the spirit of inquiry abroad after the truth, we are also led to conclude, that by the blessing of the Lord, their places will be filled and many more added to the Church the coming season. For this I earnestly pray; and also, that I may be enabled to faithfully discharge the duties in my new field of labor. And may the blessing of the Lord our God rest upon and sustain you in the responsibilities of your high and holy calling, is my most fervent prayer.—I remain, your brother in the Gospel,

ISAAC BULLOCK.

SUMMARY OF NEWS.

ENGLAND.—The arrangements made for the Queen's attendance in the House of Lords on the 6th instant, and the delivery of the Speech from the Throne, were strictly carried out. Beyond being present, her Majesty took no part in the proceedings, the Speech being read by the Lord Chancellor. The Speech is longer than usual, and not quite so meaningless and vague as were the Royal addresses prepared under the supervision of the late Premier. Her Majesty observes with satisfaction that the United States are wisely repairing the evils of civil war, and declares that the abolition of slavery is an event which has evoked the cordial sympathies and congratulations of this country. After promising that the correspondence which has passed between her Majesty's

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Ministers and the Government of the United States on the subject of claims for losses sustained by the operations of Confederate cruisers shall be laid before Parliament, the Queen refers to South American affairs, and notifies that diplomatic relations between this country and Brazil have been resumed—a result to which the good offices of the King of Portugal materially contributed. Her Majesty regrets that peaceful relations between Spain and Chili have been interrupted, but hopes that as Spain has accepted the mediation of England and France in the matter, the cause of disagreement may be removed in a manner honorable and satisfactory to each of the disputants. Part three opens with a reference to Fenianism, which is described as "a conspiracy adverse alike to authority, property, and religion, and disapproved and condemned alike by all who are interested in their maintenance, without distinction of class or creed." The ordinary constitutional powers have been exercised to suppress the treasonable movement, and the authority of the law has been firmly and impartially vindicated. Last, but not least in importance, is an allusion to Reform; but while it is stated that a bill on the subject will be submitted to Parliament in the course of the session, not the slightest clue to the character of the measure is given.

ITALY.—A diplomatic correspondence has been published in Madrid, containing, it is thought, a far clearer exposition of the views of the French Government upon the question of the sovereignty of the Pope than any yet given to the public. The September convention leaves the Pope as a temporal sovereign responsible for his actions, and if he remain obstinately opposed to all reform, as heretofore, he may destroy his temperal power, and then France will not set it up for him again. This is said to be a correct interpretation of the intentions of the Emperor of the French.

SPAIN.—The Madrid correspondent of the *Times* says that General Prim, in his progress through the Portuguese provinces, was most enthusiastically received and hospitably entertained. Should the gallant officer settle in Portugal, it is the opinion of the above writer that three months will not elapse before he returns to Madrid a conqueror or a friend. All classes of the inhabitants of Madrid are said to regard the general's attempt to raise an insurrection as by no means a heinous offence, and an impression prevails that a rising of far greater importance, and fraught with momentous consequences to Spain, will before long take place, the general sympathy of the people being with the insurgents. Notwithstanding the wish of the Queen of Spain to exercise her clemency towards an officer under sentence of death for military sedition at Alcala, the capital punishment has been inflicted, in consequence of Marshal O'Donnell signifying to the Sovereign that she must look for another Minister to indorse her act of clemency. It is said that many regard this execution as a grievous blunder on the part of the Spanish Minister, and believe "that the blood thus wantonly spilt will choke the shedder at no distant period; for he also has been a rebel and a traitor, and thriven upon similar misdeeds."

FRANCE.—A rumor is current in Paris that Prince Napoleon is on the point of starting for Italy to superintend in person excavations in certain portions of the ancient kingdoms of Sicily. The Paris correspondent of the *Daily Telegraph* gives publicity to a report widely circulated in Paris, to the effect that further and even more serious complications between France and America had arisen out of the conduct of the Federal soldiery in crossing the Rio Grande and capturing Bagdad. The above writer, however, puts not the slightest faith in the report, and thinks that the misunderstanding between France and America will result in no war, except the war of words which has already commenced in Paris journals holding contrary opinions upon this question. A Paris correspondent of the *Nord* professes to have received bad news from Mexico. The Emperor Maximilian has, it is stated, declared that he cannot pay the money which he still owes to France, and, moreover, that he will quit the Mexican territory as soon as the date of the departure of the French troops has been fixed. Amongst political circles in Paris the rumor prevails that a new extradition treaty between England and France will shortly be concluded.

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THE POOR OF NEW YORK.—In December 1864, there were 495,592 persons in the city of New York, packed in tenement houses and cellars at the rate of 240,000 to a square mile. Of these, about 10,000 in the aggregate are yearly imprisoned for crime. The number of families relieved last year by the association existing for that purpose, was 5,573, comprising 22,285 persons.

ADDRESSES:

Henry Barlow, at Mr. A. Fisher's, Joplin's Place, Cheap Street, Newbury, Berks.
Lorenzo D. Rudd, 10, Columbia Street, Gloucester.

MARRIED:

In Liverpool, on the 4th inst., by President Brigham Young, Jun., Elder Septimus W. Sears to Miss Anna Cushing, of Shipdham, Norfolk.—DESERET NEWS, please copy.

DIED:

On the 22nd of December, 1865, of typhus fever, William B. Simpson, President of Northampton Branch.

Killed, at the Wern Colliery, Bagillt, Wales, on the 30th ult., John, son of Thomas and Martha Green, aged 16 years.

At East Dereham, Norfolk, on the 31st ult., of spasmodic affection, Bertha Lina George, wife of James George, aged 47 years.—DESERET NEWS, please copy.

POETRY.

RICH AND POOR.

(Selected.)

With choicest meats the cloth is spread,
And clustered fruits from off the vine,
And in the goblets, gold and red
Sparkles the warm delicious wine.
The rich man lifts it to his lips,
And murmurs while he slowly sips:

"Ah, wealth, what bounteous gifts are thine!
Where does the poor man find his bliss?
For him there glows no generous wine,
With fruity flavor like to this.
Wealth builds us round a wall secure,
Which shuts us from the vulgar poor."

Oh, rich man! once upon the earth,
In years gone by, a stranger trod;
The prophets who foretold his birth
Proclaimed him as the Son of God;
And he, whose every deed was pure,
Chose his own friends among the poor.

In yonder naked garret's gloom,
Her aching sight made dim with tears,
With little left which once was bloom,
And seeming twice her actual years,
A woman toils from day to day
To drive the wolf and sin away.

And here a mother, mute with grief,
Bends low above her prostrate boy;
The nights are long, the days grow brief,
To her the morning brings no joy,
But finds her watching at the bed
Where lies her darling cold and dead.

Somewhere beyond our mortal sight
There is a city fair to see,
Where comes not sorrow, want, or night,
And time is an eternity.
And there no frowning wall secure
Shall separate the rich and poor.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;

AND FROM ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 8, Vol. XXVIII. Saturday, February 24, 1866. Price One Penny.

A CONVERSATION

BETWEEN SEVERAL PARTIES WHILST TRAVELLING IN A RAILWAY TRAIN THROUGH CHESHIRE AND NORTH SHROPSHIRE, FEBRUARY 1866.

BY ELDER WILLIAM LEWIS.

Passenger (to elderly farmer).—Sad times these, sir, for agriculturists. I do not see many cattle in the meadows. I presume it is in consequence of the cattle plague?

Farmer.—These are the worst times I have seen yet, sir, and I have seen some ups and downs in my time. This murrain is the worst disease I have ever known, and I have seen several new diseases within the last five and twenty years. It has swept away ninety-two per cent. of the stock attacked all around here, as far as you can see, and it continues to spread like a raging fire on the right hand and on the left. There is scarcely a homestead around here but what has been visited. God only knows where and when it will end!

Passenger (pointing). — What are those mounds in yonder fields? I do not recollect having seen them as I passed this way before.

Farmer (shaking his head). — The cattle you have missed from the fields are buried beneath those mounds. Yonder two horses are now dragging poor farmer Small's last cow to the hole. Poor Small, (striking his stick against the bottom of the carriage) he is a ruined man any day now.

Passenger.—Is he in no cattle club?

Farmer.—His club has broken up. Cattle clubs are of no use; some have broken up, and others have suspended payment. They can never stand the losses, and even if they could they only pay two-thirds of the loss. Suppose a cow to be worth £12, they pay £8, while £20 a cow would not cover present losses. What is a farmer to do with his land without stock? How is he to make up his rent? Who would speculate on more cattle now?

Passenger.—Would not a stock of sheep pay?

Farmer.—This cold wet land will not do for sheep. They would die of the rot. Besides, do you not know that a fatal disease has set in among sheep in the Crimea, the Cape of Good

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Hope, and other parts? It might come to England as the murrain came from Russia.

Passenger.—I saw something about it in the papers.

Farmer.—It is not safe to speculate in any branch of agriculture now-a-days. The landlords will have to feel the difference as well as the tenants. I know one great nobleman, who, in order to raise the rents, gave notice to his tenant farmers to leave by Lady Day next. Now he is begging them to stay, and making all sorts of fair promises; but the majority are going to leave. I wonder what he will do with his land? Yonder team is ploughing up the old turf for corn; most of the Cheshire farmers are doing the same, all owing to the plague.

Passenger.—Is there no remedy or preventive for it?

Farmer.—People have tried everything to no purpose. The vaccination scheme, on which so many fond hopes were built, has proved a complete failure. I tell you what it is, sir, I firmly believe that the murrain is a judgment of God upon us. Most people think the same, and that it will spread in spite of everything until it is God's will to stay it. Bless us all! the world is come to such a pitch of pride and wickedness. People were more simple and far kinder to each other in the good old days; and there were not so many blights, diseases and losses as there are now. Why, I can remember many new things that have appeared within the last five and twenty years. A great many young cattle have been struck; the foot and mouth distemper came; then the fatal distemper called pleuro-pneumonia; and lastly, this Russian murrain or rinderpest. God help the farmers! They have many things to contend with. The landlord must have the full rent, the parson will have the tithes, the poor rates must be paid, the roads must be kept in repair, the police force must be kept up, and thieves will plunder us! Various diseases attack our cattle, vermin damage our crops, new diseases creep into our families, for which the doctors find Latin names much easier than plain English remedies. They are very positive of one thing, and that is, the amount of their dreaded bill, which together with sixpence in the pound sterling for income tax, the farrier's bill, the cattle club, the fire insurance, and the yearly subscription to the association to prosecute rogues, make up a tidy Christmas box.

Passenger (smiling). — You have made out a good list. I thought that farmers had not much else to complain of but the murrain.

Farmer.—We have been very unfortunate these last two years, and we have a gloomy prospect, you see, for this year. In eighteen hundred and sixty-four, there was such a drought that the meadows were actually burnt up, which caused a scarcity of hay and other things. In the latter part of eighteen hundred and sixty-five, there was another drought, and the root crops were eaten up by vermin; turnip fields looked bare, without even a weed left upon them, by a strange kind of slug which infested them. These slugs were so hard-skinned that neither lime nor salt would kill them. There were little or no turnips for winter, and for what little many had, they have now no cattle to eat them. It may turn out the same as to the fear of a scarcity of butcher's meat. What if there will be few people left to eat what there will be? Scientific and medical men promise us a visitation of cholera or some fatal disease this year.

Passenger. — A plague upon them and their science, it is enough to frighten anybody.

Farmer.—The winter, so far, although stormy and disastrous to mariners, has been very mild—just the sort of weather for fostering pestilence. Many farmers are already ruined, and many more will follow, unless help comes. Government has refused to grant any State assistance. This plague only existed in one cow-shed in London in July last, and it has already visited upwards of nine thousand homesteads. You may easily calculate what it will do if it lives the winter out. Besides this, the strange grub I spoke of has commenced attacking the young wheat.

Passenger.—What is to become of the agricultural laboring class?

Farmer.—God only knows. It looks

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dark for them. On the farms in this neighborhood, where there were kept from six to twelve servants and laborers in proportion, there are now but one or two of each, and the farmers actually grumble at the expense of digging the holes to bury the carcasses.

Passenger.—These thoughts did not seem to trouble the servants and laborers at the fair to-day; they were as merry and drunken as ever, and there was more swearing and all kinds of wickedness than ever.

Farmer (shaking his head).—Ah! they will soon feel the change. They may scatter about to other parts of the country for work, but when the plague will go all over the land, what will become of them then?

A Laborer.—We mun have a bit of bread from somewhere, maister.

Farmer.—This is my station; good evening.

Laborer No. 1.—That mon, like all the rest of the farmers, is always a grumblin'. You may think by his cant, maister, that he is badly off; but sence his been at the Green Leasow Farm, folks saiden his made a mint of money.

A Voice.—And he knows how to keep it too.

No. 1.—The labrin' men, sir, canna be much worse off than they bin now. I think the farmers hae'n been a djeal too hard with 'em, and too proud and selfish for the Almighty to keep on a blessin' and protectin' 'em. They'll pinch a shillin' out of a poor mon's swat, thinkin' it will do 'em a shillin's worth of good. [Chorus of voices.—That's quite true, Joe.] They've been feedin' their pigs with what they've refused to the poor widow and orphan at their doors. They've been takin' small farms off poor folks and puttin' 'em to the big uns. Dunna the Bible say that the cry of the oppressed widow and hireling go up to heaven and bring down a curse? When the farmers wur well to do, they didna think how a poor mon wur to keep hisself and a big family on eleven shillin' a week. Talk of the butcher's meat a-going to be scarce! Why, a poor mon could only look at it on the butcher's stall afore. [Voice—Aye, or smell it in the maister's kitchen.] Look at farmer Skinflint of Pinchem Farm, who's lost all his stock, [Cries of, He's a ronk bad un; I'm glad of it; He's an old —— &c.] it wor only last year he got poor old Betty Want's son Jim fined five shillin' and costs for gettin' a few mushrooms off his big meadow.

No. 2.—Its come whome to him tho'. Jim Want informed against him for drivin' his cattle along the roads, contrary to the magistrates' orders, and they fined old Skinflint £10, and Jim got hafe the money. [Shouts of, Served him right, &c.] Skinflint kept poor Jack Weak's hafe year's wages. Poor Jack had such horrid tratement, and he wouldna' stay any longer. Skinflint said, He's a parish bird, and he ought to be glad of a whome. [Derisive laughter.] There is farmer Bragfat, who won the prize for the best fat ox at the last agricultural show; he bankrupted through losing his cows. You all knowen how he and the 'tother farmers used to swagger and boast about their fat animals, and get drunk and carry on as if there wor' no God a lookin' at 'em, while their poor laborers wur hafe clemmed [starved] to djeath awhome.

Voice.—They knowen about it now.

No. 3.—Look how the Misses Dash of the Model Farm, and many other farmers' wives and daughters turn out in their fine dresses on a Sunday morning for church; how they sitten in their snug pews, while we poor smock-frocked men bin' cramm'd into tha galleries or back benches, or anywhere out of the road.

Voice.—It woona be that way in heaven.

No. 1.—I think that this murrain we see amongst the cattle is a judgment from the Almighty, and it makes me think strong on what the Latter-day Saints used to preach for years about these plagues a-comin'.

Voices.—I remember it well; and I, and I, &c.

The conversation breaks up into several simultaneous discussions on the merits and demerits of the "Mormons." Lying tales are reiterated; Nixon, the old Cheshire prophet, Zadkiel, &c., &c., are discussed. The people leave at their station, and our passenger is left to his reflections for the remainder of the journey.

In the foregoing narrative the langu-

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age and sentiments of the characters are truly represented. There is a wide breach between the wealthy and poor classes in this country, which is continually becoming wider and wider. The Lord is also withdrawing his Spirit from the British nation, and the time seems to be very near at hand when the deeds of violence predicted by the servants of God through the medium of the MILLENNIAL STAR, and in other ways, will surely take place in this land.

It is a noted fact that in the Cheshire district and its neighborhood, where the murrain has raged the most furious, the Gospel has been preached at an early date. The faithful servants of God have been treated with contempt by those whom the riches of this world had choked, and have endured much in preaching it. But their numerous testimonies and warnings will be remembered yet; for the Lord will not suffer a single testimony to fall to the ground. He has commenced to destroy the wicked, and he will cut short his work in righteousness. The cattle plague is but one of the many means employed. There have been thunders, lightnings and tempests throughout the winter, so much so that even the benighted Gentiles have noticed them. The people are given over to strong delusions, and prefer believing Zadkiel or any alarmist, who has not the ability to point out a way of escape from the evils they predict, rather than believe the true servants of God, repent of their sins, obey the Gospel, and fly to Zion for refuge and instruction. Mens' hearts are even now failing them for fear. Their own words will condemn them. They admit God's judgments to be visitations for sin; yet, they fear not God nor give him the glory. How awful it is to contemplate that puny, mortal men will curse God for the plagues that shall come upon them! What a consolation it is to the poor and oppressed Latter-day Saint to realize that there is a Zion, and that his deliverance is nigh, even at the door, if he will be faithful and true. To those who have means to emigrate, and who, like Lot's wife, linger and hesitate, we would say, Come out of Babylon, lest ye be left behind to suffer with the wicked, and that when you shall long for going, you shall not have the means. The Lord's commandments are not to be trifled with. The words of Daniel, Malachi, John the Revelator, and all the holy Prophets, both ancient and modern, are now being fulfilled; the Lord is hastening his Work, and preparing his Saints to enjoy the kingdom which shall extend over all the earth. May the Lord give us all a portion therein. Amen.

MINUTES OF A GENERAL COUNCIL
HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING FRIDAY, JANUARY 5, 1866.

(*Continued from page* 104.)

Elder Charles W. Penrose said he had arrived in Liverpool on the 11th of August last, and had first labored in Liverpool, where he had felt blessed and enjoyed himself in his travels amongst the Saints. He had next been appointed to preside over the Essex Conference, where he had formerly labored for seven years; in fact, had been the humble instrument in the hands of God of introducing the Gospel to the people in several places there. Since his return, he had met with many friends, and had had the privilege of preaching to many people outside of the Church, who had listened attentively to the principles taught. In Maldon there was a good opening for the brethren, but no suitable meeting-place. The Conference had been a little in debt, but part had been cleared off, and considering the circumstances of the people, matters were in a favorable condition; a number would also emigrate from the Conference this season. He

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felt thankful for the goodness of God towards him, and the testimony to the truth which he was in possession of.

Elder Jonas N. Beck said his first labors were in the Monmouthshire Conference, in Wales, where he travelled five months. At the General Council held in Birmingham in January 1864, he was appointed to take charge of the Reading Conference. In both places he had done his best to bless the people, and although he had been released to return home, he did not feel like relaxing his energies nor faltering in his duty, but wished to continue faithful and diligent, living a life of usefulness before God.

Elder John Rider said he had never realized more of the power of the Gospel than he did then, although it had always been a continual source of joy and comfort to him. He began his labors in the ministry in the month of April 1863, and was appointed to travel in the Bedfordshire Conference, under the Presidency of Elder Thomas O. King. He labored there with much pleasure, until January 1864, when he was appointed to take charge of the Essex Conference, a position which he held until the month of January 1865, when he was called to preside over the Glasgow Conference. He had also labored there with much satisfaction and pleasure, although feeling his own weakness, and the heavy responsibility resting upon him as a servant of God. A number had been baptized, and prospects were good for a further increase.

Elder John L. Dolten said he arrived in this country in the summer of 1863, and was appointed by President Cannon to labor in the Bristol, and afterwards in the Cheltenham Districts. At the Council held in Birmingham in 1865, he was called to labor in the Norwich Conference, and upon the release of Elder G. W. Mousley, was appointed to the Presidency of the Conference. They had not baptized a great many in Norwich, but, as a general thing where the Branch Presidents did their duty and were efficient men, the Branches flourished. There was a small book debt on the Conference, but this he was glad to say was being reduced every month. He felt glad that he had been called to such an honorable position as the preaching of the Gospel, and testified to the experience he had gained since he came upon his mission.

Elder Anson V. Call said he had arrived in England in 1864, and was appointed to travel in the Newcastle Conference, under the Presidency of Elder Charles W. Stayner, where he continued laboring six months. At the Council held in Birmingham in 1865, he was appointed to take charge of the Bristol Conference, and had since labored there to the best of his ability. The Branches were very much scattered, and they had not baptized a great number; still, a good deal of out-door preaching had been done. His desire was to magnify his calling continually, that he might have the favor and blessings of his Father in heaven.

Elder Francis Platt said he had arrived in England in the year 1864, and labored in the Birmingham Conference eight months. He could look back with interest to that time, and the old associations it revived in his mind. He visited the spot where he first heard and received the Gospel, and saw many of his old friends, to whom he related his experience and bore his testimony. In the month of January 1865, he was appointed to preside over the Warwickshire Conference, Elder Seth M. Blair being Travelling Elder. On their arrival they found some of the Branches in rather a dull condition, but succeeded in raising the spirits of the people, and infusing more energy into them. He had never realized his position so truly as on this mission, and had seen the hand of God supporting him amidst all weaknesses and difficulties. His constant wish was to have strength given him so that he could always be at his post, for when there he felt happy. He loved the brethren and the interests of the kingdom, and knew that if faithful, there was eternal life in store for all the righteous.

Elder John V. Hood read a letter from President Young, published in No. 2 of the present volume of the STAR.

Elder Lorenzo D. Rudd said since his arrival in 1864, he had labored in

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the Reading, and afterwards in the Derbyshire Conferences, and knew that his labors had resulted in good, and that the Lord had blessed him, and also those who were laboring in connection with him. In the Derby Conference, about twenty had been added to the Church by baptism during the past year, and some debts had also been liquidated. This was his second mission to England, and he could say that he had never enjoyed himself more than he had done this time. His desires were to build up the kingdom of God, and bear the Gospel message to the nations. He had weaknesses to contend with, but wished to go to his field of labor bearing the Spirit that was with the brethren in Council, so that he might improve himself, and be an instrument in bringing many to a knowledge of the truth. He believed that many would yet be baptized in this country, and although it required more labor and exertion on the part of the brethren now than it did formerly, if they were faithful and prayerful, they would still be successful in their administrations, and have many souls for their hire.

Elder Hyrum P. Folsom said many pleasant thoughts had passed through his mind whilst he had sat and listened to the testimonies which had been borne. He had felt privileged in being sent forth to proclaim the Gospel, and had striven in much weakness to preach to the people, and put into practice the teachings he had given. He had labored in Durham Conference, and been happy in his associations with the brethren there. The Conference was in good condition, and he had found many warm friends in his travels. He was glad to continue his labors in these lands, and trusted he might do good and fulfil his mission honorably, according to the knowledge God had given him.

Elder Junius S. Fullmer said he had arrived in England in the year 1863, and labored in the Dorsetshire Conference, first as Travelling Elder, and then as President. He had baptized a number in that Conference, and preached both in the open air and in the peoples' houses. He was afterwards called upon to preside over the Hull Conference, and had continued there up to this time. He had held meetings in many places in the Conference, although in the town of Hull the police authorities had prohibited the Elders from preaching in the streets. During the past year 32 had been baptized in the Conference. He felt satisfied to do what the servants of God required of him, and trusted his future life would be so that he might have the privilege of entering with the faithful into the celestial kingdom of God.

(To be continued.)

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 105.)

The existence of such a city was entirely unknown; there is no mention of it in any book, and no tradition that it had ever been. To this day it is not known by what name it was called, and the only appellation given to it is that of Palenque, after the village near which the ruins stand.

The news of the discovery passed from mouth to mouth, was repeated in some cities of the province, and reached the seat of Government; but little attention was paid to it, and the members of the Government, through ignorance, apathy, or the actual impossibility of occupying themselves with anything except public affairs, took no measures to explore the ruins, and it was not till 1786, thirty years subsequent to the discovery, that the

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king of Spain ordered an exploration; on the third of May, 1787, Captain Antonio del Rio arrived at the village, under a commission from the Government of Guatimala, and on the 5th he proceeded to the site of the ruined city. In his official report he says, on making his first essay, owing to the thickness of the woods, and a fog so dense that it was impossible for the men to distinguish each other at five paces' distance, the principal building was completely concealed from their view.

He returned to the village, and after concerting measures with the deputy of the district, an order was issued to the inabitants of Tumbala, requiring 200 Indians with axes and billhooks. On the 17th, seventy-nine arrived, furnished with twenty-eight axes, after which twenty more were obtained in the village; and with these he again moved forward, and immediately commenced felling trees, which was followed by a grand conflagration.

The report of Captain Del Rio, with the commentary of Doctor Paul Felix Cabrera, of New Guatimala, deducing an Egyptian origin for the people, through either the supineness or the jealousy of the Spanish Government, was locked up in the archives of Guatimala until the time of the revolution, when, by the operation of liberal principles, the original manuscripts came into the hands of an English gentleman long resident in that country, and an English translation was published at London in 1822. This was the first notice in Europe of the discovery of these ruins; and, instead of electrifying the public mind, either from want of interest in the subject, distrust, or some other cause, so little notice was taken of it, that, in 1831, the *Literary Gazette*, a paper of great circulation in London, announced it as a new discovery made by Colonel Galindo, who has been before referred to. If a like discovery had been made in Italy, Greece, Egypt, or Asia, within the reach of European travel, it would have created an interest not inferior to the discovery of Herculaneum, or Pompeii, or the ruins of Pæstum.

While the report and drawings of Del Rio slept in the archives of Guatimala, Charles the Fourth of Spain ordered another expedition, at the head of which was placed Captain Dupaix, with a secretary and draughtsman, and a detatchment of dragoons. His expeditions were made in 1805, 1806, and 1807, the last of which was to Palenque.

The manuscripts of Dupaix, and the designs of his draughtsman Castenada, were about to be sent to Madrid, which was then occupied by the French army, when the revolution broke out in Mexico; they then became an object of secondary importance, and remained during the wars of independence under the control of Castenada, who deposited them in the Cabinet of Natural History in Mexico. In 1828 M. Baradere disentombed them from the cartons of the museum, where, but for this accident, they might still have remained, and the knowledge of the existence of this city again been lost. The Mexican Congress had passed a law forbidding any stranger not formally authorized to make researches or to remove objects of art from the country; but, in spite of this interdict, M. Baradere obtained authority to make researches in the interior of the republic, with the agreement that after sending to Mexico all that he collected, half should be delivered to him, with permission to transport them to Europe. Afterwards he obtained, by exchange, the original designs of Castenada; and an authentic copy of the itinerary and descriptions of Captain Dupaix was promised in three months. From divers circumstances, that copy did not reach M. Baradere till long after his return to France, and the work of Dupaix was not published until 1834-5, twenty-eight years after his expedition, when it was brought out in Paris, in four volumes folio, at the price of 800f., with notes and commentaries by M. Alexandre Lenoir, M. Warden, M. Charles Farcy, M. Baradere, and M. De. St. Priest.

Lord Kingsborough's ponderous tomes, as far as regards Palenque, are a mere reprint of Dupaix, and the cost of his work is £80 per copy. Colonel Galindo's communications to the Geographical Society of Paris, are published in the work of Dupaix, and

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since him Mr. Waldeck, with funds provided by an association in Mexico, had passed two years among the ruins. His drawings, as he states in a work on another place, were taken away by the Mexican Government; but he had retained copies, and before we set out, his work on Palenque was announced in Paris. It, however, has never appeared, and in the meantime Dupaix's is the text-book.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 24, 1866.

THE SAINTS TO ASSIST THEMSELVES.

A THOROUGH knowledge of human nature, with wisdom to govern, is only attainable through being in possession of the Holy Spirit of promise; and unto those who are constantly guided by revelation, are the people to look for that counsel by which they may direct their daily walk and conversation. This principle is more especially adapted to the condition of the Latter-day Saints, than any other people that ever have lived upon the earth, and the reason is obvious. For nearly two thousand years have our fathers strayed from God, no voice from heaven breaking the solemn stillness, but all following the bent of their own inclinations, marking out for themselves a course by which they vainly hoped to please God. Who can doubt the necessity of revealed light after such a long and terrible night of spiritual darkness? Never at any former period have His children to so great an extent been enveloped in the folds of tradition, and their minds so thoroughly encased in the precepts and commandments of men, as at the present; and the words of the Prophet are literally fulfilled: Darkness shall cover the earth, and gross darkness the people. We may assume, then, that it will require more intelligence from heaven to dispel this mental Egyptian darkness, than has ever been revealed in any former dispensations of Gospel light. As we have formerly remarked, these are perilous times, and the light of heaven is indispensably necessary, else have we no sure guide, and are like other men, blown about by every wind of doctrine. To strengthen the faith of the Saints, and point out to them the sure road to happiness, has been the constant aim of those whom God has appointed to direct the building up of the latter-day kingdom; and we have often heard the leaders of Israel warn the Saints, *that they will appreciate no more than what they have made themselves worthy of*, be it much or little. And to

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our understanding this law is immutable, and is expressly applicable to the condition of many of the Saints in this country. There are some who are expecting to be assisted by this Office to emigrate the coming season, and amongst that number are those who are really doing nothing to help themselves; while others, receiving no more wages than they, perhaps, are adding daily to the Emigration Deposit Fund, and at most will only require a few pounds to free them from the yoke of bondage so universally imposed upon the working classes of this country. Here are two classes mentioned of those professing to be Latter-day Saints: the one desiring a home with the Saints, and substantially testifying their faith by their works; the other, listlessly waiting for others to work out their deliverance. "Show me thy faith without works," says the Apostle, and "I will show you my faith by my works."

We are aware that some of the Saints in this Mission have labored faithfully for many years to extricate themselves, and have but little in the Emigration Fund; but they are rich in a clear conscience, and have the love of their brethren and the approving smile of their Creator to show for spent years of toil and deprivation. Of such it can well be said, Blessed are you, verily, your rest shall be glorious, God is your friend; and angels have respect unto you. The latter class of individuals, through long years of faithfulness, have proved before God and man worthy of being assisted to emigrate, and in most instances they would appreciate that blessing when conferred upon them. These people come first in the list of those to whom we shall extend a helping hand; and although our desire to furnish passages across the Atlantic as cheaply as possible, may deprive us of the power to do that amount of good, or render that amount of assistance we desire, yet we hope, through economy, to have some little means to help that class of Saints to whom we have just referred, but shall not be able to assist as many as we would wish the coming season, although the Elders and Saints may rest assured that we shall do all that lies in our power to bless them. But there are few indeed among the best of those who have enlisted to serve under the banner of Christ, who will properly appreciate the blessings to be obtained in their mountain home when they arrive there, unless their own exertions have paved the way; and they may never expect to enjoy the society of heavenly beings, until they have learned to be grateful, making it necessary for them to approach God through that school of experience which has been ordained as a part of the great plan of redemption.

This view of the matter would make it truly advisable for the Saints to work out their own emancipation; for, in nine cases out of ten, when the means for their emigration comes without exertion on their part, and is advanced by a friend, it is neither appreciated nor repaid; and it is far better for them to remain in this country than be gathered to Zion, and then prove guilty of ingratitude to their God and to their brethren. Applications have been made for assistance by parties who, to our knowledge, have a good trade and constant work. We have but very little faith in those individuals gaining an exaltation in the kingdom which Jesus shall present spotless to the Father, except they renew their diligence before their God, and seek by exercising every energy he may give them to assist in establishing the principles of truth upon the earth.

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DEPARTURES.

Elders Isaac Bullock, William W. Riter, Heber J. Richards, Joseph H. Felt, David P. Kimball and Charles S. Kimball, sailed from Liverpool for New York per steamship *City of Edinburgh*, on the 14th inst.

Elder Isaac Bullock arrived in this country on the 20th day of July 1863, per steamship *Hecla* from New York, and was appointed to labor as Travelling Elder in the Edinburgh Conference. He continued in that position until the 10th day of October following, when he was appointed to the Presidency of the Scottish District, and at the General Council held in Birmingham in the month of January 1864, was called to the Presidency of the London District, filling that position until released to return home.

Elder William W. Riter arrived here from New York on the 29th day of July 1863, per steamship *City of Washington*, and was appointed to labor in the Swiss, German and Italian Mission. He was shortly afterwards called to the Presidency of that Mission, continuing there until the Council held in Birmingham in January 1865, when he was directed to accompany Elder Orson Pratt, sen., on a mission to Austria. He remained there several months, returning to England in the month of August following. After travelling for a short time in some of the Conferences in this Mission, he was appointed to labor in the Liverpool Office, continuing there until his release.

Elder Heber J. Richards arrived from New York per steamship *Mersey*, on the 25th of July 1863, and was appointed to labor in the Nottingham District, under the Presidency of Elder John D. Chase, and at the General Council held in Birmingham in January 1864, was appointed to preside over the Nottingham Conference. He afterwards labored as Travelling Elder in the London and Kent Conferences, but during the last twelvemonths has travelled chiefly on the Continent and in various Conferences in England.

Elder Joseph H. Felt arrived in Liverpool on the 27th of July 1863, per steamship *Shannon*, and was appointed to labor as Travelling Elder in the Manchester District. At the General Council held in Birmingham in January 1864, he was appointed to the Presidency of the Durham Conference, a position which he occupied until January 1865, when he was appointed to labor in the Scandinavian Mission, under the direction of President Charles Widerborg. He travelled through the different Conferences in Denmark, also in Sweden and Norway, until his return to England to attend the General Council held in January last, when he was released to return home.

Elder David P. Kimball arrived here on the 29th of July 1863, per ship *Neptune* from New York, and was appointed to labor as Travelling Elder in the Southampton Conference, and at the General Council held in Birmingham in January 1864, was appointed to preside over the Conference, remaining there until January 1865, when he was called to the Presidency of the Birmingham District, a position which he occupied until the date of his release.

Elder Charles S. Kimball arrived here from New York, per steamship *Great Eastern*, on the 18th of June 1863, and was appointed to labor as Travelling Elder in the Birmingham District. In the month of August 1864, he was

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appointed to labor in the same position in the London Conference. In January 1865, he was appointed to the Presidency of the Cheltenham Conference, remaining there until released to return home.

These brethren have all labored faithfully in the different positions they have been called upon to occupy, and have gained the esteem and friendship of those with whom they have been associated. They have borne faithful testimonies to the people of the truth of the principles they were sent forth to proclaim, and return to their families and friends with the approbation of the servants of God.

Elders Bullock and Riter have been appointed to take the superintendence of this season's emigration on the other side of the Atlantic, subject to the direction of any agent from Zion who may be sent to co-operate with them. Elder J. H. Felt will labor at the frontiers. Elders H. J. Richards, D. P. Kimball and C. S. Kimball, will pass through the States and cross the Plains by the Overland Mail Route, and anticipate arriving in Great Salt Lake City early in the spring. Those brethren have each our faith and prayers for a safe and prosperous journey across the ocean, and we trust that under their administration, the same success which has attended all our former emigrations, will also attend this, and that they may all arrive in safety in their mountain home, and receive the blessings which are in store for the faithful and obedient.

ABSTRACT OF CORRESPONDENCE.

STAFFORDSHIR CONFERENCE.—Elder John Bird writing on the 13th inst., says:—"As you are aware, I have labored over three years in the ministry, at first in the Lincolnshire, and latterly in the Staffordshire Conference. The Saints have ministered to my wants, and likewise the world. I can truly say the experience I have gained will in my future life prove invaluable to me. Many in the world have heard the sound of my voice proclaiming the Everlasting Gospel, as revealed through Joseph Smith. The divines have also been on my track, thinking to disprove the principles taught, but they have been most miserably mistaken. I bear my testimony to the divinity of this Work, not because others do, but because, through obedience to the Gospel, I have received a confirmation of the words of Jesus, that if any man would do the will of his Father, he should know of the doctrine, whether it was of God, or whether he spoke of himself."

CORRESPONDENCE.

ENGLAND.

BIRMINGHAM DISTRICT.

Birmingham, Feb. 9, 1866.

President Brigham Young, jun.

Dear Brother,—As I am about to leave this country for our mountain home, I thought I would pen you a few lines expressive of my feelings, &c., before starting on the journey.

I arrived in England from New York on the 29th day of July 1863, per ship *Neptune*, after a voyage of thirty-nine

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days, and received my appointment, which directed me to labor in the Southampton Conference, under the Presidency of Elder Warren S. Snow. After laboring under his direction for some time, he was succeeded by Elder E. F. Bird, under whose direction I also labored, until at the General Council held in Birmingham, in the month of January 1864, I was appointed to preside over the Conference. At the Council held in the month of January 1865, I was appointed to preside over the Birmingham District. In each of my fields I have labored with much joy and satisfaction, and have constantly realized the promises of the servants of God who sent me on this mission, and those who have presided over me in these lands. The brethren in conjunction with whom I have labored, have been assiduous in the performance of their duties as messengers of salvation, and I have had much joy in associating with them. I might give you the Statistical and Financial Reports of each of the Conferences in this District, were I so inclined, but I will leave that for the Presidents of the Conferences to do themselves.

Elder Orson Pratt, sen., has been with us for the last five weeks, and during that time, not only the Saints and others who attend our meetings have been enlightened and edified in listening to the soul-stirring discourses delivered by him, but we also have participated largely in the enjoyment and instruction imparted. There is a good prospect for a large emigration from this District the coming season. The local Priesthood and Saints generally feel well in their religion, and their desires to gather to Zion are very great. They have endeared themselves to me by their diligence in endeavoring to build up the kingdom of God, and by their many acts of kindness to myself and brethren. My prayer is that God may bless and preserve them, and open up their way to gather from these lands to the peaceful vales of Deseret. I believe I can say truthfully, that the Birmingham District is in a flourishing condition, and I congratulate my successor, and those who will succeed the Presidents of the different Conferences, on the condition in which they will find their fields, and the pleasant times they will be likely to spend among so good a people. Since my arrival in this country, I have constantly endeavored to impress upon the minds of the people the necessity of gathering, and feel now to say unto all who can do so, to leave these lands, if they desire to escape the judgments that are impending, and which even now are being experienced to some extent in this and among other nations.

I am joyful at having the privilege of returning to the bosom of the Church, and the society of my friends. I know that this is the Work of God, and that it incorporates within its broad folds the only principles that will exalt man in the future, and impart to him peace of mind whilst he is sojourning in this life; and as my last testimony unto the people whilst on this mission, I testify that Joseph Smith was a Prophet of God, that Brigham Young is his legally appointed successor, and that all mankind would do well to listen unto the revelations of God to man, brought forth through their instrumentality.

I have from my earliest recollection been acquainted with yourself, and as time has rolled along, our friendship has increased. I trust we will ever continue to labor together in the same good cause, not only in time, but in eternity; and that we may finally gain that exaltation and glory, without which, with the knowledge we now possess, our happiness would be incomplete.

My prayer is, that you may have all the success in your mission that your heart can desire, and that you may in due time return with joy to your home in the valleys of Utah. I am, your brother in the Gospel,

DAVID P. KIMBALL.

CHELTENHAM CONFERENCE.

Cheltenham, Feb. 10, 1866.

President Brigham Young, jun.

Dear Brother,—Previous to taking my departure from this land, I have thought I would give you a brief report of my labors since my arrival in this country, and express my deeply felt gratitude for the many blessings and privileges I have enjoyed.

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I arrived in England in company with Elders F. C. Free, S. L. Sprague, M. Lyon and J. A. Cunningham, on the 18th of June 1863, per steamship *Great Eastern*, and received from President George Q. Cannon an appointment to labor as Travelling Elder in the Birmingham Conference, under the direction of President John M. Kay, where I endeavored to faithfully discharge the duties of my calling to the best of my ability. During the fourteen months I labored there, I had much joy and satisfaction in teaching and comforting the Saints, and trying to explain the principles of the Gospel to those unacquainted with the glorious truths that have been revealed from the heavens in these latter days. I had also the pleasure of baptizing a few into the Church. Brother Kay blessed and encouraged me, which causes him to live in my remembrance, although his spirit has passed from this into another sphere. The Saints in the Birmingham Conference treated me universally with the greatest kindness and consideration, in consequence of which I feel in my heart to bless them.

In the month of August 1864, I was appointed by President Wells and yourself to labor in the London Conference, under the direction of Elder Isaac Bullock, who treated me with the kindness of a father. The Saints also manifested towards me the most kindly feeling, and I appreciate and love them equally as much as those with whom I became acquainted in the Birmingham Conference. Whilst in London, I had ample opportunity of seeing all the notable sights that are to be witnessed in that great metropolis, and this has enabled me to become acquainted with many peculiarities pertaining to this particular age of the world's history, of which I had never before dreamed.

At a Council meeting held in Birmingham in January 1865, I was appointed to succeed Elder Miles P. Romney as President of the Cheltenham Conference. He left the Conference in a much better condition than he found it, but was unable to clear off the book debt, which, however, I am glad to inform you, I have been enabled to entirely liquidate. I have labored in this Conference for nearly eleven months, in conjunction with Elder J. C. Wixom, the District President. During the year 1865, we emigrated twenty-two persons, and baptized about thirty, the greater number of whom obeyed the ordinances of the Gospel for the first time. The local Priesthood co-operated with us in our labors, and the Saints did all that lay in their power to make us comfortable, while we endeavored to bless and comfort them in return. And now as I am about to leave the shores of England, in order to return to Zion and enjoy the society of "the loved ones at home," I pray for all the good, warm-hearted Saints whose acquaintance I have formed, that the God of Israel may bless and preserve those who may have still to remain in these lands for a time, and trust that those who are so privileged as to have the opportunity of going to Zion this year, may be humble and patient on the journey, and that the providence and care of our heavenly Father may be over them.

Praying that God may bless and prosper you, and continue to make you a blessing to the Saints and honest-in-heart in this country, I am, your brother in the Gospel,

CHARLES S. KIMBALL.

Liverpool, Feb. 11, 1866.

President Brigham Young, jun.

Dear Brother,—I believe it to be my duty to write to you before I leave for home. I expect to sail on the 14th inst. It is nearly three years since I left home to come to this my native land. When I think of the knowledge that I have gained during that time, and realize I have gained it through coming in obedience to the command of God, and doing the best I knew how to do, I feel well paid. I did not expect to do a great deal of good to anyone but myself, neither do I think I have; but I am satisfied that the experience gained while on this mission, will assist me to be more useful in time to come; and as I hope to keep the covenants I have made, and the good resolutions formed in my heart while under the influence of the Comforter, I expect to live to perform other missions, and reap the

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benefit of that which I have learned on this; and if I had received no other benefit than the direct manifestation of the power of God in giving me strength of mind and body that I never possessed, before commencing to labor in the ministry, I should feel well rewarded.

I also have been very happy in my associations with those that I have labored with and among. My first field was Nottingham Conference, where I labored some eighteen months under the direction of Elders John D. Chase and J. Townsend, who were in every respect fathers to me and to the Saints under their watch-care. I shall always remember the Saints for their kindness to me, and because they showed a desire to keep their covenants. I was appointed from there to travel in the London Conference, under the Presidency of Elder Isaac Bullock, and then in the Kent Conference, under the direction of Elder E. I. Stocking. The greater portion of the last twelve months I have been travelling on the Continent, and also in several different Conferences in this country. I realize that many privileges have been granted to me, and trust I appreciate them, and hope to prove that they have not been thrown away. The blessings promised to me by the servants of God before I left home, have been fulfilled. I left home believing this to be the Work of God; I go home knowing it is such, and I believe that all who desire to know the same, will receive this knowledge if they will seek for it.

For fear that I shall occupy too much space, I will close with thanks to yourself, brother Isaac Bullock, and all the Elders and Saints that I have received kindnesses from in this country. Praying the Lord to bless you, and prosper the Work under your Presidency, I subscribe myself, your brother in the Lord,

HEBER J. RICHARDS.

SUMMARY OF NEWS.

—o—

MEXICO.—Various rumors are current that the French are preparing to withdraw, the Emperor Maximilian consenting, provided that the United States send troops to replace them; also that Maximilian would shortly receive $1,000,000 from France. In the Emperor Maximilian's speech in response to the address on the death of King Leopold, he said that, confident in his destiny, he was determined to continue the course he had commenced. He would not change the democratic customs of Mexico; but a strong rule was the best anchor of safety for that country, and he looked forward to the future without anxiety. The *Ranchero*, of Matamoras, states that Bagdad was abandoned by the Liberals, and that a Federal guard was stationed there. The Imperialists took possession the same day. Cortinas and Escobedo had left the neighborhood of the Rio Grande. The leading merchants of Matamoras, both foreign and Mexican, have published a protest against the proceedings of the Federal civil and military authorities on the Texas side of the Rio Grande, charging them with the responsibility of the troubles and outrages perpetrated on the Rio Grande, by aiding the partisans of Juarez—a party which they declare has at present no more foothold there than is afforded by Federal officials. The consuls of Great Britain, France, Spain and Prussia, testify to the truth of the protest.

JAMAICA.—The West India mail brings the particulars of the opening, on the 23rd ultimo, of the royal commission, at Spanish Town, Jamaica, to inquire into the circumstances attending the recent insurrection in the island. The commissioners were Sir Henry Storks, Mr. Russell Gurney, and Mr. J. B. Maule. In opening the business, Sir Henry Storks said that the commissioners would carry out the instructions they had received, and see that the inquiry was "full, searching and impartial." Several professional men attended to

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watch the investigation on behalf of Mrs. Gordon, Dr. Underhill, and the Baptist ministers of Jamaica and others. In reply to an address signed by upwards of 2000 of the inhabitants of Jamaica, and presented to ex-Governor Eyre, that official expressed the utmost confidence in the result of the investigation before the royal commissioners.

EGYPT.—Intelligence has been received frem Egypt of a dreadful tragedy said to have been perpetrated in the province of Taka. About six months ago the negro troops there, about 4000 in number, revolted, in consequence of their pay being greatly in arrear, and also, it is said, of the intention of the Egyptian Government to send a portion of them to Mexico, to replace those sent there some time ago in the French service. For two months Taka was in a state of warfare, and order was only restored by the arrival of troops from Khartam, and also from Egypt *via* Suakam. The orders from the seat of Government were, that the mutineers should be decimated; but in the result at least nine-tenths were either massacred or sold into slavery. The Governor of Taka, and the other principal officers concerned in this tragedy, have all died since, so that an investigation into its details would, it is thought, now be fruitless.

AMERICA.—Mr. Sumner has introduced a resolution in the Senate, that in the lately rebellious States there shall be no class invested with peculiar privileges or power, and no denial of civil and political rights to any one on account of color or race. All persons shall be equal before the law in court and at the ballot-box. This statute to be the supreme law, all State laws to the contrary notwithstanding. Mr. Sumner announced that he would move this resolution as a substitute for the constitutional amendment concerning representation lately adopted by the house. The Senate, by a vote of 31 to 10, has adopted the amendment to the bill for protection in civil rights, declaring all natives of the United States, not subject to foreign Powers, excepting Indians, to be citizens, without distinction of color. The steamer *Miami*, which exploded on the Arkansas river, had about 250 passengers on board, among whom were 91 men of company 13 of the 13th United States cavalry. The accident occurred at seven o'clock in the evening, just after supper, and while the passengers were assembled in conversation around the stove in the hall. The explosion was of such force as to rend the cabin floor asunder, and let every person down who was in the front part of the cabin. Great numbers lost their lives by jumping overboard. The total loss of life is supposed to be 150. Thirty of the soldiers were lost. The steamer *Missouri*, which exploded in the Ohio river, had 120 persons on board, 25 of whom were passengers. The latest information from Evansville places the loss of life at about 100. The *Missouri* was one of the largest passenger steamers on the river, and was valued at $100,000.

VARIETIES.

"I'll not leave the, thou loan one," as Hardup, who admires Tom Moore, remarked to his pawnbroker.

The anti-spiritualists deride the idea that a chair can move, and tip, and dance, but we have been at many a public meeting where the chair made a speech.

In a cigar shop in Pennsylvania Avenue, Washington, there used to be a sign, which read: "All gentlemen must pay cash down; credit given only to members of Congress."

A witty doctor of divinity, whose physician had ordered him to live for a time on a purely vegetable diet, demurred on the gronnd that he "should not be able to say grace before meat."

A Frenchman, at a ball in Paris lately given at the Austrian Embassy, observing his intended gazing at a star, is said to have whispered, "Do not look at it, for, alas! I can not give it to you.

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The "Down East Debating Society," having dismissed the question "Where does fire go to when it goes out?" have got a new and more exciting one:--"When a house is destroyed by fire, does it burn up, or does it burn down?"

Ah!" said a conceited young parson, "I have this afternoon been preaching to a congregation of asses."---"Then that was the reason why you called them beloved brethren," replied a strong-minded lady.

"Did you take the note, and did you see Mr. Thompson, Jack?"---"Ees, sir."—"And how was he?"—"Why, he looked pretty well, but he's very blind."—"Blind! what do you mean?"—"Why, while I wur in the room he axed me where my hat wur, and I'm blessed if it wur not on my head all the while."

"It is a shame," said a starving corset-maker, "that I, who have stayed the stomachs of thousands, should be without bread myself."

ADDRESSES:

William Gibson, } 13, Major Street, Nottingham.
B. W. Kimball, }
R. N. Russell, 1, Penton Street, Upper Baker Street, West Derby Road, Liverpool.
A. Simmons, Ryecroft Street, Spittlegate, Grantham, Lincolnshire.

POETRY.

—o—

PRIDE.

(*Selected.*)

Though Pride may show some nobleness
When Honour's its ally,
Yet there is such a thing on earth,
As holding heads too high!
The sweetest bird builds near the ground,
The loveliest flower springs low;
And we must stoop for happiness,
If we its worth would know.

Like water that encrusts the rose,
Still hard'ning to its core,
So Pride encases human hearts
Until they feel no more.
Shut up within themselves they live,
And selfishly they end
A life, that never kindness did
To kindred, or to friend!

Whilst Virtue, like the dew of heaven
Upon the heart, descends,
And draws its hidden sweetness out,
The more—*as more it bends!*
For there's a strength in lowliness
Which nerves us to endure;—
A heroism in distress,
Which renders victory sure!

The humblest being born, is great,
If true to his degree;
His virtue illustrates his fate,
Whatever that may be!—
Thus, let us daily learn to love
Simplicity and worth;—
For not the eagle, but the Dove,
Brought peace unto the earth!

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 9, Vol. XXVIII. Saturday, March 3, 1866. Price One Penny.

DEDICATION OF THE CITY HALL.

(*From the Salt Lake Daily Telegraph.*)

Yesterday the new City Hall was formally dedicated. The services throughout were very pleasant and agreeable. In the evening a magnificent banquet was given in the large hall by the Mayor and City Council, to as many of our principal citizens as could be conveniently accommodated.

In the Council Hall the invited assembled at 11 o'clock. There were present—Presidents B. Young, H. C. Kimball and D. H. Wells. His Excellency Governor Durkee, Hon. Secretary Amos Reed, the Hons. Orson Hyde, John Taylor, W. Woodruff, Geo. A. Smith, A. M. Lyman, C. C. Rich, E. T. Benson, Lorenzo Snow, Erastus Snow, F. D. Richards, Geo. Q. Cannon, and a goodly number of the members of the Council and House of Representatives; his Honor Elias Smith, Judge of Probate, President Joseph Young, his Honor Mayor A. O. Smoot; Aldermen E. F. Sheets, A. H. Raleigh, J. Clinton and N. Davis; Councillors R. T. Burton, L. W. Hardy, I. Groo, T. MacKean, A. Cunningham, E. Reese, E. Eldredge, J. Sharp, H. W. Lawrence; Marshal J. C. Little; Recorder R. Campbell; City Treasurer P. A. Schettler, and a number of other gentlemen.

The assembly were called to order by the Mayor, and W. W. Willes, Esq., sang that very appropriate song, "When first I saw the city."

President B. Young stated that they were there for the purpose of dedicating the building, and called upon Elder Geo. Q. Cannon, who offered the dedicatory prayer, in which he dedicated to the Lord the soil upon which the building was erected, the foundation, the corner stones, the rock, lime, sand, clay, timber, the doors and door frames, the hinges and locks, and everything connected with the building from foundation to dome, and prayed that union and the spirit of truth might rest among those who assembled to transact business therein, that their labors might result in the restraining of evil and the advancement of the best interests of their constituents.

Mr. Willes sang, "Love at home."

His Honor the Mayor referred briefly to the labors and anxieties that the

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rearing of such a structure had demanded of himself and associates, and expressed his gratification at its successful completion.

Governor Durkee expressed the gratification it gave him to be present, and said the association of the present time, and the song that had been sung, were calculated to inspire all with feelings of devotion to the Creator.

The dedication of a Council Hall or building like this, was a very interesting event. The very name of Council reminded him of the passage in Isaiah, where he says, "Come, let us reason together." He thought that a very fine text for the occasion, to dedicate a building in which councils were to be held and measures devised for the welfare of the people.

His idea of government was, that the nearer we could come to that which is Divine, the nearer we come to perfection.

Some of us, who have not had the advantages enjoyed by others, go astray, and if he could carry out his views on civil government, he would not vindictively punish such individuals, but would adopt such measures as would restrain them for their and the community's good, and place them in a condition where they might be educated, benefited, restored and elevated. When God punishes us it is for our good; it is to instruct, enlighten, bless and elevate, and these are the maxims upon which he would base all government.

Considering the hardships and privations the people here had endured in their early settlement, he thought they had cause to be proud, and to thank God for the signs of progress and perfection that now surround them.

He said they who had provided the means, and had exhibited such a fine specimen of agricultural genius, deserved a great deal of credit, and he wished that the Council might act on the highest principles of humanity and progress, for we all know that the more pure we can be, the more truth we can have and the higher we can rise, the more harmony with God and the more happy we are here and hereafter.

In conclusion he said, "You have my prayers and my efforts that this building may be dedicated really, as you have prayed to-day, to the cause of humanity, progress, religion, to the welfare of the Territory, and to the welfare of the whole world."

Hon. G. A. Smith made a few remarks, expressing the pleasure it gave him to participate in the ceremonies of the day. It recalled to his mind the time when the pioneers arrived here in July 1847. When the scouts first came upon this ground, it was not thought safe to turn their horses loose to bait; but from that he turned to the present moment, and to the degree of improvement and advancement manifested in the construction of the present goodly building, in which were combined durability, comfort, strength and beauty, and which was a credit to the Mayor and Common Council, and the patriotism and energy of the citizens.

He felt, as far as he had influence, to use it for the advancement of the interests of the people of these mountains, and prayed that the blessing of Israel's God might rest upon the City Fathers, that they might be able to perform such labor as should be required in their several capacities as a Municipal Council, in administering for the peace and welfare of the human race.

The Hon. John Taylor expressed his pleasure in participating in the business of the day, and on behalf of himself and that portion of the Legislative body which he represented, presented his acknowledgments to the Mayor and the City Council for their invitation. He eulogised the architectural design of the building, its arrangements, the beauty of its finish, and its adaptation to the wants of the city. He said it was a true exhibit of the feelings and tastes of the Mayor and City Council, and we might reasonably hope, where such a desire for beauty and harmony was exhibited by the lawgivers of the city, that there would be in their bosoms a desire to promote the welfare, happiness and peace of its inhabitants.

He appreciated the remarks of the Governor on the principles of government—that those who are informed and intelligent ought, as fathers, to

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seek the happiness and welfare of those less fortunate by whom they are surrounded.

When men are placed in official positions, it is not to place their feet on the necks of the people, but their superior intelligence, if they possess it, should be used for the benefit of all. They should legislate to prevent crime and to promote virtue, peace and the best interests of society, and to promote the general good.

The speaker then referred to the time when the people came to this Territory, and the causes that brought them there. He said they found it a wilderness, inhabited only by a few wandering, naked and destitute savages, the most degraded beings that ever a civilized people came among. But they came here under the auspices of the Almighty, to free themselves from persecution, and to find an asylum in which they could worship God according to the dictates of their own consciences. God had been with them and had blessed the earth for their sake, and had controlled and kept back their enemies.

He did not know of another people on the face of the whole earth so well off as the inhabitants of this Territory, and for all this he felt to acknowledge God, and to give him the glory, and prayed that He would help his representatives on the earth so to live that they might advance the best interests of the human family.

After the song, "Rouse, brothers rouse,"

President Young made some remarks on the arrival of the people in these valleys, and the principles of government. He said we had met to dedicate this house to the Lord our God, who is the giver of everything we possess, and in this respect the inhabitants of the whole world are as dependent as we are, for whether they acknowledge it or not, they possess not the smallest temporal blessing but comes from Him. There is not, nor ever was, a legislator on the earth who receives knowledge and wisdom to govern and dictate, to make and execute just and good laws, but he receives that from the Lord our God. It is He whom we serve, and who has enabled us to make our homes here. We were forced to come here, and came naked and bare, having left our millions of property, for which we have never received a cent. Now we have dug and toiled, and have got the stone and rock from the mountains, and have got our comfortable homes; the Lord has enabled us to do it, and his hand we acknowledge. In reference to the City Hall, he said it was a credit to all connected with it—the Mayor, the City Council, the architect, and the people who have sustained them. And there is credit due to many of our friends that visit us. We have a large acquaintance, and shall have a still larger, and the time is near when we shall be known as we are, and shall not be called a set of cut-throats and horse thieves. This will soon pass away, and we shall be known as we are. (Amen.) Our works show what we are, what we have been, and what we design to be.

We are here, and we have governed, controlled, dictated and guided, through the wisdom God has given us, the affairs of this Territory, and it has prospered, and it will still continue to prosper. And we have wisdom enough, received from our Father and God, to govern, control and dictate the affairs of the city and counties, States, kingdoms, and all the world, for the man that can govern his own family judiciously and righteously, can govern the nations of the earth, if they will hearken to his counsel. The whole subject of law-making could be expressed in a few words—the inhabitants of the earth should make laws that would prevent individuals, communities, States and kingdoms, from infringing upon the rights of their neighbors. What was needed by lawmakers was the spirit of revelation, that in their legislation none might be cut short in the enjoyment of any blessing, for there is not a blessing in heaven, on earth, under the earth, or within the whole range of creation, but what God intends his children to enjoy.

President Kimball made some excellent remarks upon government. He said all ought to be governors—they ought to know enough to govern themselves, and until they had reached that point, they were unfit to govern

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others, and men set to govern a nation or a Territory, ought to know enough to govern and behave themselves.

The acts of nations as well as those of men, would condemn or save them. We were driven here by our enemies, but that would condemn them and all who sanctioned it.

He spoke against selfishness and covetousness, saying they would sever and not unite men, and that they are not according to the Spirit of God, for that inspires man to do to others as he would have others do to him. He exhorted all to live with an eye single to the glory of God, promising, if they did so, that they should yet see happy times for us.

After a few appropriate remarks from Hon. Mayor Smoot, by way of conclusion, the meeting was dismissed by prayer by President D. H. Wells.

The City Hall is sixty feet in length and breadth, and is therefore exactly square on the plan. It is two stories high, and is surmounted by a domed octagon tower, rising out of the centre of the building on a square base. The front of the Hall is of cut stone, with carved window dressings, caps, &c. The other sides are of squared rock. A very heavy cornice, enriched with elaborate brackets of an antique order, engirts the upper portion of the building, and supports a deep balustrade running round the building, which is suitably vaned by pediments at short distances. Over the principal entrance we have an overhanging balcony, accessible from the upper hall; when finished, it will be enclosed by a decorated balustrade, and supported on carved brackets. There is also a promenade running round the exterior of the octagon tower, enclosed by open cutwork of a very light and pretty character. The promenade commands a very fine view of the city.

The cupola of the tower is finished with a decorated pinnacle; and on the various sides of the octagon, decorated circular spaces are displayed, four of which—on the north, south, east and west sides—are intended hereafter to enclose the faces of our city clock.

The ground floor contains six spacious rooms used for police and other purposes, the police court being 22 feet by 27. On the upper floor we have on the north-east a Council Hall 23 feet by 45, and on the north-west a Court Room 33 feet by 44; both of which apartments are decorated with highly enriched cornices and centre pieces—that in the Court Room being nearly seven feet in diameter. Pilaster architraves adorn the windows and doors of both rooms, which are superbly grained in mahogany and root oak, and reflect great credit on the artists engaged. At the back of the Court and Council Rooms, we have ample well furnished offices, suitable for committee and reception rooms.

The principal rooms are richly carpeted, and furnished with all the accessories requisite for the purposes intended. The Council Chamber is enlivened by some handsome engravings, and further adorned by a full length portrait of President B. Young, painted by the talented artist Mr. Perry. The likeness is very excellent, and will transmit to future times a very fair representation of the man who has played so large a part in the development of western America.

The building, as a whole, has an air of solidity and substantiality; and although on account of its erection on a street of a descending grade it looks somewhat lower than it really is, it is still a very fair feature in our city architecture, and reflects great credit on the architect, Mr. Folsom, who designed the building; and also Mr. Tayson and Mr. John Tullidge, the former of whom executed the plastering work, and the latter had the very excellent painting and graining under his supervision.

His Honor Mayor Smoot and the City Council have much reason to be satisfied with their labors on the new City Hall; and we have no doubt that our citizens, all of them, appreciate the integrity and high character of the City Fathers, and wish them still further advancement in the embellishment of our Mountain Home.

Many ways of happiness have been discovered; but all will agree that there is none so pleasant as loving and being loved.

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MINUTES OF A GENERAL COUNCIL
HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING FRIDAY, JANUARY 5, 1866.

(*Continued from page* 116.)

President Brigham Young, jun., said—I am well pleased with the spirit manifested by the Elders since they have come together. It is possible for all of us to improve, and it is our duty, as servants of God, to search our own hearts, discover if there is any flaw in them, and strive to purify them in the future. If we keep our minds constantly so that the Spirit of God can be reflected from them, we will be blessed by Him, and never lack for words to speak unto the people. But the promise of this blessing is only given unto those who will keep themselves pure; and, we are not told that if we commit sin, we will receive any blessing from the Almighty. If we wish to have power to overcome temptation, we must strive continually to have peace and quietness within our own hearts. We feel peace amongst us now, although the elements rage without, and let us carry that influence with us to our fields of labor. The Adversary is working now to overthrow the principles of truth and their promulgators, in the same manner as he has done in all ages. When a deliverer was raised up to redeem Israel and lead them out of bondage, the Evil One sought to destroy him, but he was preserved. When the Prophet Joseph came forth in this age, bearing testimony to the truths which had been revealed from heaven, and testifying that calamities and judgments would follow their rejection, the Enemy put it into the hearts of men to kill the servants of God, saying to the people, "Slay them, so that they may not bear testimony of these things, and the Lord will not be justified in condemning you." We have borne our testimonies, and the Adversary will strive to overcome us, so that the force of our testimony will be weakened; and therefore the necessity for us cultivating the Spirit of the Lord, and doing nothing that would cause us to blush were it made known to our brethren. We have the power within ourselves to accomplish this, it was conferred upon us by the Priesthood of God, and if we keep ourselves right within, the Enemy can do nothing that would injure us, and we will grow and increase in faith and in power with God and man, and at last enter into the celestial kingdom of our Father.

Hymn sung, "Come, let us anew our journey pursue."

Prayer by Elder J. E. S. Russell.

Council adjourned at 1.30. p.m.

Tuesday, 10 a.m.

Council opened by singing the hymn, "Come, come ye Saints." Prayer by Elder Isaac Bullock. Hymn sung, "How firm a foundation," &c.

Elder John V. Hood read minutes of the previous day's meeting, which were received as correct.

President Young stated that Elders Abel Evans and John Parry had been appointed Counsellors to Elder William D. Williams, President of the Welsh District. The Council sustained the appointment unanimously. He then stated that the brethren who had received new appointments were at perfect liberty to visit their old fields of labor, or go to the new fields of labor which had been assigned to them, when they felt disposed. Those who had been released to return home, and wished to leave previous to the emigration and visit their friends in the States, he would like to talk with. He thought it might be wisdom in many cases for them to leave early, as some of them had been keeping up communication with their friends since they came to this country, and there might be a probability of them obeying the Gospel. The judgments of the Lord and the testimonies of His servants, had convinced many in America of the truth of the prophecies spoken in these last days.

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Elder E. Eldredge, jun., said he had experienced much pleasure in meeting with the brethren in Council. He had arrived in Liverpool on a mission to Europe in the year 1863. He first labored in the Manchester Conference, under the direction of Elder Thomas Taylor. At the General Council of January 1864, he was called upon to take charge of the Preston Conference, and continued there until the Council held in the month of January 1865, when he was appointed to preside over the Worcestershire Conference. He had striven to the best of his abilities not only to bless the Saints, but also to proclaim the principles of the Gospel to the world, and his determination was to labor faithfully in the future, and, by the assistance of the Lord, do what he could to further His cause upon the earth.

Elder Wilford Woodruff, jun., said that when called to go upon a mission he had felt determined to do the will of the Lord, and leave the results of his labors with Him. He had travelled first in the Liverpool, and then in the Manchester Conferences, and knew that he had been blessed in his administrations to the people. He was afterwards appointed to preside over the Leicestershire Conference. He received it in good condition, and had tried to keep it so, but knew that unless we cultivated the Spirit of the Lord, we could not accomplish that amount of good that was required of us.

Elder Robert Watson, jun., said he realized within himself that good instruction and counsel had been given since the brethren had met together, and felt that he had received much benefit from what had been spoken. He was called to come on a mission to this country in the year 1863, and did not hesitate obeying the call, as he knew that the work was of the Lord, and that He would bless him when he went forth. He labored first in the Glasgow, and afterwards in the Lincolnshire Conferences, as Travelling Elder, and upon the release of Elder G. W. Cleavland, was appointed to the Presidency of the latter. He had gained experience on his mission, and had appreciated the counsels of the servants of God. His desire was to do what was right so long as he remained in this country, and continue pursuing the same course on his return to Zion.

Elder Charles S. Kimball said he arrived in England in the year 1863, laboring first in the Birmingham, and afterwards in the London Conferences. In the year 1865 he was appointed to preside over the Cheltenham Conference. He had labored with much pleasure in those different places, and the Lord had blessed him according to his faithfulness. He had prayed for the Spirit of truth to direct him in his administrations, and had preached the first principles of the Gospel to the honest-in-heart, and taught the Saints the necessity of gathering to the valleys of the mountains.

Elder E. T. Williams said he arrived in Liverpool in the year 1864, and was appointed to labor in the Warwickshire Conference. He labored there with pleasure until the beginning of the year 1865, when he was appointed to preside over the Newcastle-on-Tyne Conference, and had labored there some time without the direction of a District President. He had not added many to the Church, but had done the best he could, and, by the assistance of God, would strive to continue faithful to his covenants.

Elder A. N. Hill said it was pleasant to meet with so many brethren with whom he was acquainted. He arrived in England in the month of August 1865, and was appointed to labor in the Birmingham District, under the direction of Elder David P. Kimball. He remained there only a short time, but found a number of faithful Saints to whom he taught the first principles of the Gospel, and that this was a great gathering dispensation for the faithful. In October last he was appointed to take charge of the Southampton Conference. He had labored in much weakness, and had never realized more at any time than the present, the necessity of living near to the Lord. He felt that he was engaged on a mission before he came here, but was thankful to have one of a different nature, and thus gain fresh experience. The Southampton Conference was in good

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condition, and the debts were very trifling. The Branches were scattered very much, but the people tried to do the best they could under the circumstances.

(To be continued.)

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 120.)

But to return to ourselves in the palace. While we were making our observations, Juan was engaged in a business that his soul loved. As with all the mozos of that country, it was his pride and ambition to servir a mano. He scorned the manly occupation of a muleteer, and aspired to that of a menial servant. He was anxious to be left at the village, and did not like the idea of stopping at the ruins, but was reconciled to it by being allowed to devote himself exclusively to cookery. At four o'clock, with a bright sunshine, we sat down to our first dinner. The table cloth was two broad leaves, each about two feet long, plucked from a tree on the terrace before the door. Our salt-cellar stood like a pyramid, being a case made of husks of corn put together lengthwise, and holding four or five pounds, in lumps from the size of a pea to that of a hen's egg. Juan was as happy as if he had prepared the dinner exclusively for his own eating, and all went merry as a marriage-bell, when suddenly the sky became overcast, and a sharp thunder-clap heralded the afternoon's storm. From the elevation of the terrace, the floor of the palace commanded a view of the top of the forest, and we could see the trees bent down by the force of the wind; very soon a fierce blast swept through the open doors, which was followed instantaneously by heavy rain. The table was cleared by the wind, and, before we could make our escape, was drenched by the rain. We snatched away our plates, and finished our meal as we could.

The rain continued, with heavy thunder and lightning, all the afternoon. In the absolute necessity of taking up our abode among the ruins, we had hardly thought of our exposure to the elements until it was forced upon us. At night we could not light a candle, but the darkness of the palace was lighted up by fireflies of extraordinary size and brilliancy, shooting through the corridors and stationary on the walls, forming a beautiful and striking spectacle. They were of the description with those we saw at Nopa, known by the name of shining beetles, and are mentioned by the early Spaniards, among the wonders of a world where all was new, "as showing the way to those who travel at night." The historian describes them as "somewhat smaller than Sparrows, having two stars close by their Eyes, and two more under their wings, which give so great a Light that by it they could spin, weave, write and paint; and the Spaniards went by night to hunt the Utios or little Rabbits of that country; and a-fishing, carrying these animals tied to their great Toes or Thumbs: and they called them Locuyos, being also of use to save them from the Gnats, which are there very troublesome. They took them in the Night with Firebrands, because they made to the Light, and came when called by their Name; and they are so unwieldy that when they fall they cannot rise again; and the Men stroaking their Faces and Hands with sort of Moisture that is in those Stars, seemed to be afire as long as it lasted."

It always gave us high pleasure to realize the romantic and seemingly half-fabulous accounts of the chroniclers of the conquest. Very often we found their quaint descriptions so vivid and faithful as to infuse the spirit that breathed through their

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pages. We caught several of these beetles, not, however, by calling them by their names, but with a hat, as school-boys used to catch fireflies. They are more than half an inch long, and have a sharp movable horn on the head; when laid on the back they cannot turn over except by pressing this horn against a membrane upon the front. Behind the eyes are two round transparent substances, full of luminous matter, about as large as the head of a pin, and underneath is a larger membrane containing the same luminous substance. Four of them together threw a brilliant light for several yards around, and by the light of a single one we read distinctly the finely-printed pages of an American newspaper. It was one of a packet, full of debates in Congress, which I had as yet barely glanced over, and it seemed stranger than any incident of our journey, to be reading by the light of beetles, in the ruined palace of Palenque, the sayings and doings of great men at home. These things brought up vivid recollections of home, and among the familiar images present were the good beds into which our friends were about that time turning. Ours were set up in the back corridor, fronting the courtyard. This corridor consisted of open doors and pilasters alternately. The wind and rain were sweeping through, and, unfortunately, our beds were not out of reach of the spray. They had been set up with some labor on four piles of stones each, and we could not then change their position. We had no spare articles to put up as screens; but, happily, two umbrellas, tied up with measuring rods and wrapped in a piece of matting, had survived the wreck of the mountain roads. These Mr. C. and I secured at the head of our beds. Pawling swung a hammock across the corridor so high that the sweep of the rain only touched the foot; and so passed our first night at Palenque. In the morning, umbrellas, bed-cloths, wearing apparel, and hammocks were wet through, and there was not a dry place to stand on. Already we considered ourselves booked for a rheumatism. We had looked to our residence at Palenque as the end of troubles, and for comfort and pleasure, but all we could do was to change the position of our beds to places which promised a better shelter for the next night.

A good breakfast would have done much to restore our equanimity; but, unhappily, we found that the tortillas which we had brought out the day before, probably made of half-mouldy corn, by the excessive dampness were matted together, sour and spoiled. We went through our beans, eggs and chocolate, without any substitute for bread, and, as often before in time of trouble, composed ourselves with a cigar.

At about ten o'clock the Indians arrived with fresh tortillas and milk. Our guide, too, having finished cutting up and distributing the hog, was with them. He was the same who had been employed by Mr. Waldeck, and also by Mr. Walker and Captain Caddy, and was recommended by the Prefect as the only man acquainted with the ruins. Under his escort we set out for a preliminary survey. Of ourselves, leaving the palace in any direction, we should not have known which way to direct our steps.

In regard to the extent of these ruins. Even in this practical age the imagination of man delights in wonders. The Indians and the people of Palenque say that they cover a space of sixty miles; in a series of well-written articles in our own country, they have been set down as ten times larger than New York; and lately I have seen an article in some of the newspapers, referring to our expedition, which represents this city, *discovered* by us, as having been three times as large as London! It is not in my nature to discredit any marvellous story. I am slow to disbelieve, and would rather sustain all such inventions; but it has been my unhappy lot to find marvels fade away as I approached them: even the Dead Sea lost its mysterious charm; and besides, as a traveller and "writer of a book," I know that if I go wrong, those who come after me will not fail to set me right. Under these considerations, not from any wish of my own, and with many thanks to my friends of the press, I am obliged to say that the Indians and people of

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Palenque really know nothing of the ruins personally, and the other accounts do not rest upon any sufficient foundation. The whole country for miles around is covered by a dense forest of gigantic trees, with a growth of brush and underwood unknown in the wooded deserts of our own country, and impenetrable in any direction except by cutting a way with a machete. What lies buried in that forest it is impossible to say of my own knowledge; without a guide, we might have gone within 100 feet of all the buildings without discovering one of them.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 3, 1866.

THE SAINTS TO ASSIST THEMSELVES, CONTINUED.

THROUGH circumstances which have lately transpired, we are inclined to the belief that there are many in this Mission who look upon the Liverpool Office as being in possession of exhaustless resources of wealth, and think that it is optional with those who handle such funds how many they assist to emigrate. We assure such, that this is a mistaken idea, and we wish them to understand to what extent those who have been emigrated by the Perpetual Emigration Fund, have succeeded in tying the hands of the First Presidency in Zion. It is lamentable, and yet it is true, that the inability of that Fund to assist to the desired extent those who anticipate going up to Zion the coming season, arises from the fact, that those who were formerly emigrated by it have failed to reimburse the amount used for their emancipation; consequently, the capital has been almost drained, and the Saints who are earnestly seeking assistance from the Fund mentioned, may thank(?) their friends and brethren,—who have been emigrated by it, and are dilatory in returning the means which they know full well would be used to assist those who are still groaning under tyranny and oppression,—for the very low state in which we at present find the Perpetual Emigration Fund on this side of the Atlantic. This point has been frequently and more ably dwelt upon by our predecessors in the columns of the STAR; yet, the people do not seem to appreciate the fact, but are still calling loudly for help, as though all who had been emigrated by the Perpetual Emigration Fund had honestly paid their indebtedness.

The immense number of teams which are to be sent down to the States so soon as the spring opens, one would think is quite as much as the people of

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Utah ought to do for their brethren abroad; and fancy, also, that individuals were partly justified in not handing over the amount of their indebtedness, in consideration of the oxen and wagons furnished to transport the Saints across the Plains. But we must understand there are two classes of people in Utah, and those individuals who feel unwilling to refund the means expended for their emigration, as a rule never contribute one farthing towards the expense of sending the teams to the frontiers; and further, they not only act dishonestly with the leaders of Israel, but they have perhaps left a father, mother, or other relatives in Babylon in the depths of poverty, while they themselves have, through the assistance of others, been placed where they are enabled to enjoy the comforts of life, without giving scarcely one thought to those who are still in the old world. On the other hand, we see people striving with all the power and ability God gives them, to pay the debt incurred for their emigration, so that the means may be used for the benefit of other poor Saints. We may rest assured that those individuals are paying their Tithing, helping to support the poor, ever ready to give liberally of their means when a call is made upon them by their leaders; and, when in the spring volunteers are called for, they invariably respond by offering themselves, their teams and wagons, and in some cases giving their last ox for the purpose of helping others. Verily, a "liberal man deviseth liberal things, and by his liberality shall he stand." It is such men in whom the leaders of the chosen people of God repose confidence, while the Almighty loves them for their integrity.

Were we to go among the Saints throughout this entire Mission, and ask with which of the two classes mentioned they wished to identify themselves, their answer would invariably be, with those who have brought all into subjection to the laws pertaining to the kingdom of God. These are a few simple facts in relation to us as a people, and we wish those who expect to leave their homes the coming season, to be careful and join themselves to that class who are really preparing for the second coming of Christ.

The Saints may feel perfectly confident that the Perpetual Emigration Fund will continue to increase in wealth, in spite of worldly men and dishonest brethren, for, the plan was given by revelation, and will yet be the means of the temporal salvation of tens of thousands. Our especial duty is to live in such a manner, that when we are privileged to assemble with the people in Zion, and a call is heard resounding through the valleys for teams to gather the poor, we may remember our deliverance, and be amongst the foremost to respond to that call. Much sorrow and mourning will be avoided by the Saints who may read these pages, if they will profit by the experience of others, and obey those counsels which are given especially for their benefit.

EMIGRATION DEPOSITS, ETC.—We may state that we are now prepared to receive from the Presidents in the various Conferences, the names and deposits of those who intend emigrating from their fields of labor this season.* It is requisite that the brethren should be prompt and attentive to this, in order that we may lose no time in making the necessary arrangements

* This only refers to Conferences that have not transferred their accounts.

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for the chartering of vessels. It is our intention to charter the first ship to sail about the 20th of April next; but as circumstances might occur to alter this arrangement, we shall notify intending emigrants of the precise date sufficient time before sailing. Should their deposits be furnished in time, and arrangements completed, a vessel might probably leave at an earlier date. The brethren will please draw up their orders in the following manner :—

> Please to receive the following named persons as emigrants to Utah, and credit them with the amounts opposite their names as deposits, to secure for them sea passage in the vessel sailing about for the United States; and charge the same to the Individual Emigration Deposit Account of the Conference.

Should any of the Saints purpose crossing the Plains by their own conveyance, we are prepared to receive the orders for oxen, wagons, &c., with the money requisite for their purchase, so that we may be prepared to give the necessary instructions to the Elders who will be acting as Agents for the emigration on the other side of the Atlantic.

RELEASE.

Elder Joseph E. S. Russell is released from the Presidency of the Newcastle-on-Tyne District, to return home.

BRIGHAM YOUNG, Jun. } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

DEPARTURE.—Elder Joseph E. S. Russell left Liverpool for New York per steamship *City of Manchester*, on the 9th ult. He arrived in this country on a Mission from the Valley, on the 17th of July 1864, per steamship *Pennsylvania*, and was appointed to labor in the Southampton Conference, under the direction of Elder D. P. Kimball, remaining there until the Council held in Birmingham in January 1865, when he was appointed to the Presidency of the Bristol District. He continued in that position until the General Council of January last, when he was appointed to preside over the Newcastle-on-Tyne District, from which, owing to circumstances, we subsequently released him to return home. He purposes visiting his friends in the States, and will return to the Valley by the Emigration in the spring.

WANT TO.

(*From the Salt Lake Daily Telegraph.*)

It is somewhat amusing to see the desperate shifts to which the enemies of the people of Utah are put, in order to make out some sort of a case against them, a decent case, as the complainants profess. Every possible and impossible point is made, if we may be allowed that expression, and many of the

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points are abandoned as soon as made, like a hot potato, apparently from a conviction of their sheer absurdity, though others equally absurd are clung to with a fanatical and ludicrous tenacity.

One political speculator thinks it would be a good thing to nibble a bit off the Territory of Utah now and another bit then, until she is confined to insignificant limits. Another thinks it would be better to quarter her at once, and parcel her out to her neighbors, blotting out her very name. A third imagines that such a policy would overshoot the mark; that, instead of Utah being confined to one comparatively insignificant region, as she would be by the first plan, her influence would be distributed among several Territories, which would all thereby be contaminated; or, the Utah people would all swarm into one of the neighboring Territories, &c., and, by out-voting everything, would "Mormonize" said Territory, which, of course, would be a terrible thing, an affliction by no means to be endured. Only to think of all the "Mormons" going over in a body into a neighboring State, carrying the elections, consequently securing Brigham Young in the gubernatorial chair, and passing laws in favor of polygamy and punishing prostitution! Wouldn't that be awfully hard on some howlers? Why, the next step would be for the "Mormons" to control the Presidential election, and then as quick as winking Brigham would be seated in the Presidential chair, and the capitol would be on the way to Jackson Co., Mo., or some other central point in the great and thriving West! Go it, ye wiseacres, while your wind holds out.

Of course, to prevent such a consummation, such "Mormonized" State, following the precedent, would have to be quartered and divided among neighboring States. Then, do you see, by that time the "Mormons" would have so swelled in numbers as to quickly "Mormonize" all such neighboring States, control their elections, and thus secure still greater influence in Congress and the nation. And wouldn't that be a terrible thing again! And all in spite of the "Mormons" themselves, for, as patriots and citizens doing their duty, they could not avoid such results, you see, their *friends* doing everything for them, everything possible to hoist them into places of the greatest responsibility, power and honor which the nation knows, from which their own exceeding modesty would naturally cause them to shrink, but which their high and delicate sense of duty would impel them to accept.

A fourth regenerator recommends the disfranchising of the whole of those "Mormons" who believe in, and practice largely of honorable marriage, and thus give the elective power into the hands of the regenerators who believe in and practice still more largely of seduction, adultery, prostitution, and all that elevating class of pursuits. This is the highly civilized policy which is to transform the people of Utah from their present status as the most moral and every way most virtuous people in the world, into something like the civilized society all around them, where a man can disgrace and destroy as many women as he pleases, and do it not only with impunity, but with *eclat*, but he must not acknowledge more than one, nor make more than one of his women companions honorable, under heavy penalties, and social, political and religious ban.

The above method is thought by some to have the defect of not being sufficiently comprehensive, inasmuch as it would set quite a large proportion of the "Mormon" people entirely scot free, who might be able then to cope success-

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fully with the regenerators at the polls, and thus virtually nullify the whole measure. So, perhaps, the most sapient of all the modes of policy suggested, is presented by a western cotemporary, which is for Congress to appoint a committee to investigate the origin of "Mormonism" and prove it not a religion, which can be done in a very short time, say half an hour, then "Mormon" practices could be made penal offences, and be prosecuted as such, without any conscientious qualms of a religious cast.

Following this policy, the next thing would be somebody would want to prove Quakerism not a religion, and prosecute the Friends for patronizing drab, and for theeing and thouing; then Shakerism would be proved by a Congressional commission not a religion, and Methodism, and Unitarianism, and Presbyterianism, and Baptism, and Congregationalism, and in fact all sorts of religion based on the Bible, for lots of people believe Jesus and Moses to be mere creatures of the imagination as to their supernatural powers or authority, and all kinds of Paganism would have to follow, which would plunge the whole world into sheer infidelity. This would be the natural sequence of the adoption of the last named policy.

Another wise theorizer recommends that all "Mormons" be disabled from serving on juries, so that "Mormon" offenders could be tried by their open and avowed enemies, and thus be sure of condign punishment. This would be an admirable plan under a Republican Government; it would be trying men by juries of their peers with a vengeance. It would be a highly economical plan, and would eventually prevail all through the Union. It would do away almost entirely with "the law's delay," inasmuch as it would lead to another judicial improvement, that of hearing no evidence but from enemies of the accused. This would save much knotty argument, for if witnesses and juries were invariably the open enemies of the accused, it would be hey! presto! change! indict, convict, condemn! indict, convict, condemn! with the celerity and regularity of machinery. That would be a go-ahead time indeed, and the law would be horribly magnified.

There is one idea which it would be well for all "Mormon"-eaters to seriously and thoroughly consider, if they have their own welfare at heart—"Ye can do nothing against, but for 'Mormonism.'" Experience has proved that many times over.

ABSTRACT OF CORRESPONDENCE.

—o—

AMERICA.—By the kindness of Elder A. K. Thurber, we have been favored with the perusal of a letter written to him by Elder Geo. A. Smith, Great Salt Lake City, dated 7th January last, from which we make the following extracts:—"The Legislative Session has all disappeared, save ten working days. A determination has been manifested to make some improvements in the laws, the indomitable Farr, Rockwood and Wright being the prime movers in the House. The Council co-operated by appointing L. E. Harrington as a committee on their part. The committee have worked with an energy and industry highly creditable. The military have been dispersed around the Territory by General Connor, just at the beginning of winter, and generally

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they have had a cold time of it in building quarters. There are, all told, less than fifteen hundred of them, many of whom are "galvanized Rebs." Both Houses of the Legislature have been invited to attend the solemn dedication of the new City Hall to-morrow at 11 o'clock, a.m. The Presidency and about one hundred and fifty others will be in attendance. The building is magnificently finished and well furnished, at a cost of about sixty thousand dollars. The mercantile fever runs tremendously high, numbers going for goods as commission agents. It is astonishing to see by their advertisements the number of distinguished and experienced buyers we have, and Jennings offers to sell lower than they can buy in the east. The ground is covered with the heaviest burden of snow known for several years; excellent sleighing from Cache Valley to Parowan, that is, where the road is broken. In this and Utah Valley it is estimated at from fifteen to twenty inches deep on the level. At the point of the mountain, drifts have obstructed the road, making it impassable for several days at a time. The Rev. Norman McLeod went to California to raise money to build a church, collected $1800 in green-backs, and with the aid of a few faithful friends here, built a hall for religious worship, which was dedicated and inaugurated by a dance, and christened Independence Hall. President Young is in fine health, and has taken a very active part in enjoying the holidays. President Kimball has been compelled to indulge less in company. President Wells is also in good health. It is understood that vouchers for large sums have been issued for grain and supplies that have not been received at the storehouses in Camp Douglas. A fire seemed necessary to make accounts tally. Guards all around the buildings, the fire came and afforded the ability to account for what was destroyed, not by what was on hand, but for what was not. President Young offered to furnish or replace the lost breadstuffs at $12 per hundred; the commissary had a notion to accept it, but he was arrested for not knowing better than to pay $12 for flour, when it could be got for $29."

CORRESPONDENCE.

—o—

ENGLAND.

BIRMINGHAM CONFERENCE.

Birmingham, Feb. 21, 1866.

President Brigham Young, jun.

Dear Brother,—As I have not yet sent you a written report of my labors since my appointment to the Birmingham Conference, I will now do so, and hope to be as concise as possible. The report might be summarized by merely saying, that since the commencement of the year eighteen hundred and sixty five, up to date, the Work of the Lord has been flourishing here; yet a few items may be interesting to you, as you are probably desirous of knowing in what direction we have made progress.

The Conference numbered, according to the last yearly Statistical Report, 973; during the past year 50 emigrated, and 147 were added by baptism. You will notice from this, that the number baptized is nearly treble the number of those who emigrated, and the work of increase has not ceased since the ushering in of the New Year, as we still keep adding occasionally. During the summer months, open-air preaching was carried on vigorously by the local brethren, who, as a general rule, are ever ready

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to carry out the counsels of the servants of God who are sent by his authority to labor in their midst. President D. P. Kimball, Elder E. Frost and myself, have also lifted up our voices in the open-air, and bore testimony of the great preparatory work of the Latter-days, calling on the people to repent, and telling them that the wrath of Almighty God is kindling against all those who work unrighteousness.

At the end of December last, we were entirely free from all debt, with the exception of a few shillings, which, by some oversight, was left on our book account. There is a good prospect of our being able soon to clear off what little was necessarily incurred during the General Council and Conference which were lately held here, and at which we enjoyed such a happy time. You will therefore see that there is every prospect of my being able to hand the business of this Conference over to my successor clear up to date, which will afford me as much gratification as it will him.

With regard to the Saints of this Conference, they are kind, warm-hearted, hospitable and full of faith, which is amply evidenced by their good works, and I can say from the bottom of my heart, may God bless the Saints of the Birmingham Conference.

I am full of joy and thanksgiving to our heavenly Father and his servants, for the privilege of going to Zion this season. My pleasure is much increased at the prospect of so many of the good Saints with whom I have associated in these lands, being able to go at the same time. The number of those who purpose emigrating from here this season is very large, when compared with that of previous years.

We miss Elders Orson Pratt and D. P. Kimball a great deal; the Saints were much blessed and strengthened by the visit of the former. Elder Kimball returns home with the blessings and prayers of the Saints whose respect and esteem he gained.

Elders E. Frost and S. H. Hill are doing all they can to spread the principles of truth. My own feelings in relation to the Work of God are of the best description, and I trust they will ever continue so.

With love to yourself and the brethren associated with you, and desiring Heaven's choicest blessings to rest upon you, I am, your brother in the Gospel,

JOHN NICHOLSON.

VARIETIES.

An Emeralder, on admiring a beautiful cemetery, observed that he considered it a healthy place to be buried in.

A noted itinerant preacher, once said of a grasping, avaricious farmer, that if he had the whole world enclosed in a single field, he would not be content without a patch of ground outside for potatoes.

A hungry friend said at Brummell's table, after the beau had fallen in fortune, that nothing was better than cold beef. "I beg your pardon," returned Brummell, "cold beef is better than nothing."

Men who ride hobbies do not so often blunder because what they see is false, but because they do not see enough.

Said a friend the other day, "How was the weather on Monday last like Smith's wife?"—"Because it was quite snappish."

Don't open your purse too hastily or too wide—nor your mouth either.

A clergyman who had been accused of preaching long sermons, excused himself on the ground that the church was a large one.

A girl who was making a dress, put the sleeves in wrong. She was unable to change them, as she could not determine whether she had got the right sleeve in the wrong place, or the wrong sleeve in the right place.

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Miss Tucker says it is with bachelors as with old wood; it is hard to get them started, but when they do take flame they burn prodigiously.

A man in Calcutta who keeps cobras di capella for sale, has a standing notice to the effect that strangers are not allowed to handle the goods.

Of the naked figure of Achilles, in Hyde Park, Rogers said, "It is strange that he who made so many breaches in Troy, should be without a pair for himself."

A lady wrote to her lover, begging him to send her some money. She added, by way of postscript, "I am so ashamed of the request I have made in this letter, that I sent after the postman to get it back, but the servant could not over take him."

A gentleman whose attention at breakfast was apt to be monopolised by reading the morning paper, remonstrated with his wife for coming down to breakfast in curl papers, when the lady replied, "If you indulge in your papers, I don't see why I shouldn't enjoy mine."

POETRY.

WHAT SHALL THE HARVEST BE?

(Selected.)

They are sowing their seed in the daylight fair;
They are sowing their seed in the noonday glare;
They are sowing their seed in the soft twilight;
They are sowing their seed in the solemn night;

What shall their harvest be?

Some are sowing their seed of pleasant thought,
In the Spring's green light they have blithely wrought;
They have brought their fancies from wood and dell,
Where the mosses creep and the flower-buds swell;

Rare shall the harvest be.

Some are sowing the seed of word and deed,
Which the cold know not nor the careless heed,
Of the gentle word and the kindest deed,
That have blessed the heart in its sorest need;

Sweet shall the harvest be.

And some are sowing the seeds of pain,
Of late remorse and a maddened brain,
And the stars shall fall and the harvest wane
Ere they root the weeds from the soil again;

Dark will the harvest be.

And some are standing with idle hand,
Yet they scatter seed on their native land;
And some are sowing the seeds of care,
Which their soil hath borne and still must bear;

Sad will the harvest be.

Some are sowing the seed of noble deed,
With a sleepless watch and an earnest heed;
With a ceaseless hand o'er the earth they sow,
And the fields are whitening where'er they go;

Rich will the harvest be.

Sown in darkness or sown in light,
Sown in weakness or sown in might,
Sown in meekness or sown in wrath,
In the broad work-field or shadowy path—

Sure will the harvest be.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 10, Vol. XXVIII. Saturday, March 10, 1866. Price One Penny.

MINUTES OF A GENERAL COUNCIL HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING FRIDAY, JANUARY 5, 1866.

(*Continued from page* 135.)

Elder William S. Warren said he arrived in Liverpool on the 11th of August last, and was appointed to labor in the Norwich District, under the direction of Elder William W. Raymond, and after remaining there a short time, was called to the Presidency of the Bedfordshire Conference. He had been teaching the people to gather and to economize their means. They were striving to do the best they could. Bore testimony to the truth of the Latter-day Work, and to the evidences of its divinity he had received both in the land of Zion and in this country.

Elder William C. Gregg in reporting the Staffordshire Conference, said the brethren had been making an effort to revive the Work in the Potteries; and although the Conference was a little in debt for books and Mission Fund, they had prospects of an improvement in financial matters and an increase in numbers, although the brethren had more difficulty in their labors now than formerly, owing to the Spirit of the Lord having been withdrawn from the people.

Elder Harrison Shurtleff said he had arrived in this country in the month of July 1864, laboring first in the Nottingham Conference. During his labors his mind was opened to the reception of many principles, and he felt glad that the Lord had given him his Spirit, and power to go forth on his mission. He had afterwards been appointed to preside over the Dorsetshire Conference, and had endeavored to labor faithfully amongst the people.

Elder George Gibbs said he had presided for some time over the Pembrokeshire Conference, and had striven to labor in obedience to the instructions of the servants of God. The Saints in the Conference paid their Tithing, and as a rule were desirous of doing right, that they might have a claim on the blessings of the Gospel.

Elder William Lewis said he was called to labor in the ministry in the year 1863, and was appointed to preside over the Monmouthshire Con-

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ference. He had tried to the best of his ability to attend to the duties of his calling, and teach the principles of the Gospel to the honest-in-heart. The Conference was in good condition, a number having been baptized lately.

Elder Philip Dell, in representing the Swansea Conference, said he had labored there since the year 1864, endeavoring to practice the principles he taught the people. He had preached often last summer to large congregations; and although very few had obeyed the Gospel, he was confident from the attention paid, that a number would yet receive the truth. He felt willing to advance the Work so far as he was able, knowing that obedience and faithfulness would gain for all eternal life.

Elder Seth A. Pymm said he had been called to come on a mission to this country in the year 1864, and had presided over the Essex and Herefordshire Conferences. The people in the latter Conference were very much scattered, still, they were willing to do what was required of them, and felt anxious to gather to Zion.

Elder Robert N. Russell said he arrived in this country in the year 1864, and was appointed to labor in the Sheffield Conference, where he enjoyed himself much. In the month of January 1865, he was appointed to preside over the Preston Conference, where his labors had also been a pleasure to him. Although there had not been many baptized during the time he had been there, he had wished always to be in the path of duty, and had a constant desire to serve the Lord, and was glad to have the privilege of laboring still in this country.

Elder William S. Phillips said he arrived in England on a mission in the year 1864, and was appointed to take charge of the Glamorganshire Conference. He had also travelled a great deal through Wales, and enjoyed himself much on his mission. His desire was to do good continually, and assist his brethren in blessing and comforting the people.

Elder Ensign I. Stocking said he had arrived on his mission in the year 1863, and was appointed to travel in the Kent Conference. He was afterwards appointed to preside over the Conference, and had experienced much satisfaction in his labors. He felt thankful that, so far, he had received that strength which had enabled him to discharge his duties aright, and wished to live his religion at all times and under all circumstances.

Elder Harry Luff said he arrived in England in the year 1863, laboring first in the Reading Conference, and then in the Bristol District. At the General Council held in the month of January 1864, he was appointed to labor in the Leicestershire Conference, and in January 1865, was called to the Presidency of the Nottingham Conference. A few had been baptized there, and in those Branches where the people had begun to pay their Tithing, there was an increase of faith and good works. Prospects were also good for a large emigration from the Conference in the spring.

Elder William E. Townsend said he esteemed it an honor and privilege to assemble with the servants of God, and be ordained to the holy Priesthood. It had been his desire for some time to go forth and bear testimony to the people of the restoration of the Gospel, warning them of the judgments that were about to overtake the wicked; and although young and inexperienced, he wished to do what he could, seeking continually for the Spirit of the Lord, that he might keep faithful to his covenants.

Elder James Bowen briefly expressed his feelings, stating that for some time he had taken charge of the Church Records in Wales, and was doing all that lay in his power to spread a knowledge of the truth amongst those with whom he was associated.

President Young said he would like to give the young brethren the same mission he had imposed on himself—namely, to try and improve themselves in their mother tongue, so that they might be prepared for future and more extended spheres of usefulness. It was their duty to preach the Gospel, and if they had command over the language, they could tell the people better what their thoughts and feelings were. He had striven to improve himself in this, and wished to see the brethren adopt the same course.

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Elder Orson Pratt, sen., wished also to express his feelings with regard to the young brethren doing good to the people. Before many of them were born, the Prophet Joseph called the Elders together in Kirtland, and established what was called the School of the Prophets. He taught us many good principles, and instructed each of us to procure an English grammar; and although the spirit of prophecy would have been with us, though we had known nothing of grammar, still, the Prophet knew we could do more good through being acquainted with many other things, and established schools that we might receive instruction and benefit.

President Young proposed that the Council meet again at 4 p.m., and decide whether to close in the evening, or continue the meeting until another day. The motion was seconded and carried unanimously.

Prayer by Elder William B. Preston.

Council adjourned at 1.15 p.m.

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4 p.m.

Council opened by singing the hymn, "The Upper California."

Prayer by Elder Justin C. Wixom.

Elder James Townsend said—I arrived in this country on a mission in the year 1864. I had felt like brother Pratt, that I was advanced in years, and that I would like to visit the nations. This was my own desire, as I had not been called nor appointed to go. In my travels across the Plains I was blessed and prospered, and when I arrived at St. Joseph, I met with many of my old acquaintances who thronged around me, anxious for information with regard to Utah. Many were anxious to go there, as they said it seemed to them to be the only place where peace or safety was to be obtained. On my arrival in Liverpool, I was appointed to preside over the Leeds Conference. I remained there three months, and received much benefit from my labors. At the end of that time I was appointed to the Presidency of the Nottingham District, and have continued there ever since, laboring amongst the people with much pleasure and satisfaction. There are many good, kind hearted people there, who are ever ready to administer to the wants of the Elders, and listen and profit by their instructions. I can testify that the power of God has been with me, and that I have been blessed in my administrations as his servant, and I know that the day will come when those holding the Priesthood will be blessed with the power of their calling to a far greater extent than they now are. As servants of God, we ought also to be charitable in our feelings towards the people. We cannot expect those amongst whom we labor to see as we see; we did not comprehend all that we now are in possession of at once, but had to learn gradually, so it is with those amongst whom we labor; but, if we are patient and prayerful, we shall receive the reward of our labors, and be able to instil into others the principles we are in possession of ourselves.

Elder Isaac Bullock said—I arrived in this country in the year 1863, and labored first as Travelling Elder in the Edinburgh Conference, and was afterwards appointed to the Presidency of the Scottish District, and after continuing there until the General Council held in Birmingham in January 1864, was called to preside over the London District. The greatest difficulty I have had to contend with in my different fields of labor, has been to convince the Saints that many more people would yet be saved than those who have already joined the Church; but, when I disabused their minds of this idea, the brethren became more energetic in preaching, and the result was that in many places a number were baptized. In London the brethren took courage from a remark of President Brigham Young, jun., made at a Priesthood meeting there, that when he walked the streets he felt there were many honest hearted people who would yet obey the Gospel. They preached with renewed energy after this, and were also very assiduous in distributing tracts amongst the people. We have baptized many in the last quarter, and the prospects for the future are also good. We must therefore sow in faith if we wish to reap, and since we have been sent forth by the servants of God to preach the Gospel, this ought to be a sufficient

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warrant for us believing that there are yet some to be saved. I have taken much pleasure in my mission to this country, and although I have been afflicted with disease, through the blessing of God I have once more been restored to health. My testimony to you, brethren, is, if you are afflicted, seek to the Lord; live your religion day by day, and if you keep yourselves pure you shall receive those things you stand in need of. Fear not those who may revile and persecute you, but put your trust in the Lord, remembering that all his words shall be fulfilled, and the blessings pronounced upon your heads if you are faithful.

(To be continued.)

FEMALE EDUCATION.

BY MRS. M. CLARK.

—o—

There is no subject of greater importance, or demanding more serious attention, than female education; and yet, unhappily for the human family, no one receives less. In this progressive and wonder-working age, we see schools erected, societies formed, institutions established, libraries thrown open, and every available means resorted to in order to advance the moral, social and intellectual condition of man, while little or nothing has been done to benefit the female portion of the community. A few fashionable, but very useless accomplishments, have of late years found their way into the schools of the working classes, for whom they are entirely unfit and were never intended, thereby involving not only a large amount of expenditure and waste of time, without yielding the slightest benefit, but creating in the young mind feelings of repugnance and utter aversion to domestic duty, or, in fact, anything like useful or profitable employment. Nor is this all; it serves to kindle a desire to make appearances in the world as fashionable and accomplished Misses, assuming a position which they cannot sustain, and for which nature never intended them.

This unhappy passion for seeming what they are not, appears to gain ground rapidly; and the one great object of females of every rank and station is, that of outvieing each other in dress and extravagance, thereby engendering feelings of jealousy, hatred and rivalry, scarcely to be imagined; and to such an extent is this carried on, that many a fair girl has fallen to the lowest depths of degradation and vice, in order to satisfy her own inordinate love of display, and exercise a pompous arrogance over her less fortunate sisters. This is no exaggeration, but a statement of plain, simple facts, the truth of some of which many of us need go no further than our own homes to test; and this spirit is to be seen in all classes of society, from the gaily dressed lady in the parlor, to the poor orange girl in the street.

Fancy-work and embroidery is the order of the day. You can find it in almost every house you enter, whether it be the mansions of the great or the cottage of the artizan, there it is; and no matter how ridiculous or absurd it might appear, it must be had, simply because it has become a universal fashion, and no article of woman's dress is considered complete without some of this superfluous paraphernalia. It is truly painful to witness girls belonging to the middle and working classes, carried away by these false notions of pride and folly. No later than a few weeks since, my attention was arrested by two young women whose elegant and expensive attire would have impressed a stranger with the idea that they belonged to the upper ten thousand, their garments not only being of the finest fabric, but made in the very height of fashion, their heads being adorned with black silk velvet hats, with long white ostrich feathers drooping on one side. I saw

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them enter the house of a friend, a poor widow, and concluded they were bent on an errand of mercy; but, guess my surprise, when some days later I learned they were a couple of artificial flower makers, unable to read their alphabet, and the object of their visit being to catch the old lady's single son, a mechanic, as a husband for one or the other. A fine prospect for a working man, truly, earning from thirty to thirty-five shillings per week in the summer, and having little or nothing to do the remaining part of the year. I am afraid if he should fix his choice in that quarter, it will require but a short time for him to realize the position of a disappointed and ruined man; for, strip these beauties of their finery, and you will invariably find that their gentleness and affability flies with it, and instead of an angel you have caught a Tartar. It would be well if parents were to duly consider these things, and before they give their consent to such ill-assorted unions, study well the mind and characters of the parties to whom they are about to entrust the happiness of their children, whether male or female.

There is no people on the face of the whole earth who boast so much of their laws, Constitution, religious liberty, and high intellectual attainments, as the English do; nor is it to be disputed that they are as a nation a very noble and talented people. Yet, take the greater portion of the female population, and you will find they are not only deficient in education, but entirely ignorant of their duties as wives and mothers. Of course there are exceptions, but they are rarely to be met with among the working classes. Now the question is, how are we, as a peculiar people chosen of God to build up his kingdom in these last days, and make it fit for His high and glorious Majesty to reign over as King of kings and Lord of lords, to obviate the evils we have just been depicting, and secure for our children that needful knowledge the want of which among the rising generations of enlightened England we have deplored? I can think of but one answer to this all important question, and that is, to commence to lay the groundwork of a thorough, sound, practical education in our own families, teaching them not only to read and write, but also pointing out to them the ways of life and salvation.

Mothers, to you is this task given, and little as you may think upon the matter, on you rests the happiness or misery of future generations; to you is entrusted the training and guidance of your little ones; from you they receive their first impressions, which as a general rule are lasting; and I would entreat of you to make this your earnest consideration and prayer, and endeavor from this time, by God's assistance, to bring up your children to become fit subjects to live in the kingdom of our heavenly Father, being made heirs of the promise, and joint heirs with our elder brother Jesus Christ, with whom, if we are faithful, we shall dwell forever more. Remember, this kingdom is a literal one, and, as intellectual beings, we are bound to impart this knowledge to our offspring, and, according to the best of our abilities, instruct them to perform their several duties in love and obedience. Mothers cannot be too careful in selecting subjects, as well as employments, suitable to the various dispositions and characters of their children, as some are not capable of performing or understanding things put before them, unless made very clear and easily accomplished. This is not always the child's fault; the mind may be too tender and feeble to comprehend, and in such cases much depends on the gentle, patient forbearance of the teacher, whether or not it ever will be able to clearly understand what is requisite to be done. As I said before, among the working classes in this land, it is truly lamentable to witness the presumption, pride and ignorance springing up in the minds of the young, and in the majority of cases we find it emanates entirely from the false principles imbibed in early childhood. Thousands know as well as I do, that for want of good examples and proper training in infancy, many a bright, intelligent being has been ruined. Does it never strike the heart of the mother, when she sees her child doomed to misery and degradation through her own wilful neglect,

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that the soul lost through that very neglect will be required at her hands? | It is indeed an awful thought, but true withal.

(To be Continued.)

POLYGAMY BEFORE CONGRESS.

(From the Salt Lake Daily Telegraph.)

By a telegram from New York, dated the 8th of January, our readers will learn that the resolution of Ward, of New York, in reference to Polygamy in Utah, &c., has been adopted by that honorable body. As the resolution has not before been published here, we present it in full :—

"Whereas certain inhabitants of the Territory of Utah, in violation of the laws of the United States, have been and still are sustaining the abominable system of polygamy, and the numbers who practice it, and the crime and demoralization consequent thereon, are largely on the increase; and whereas for reasons not understood, the law against polygamy has not been enforced; and, in the judgment of this House, this great and remaining barbarism of our age and country should be swept, like its twin system, slavery, from the Territories of the Republic; and means adequate to that end should be adopted: Therefore,

Resolved, That the Committee on Territories be instructed to inquire and ascertain what means, civil or military, may lawfully be resorted to, to effectually eradicate this evil from the land, and what legislation is needed, if any, to effect that object, and what reasons exist why the laws against polygamy have not been executed; and also to ascertain whether the United States officials in said Territory are seeking to enforce the laws, and to inquire into their conduct generally, so far as relates to the discharge of their public duties in relation to this system; and that said committee have leave to report by bill or otherwise."

Congress has passed a resolution—it has a perfect right to do so, of course it has. The Committee on Territories will no doubt "acquire and ascertain what means, civil or military, *may lawfully be resorted to*, to effectually eradicate" polygamy. When the Committee "ascertain" the "lawful means," we shall take great pleasure in publishing it for the benefit and entertainment of our readers. We wish the Committee success in their researches for the "lawful." It is generally conceded that even Congress men know more when they understand better. And as we entertain the kindest feeling towards the gentlemen who constitute the Committee on Territories, to expedite that good work, we modestly commend to them the good old Bible as an assistant in their inquiries. Keep at it, Congressional brothers; be firm and resolute, and if you find "Moses and the Prophets" not sufficient authority, just "suggest to" your reverend Chaplain to deliver to the Committee a lecture on the Progenitors of the Author of Christianity, it will do no harm to be acquainted with His royal lineage, and if you do find that he was of a terribly polygamic stock, do not get discouraged, keep at the good work. As you no doubt will have other and important matters before you, and time is very precious, we volunteer you a little assistance in your inquiry in our columns from time to time, but our limited space forbids more to-day.

I have read books enough, and observed and conversed with enough of eminent and splendidly-cultivated minds, too, in my time; but I assure you I have heard higher sentiments from the lips of poor, uneducated men and women, when exerting the spirit of severe, yet gentle heroism under difficulties and afflictions, or speaking their simple thoughts as to circumstances in the lot of friends and neighbors, than I ever yet met with, except in the pages of the Bible.—*Sir Walter Scott.*

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EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(*Continued from page* 137.)

Captain Del Rio, the first explorer, with men and means at command, states in his report, that in the execution of his commission he cut down and burned all the woods; he does not say how far, but, judging from the breaches and excavations made in the interior of the buildings, probably for miles around. Captain Dupaix, acting under a royal commission, and with all the resources such a commission would give, did not discover any more buildings than those mentioned by Del Rio, and we saw only the same; but, having the benefit of them as guides, at least of Del Rio (for at that time we had not seen Dupaix's work), we of course saw things which escaped their observation, just as those who come after us will see what escaped ours. This place, however, was the principal object of our expedition, and it was our wish and intention to make a thorough exploration. Respect for my official character, the special tenor of my passport, and letters from Mexican authorities, gave me every facility. The Prefect assumed that I was sent by my Government expressly to explore the ruins; and every person in Palenque, except our friend the alcalde, and even he, as much as the perversity of his disposition would permit, was disposed to assist us. But there were accidental difficulties which were insuperable. First, it was the rainy season. This, under any circumstances, would have made it difficult; but as the rains did not commence till three or four o'clock, and the weather was always clear in the morning, it alone would not have been sufficient to prevent our attempting it; but there were other difficulties which embarrassed us from the beginning, and continued during our whole residence among the ruins. There was not an axe or spade in the place, and, as usual, the only instrument was the machete, which here was like a short and wide-bladed sword; and the difficulty of procuring Indians to work was greater than at any other place we had visited. It was the season of planting corn, and the Indians, under the immediate pressure of famine, were all busy with their milpas. The price of an Indian's labor was ninepence per day; but the alcalde, who had the direction of this branch of the business, would not let me advance to more than one shilling, and the most he would engage to send was from four to six a day. They would not sleep at the ruins, came late and went away early; sometimes only two or three appeared, and the same men rarely came twice, so that during our stay we had all the Indians of the village in rotation. This increased very much our labor, as it made it necessary to stand over them constantly to direct their work; and just as one set began to understand precicely what we wanted, we were obliged to teach the same to others; and I may remark that their labor, though nominally cheap, was dear in reference to the work done.

But to return: Under the escort of our guide we had a fatiguing but most interesting day. What we saw does not need any exaggeration. It awakened admiration and astonishment. In the afternoon came on the regular storm. We had distributed our beds, however, along the corridors, under cover of the outer wall, and were better protected, but suffered terribly from mosquitoes, the noise and stings of which drove away sleep. In the middle of the night I took up my mat to escape from these murderers of rest. The rain had ceased, and the moon, breaking through the heavy clouds, with a misty face lighted up the ruined corridor. I climbed over a mound of stones at one end, where the wall had fallen, and, stumbling

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along outside the palace, entered a lateral building near the foot of the tower, groped in the dark along a low damp passage, and spread my mat before a low doorway at the extreme end. Bats were flying and whizzing through the passage, noisy and sinister; but the ugly creatures drove away mosquitoes. The dampness of the passage was cooling and refreshing; and, with some twinging apprehensions of the snakes and reptiles, lizards and scorpions, which infest the ruins, I fell asleep.

At daylight I returned, and found Mr. C. and Pawling sitting on the stones, half dressed, in rueful conclave. They had passed the night worse than I, and our condition and prospects were dismal. Rains, hard work, bad fare, seemed nothing; but we could no more exist without sleep than the "foolish fellow" of Æsop, who, at the moment when he had learned to live without eating, died. In all his travels through the country Pawling had never encountered such hard work as since he met us.

The next night the mosquitoes were beyond all endurance; the slightest part of the body, the tip end of a finger, exposed was bitten. With the heads covered the heat was suffocating, and in the morning our faces were all in blotches. Without some remedy we were undone. It is on occasions like this that the creative power of genius displays itself. Our beds, it will be remembered, were made of sticks lying side by side, and set on four piles of stones for legs. Over these we laid our pellons and *armas de agua*, or leathern armor against rain, and over these our straw matting. This prevented our enemies invading us from between the sticks. Our sheets were already sewed up into sacks. We ripped one side, cut sticks, and bent them in three bows about two feet high over the frame of the beds. Over these the sheets were stretched, and, sewed down all around, with a small space open at the head, had much the appearance of biers. At night, after a hard day's work, we crawled in. Hosts were waiting for us inside. We secured the open places, when each, with the stump of a lighted candle, hunted and slew, and with a lordly feeling of defiance we lay down to sleep. We had but one pair of sheets apiece, and this was a new way of sleeping under them; but, besides the victory it afforded us over the mosquitoes, it had another advantage; the heat was so great that we could not sleep with our clothes on; it was impossible to place the beds entirely out of the reach of the spray, and the covering, held up a foot or two above us and kept damp, cooled the heated atmosphere within.

In this way we lived: the Indians came out in the morning with provisions, and as the tortillas were made in the alcalde's own kitchen, not to disturb his household arrangements, they seldom arrived till after breakfast.

In the meantime work went on. As at Copan, it was my business to prepare the different objects for Mr. Catherwood to draw. Many of the stones had to be scrubbed and cleaned; and as it was our object to have the utmost possible accuracy in the drawings, in many places scaffolds were to be erected on which to set up the camera lucida. Pawling relieved me from a great part of this labor. That the reader may know the character of the objects we had to interest us, I proceed to give a description of the building in which we lived, called the palace.

It stands on an artificial elevation of an oblong form, 40 feet high, 310 feet in front and rear, and 260 feet on each side. This elevation was formerly faced with stone, which has been thrown down by the growth of trees, and its form is hardly distinguishable.

The building stands with its face to the east, and measures 228 feet front by 180 feet deep. Its height is not more than 25 feet, and all around it had a broad projecting cornice of stone. The front contained 14 doorways, about 9 feet wide each, and the intervening piers are between 6 and 7 feet wide. On the left (in approaching the palace) 8 of the piers have fallen down, as has also the corner on the right, and the terrace underneath is cumbered with the ruins. But 6 piers remain entire, and the rest of the front is open.

The building was constructed of stone, with a mortar of lime and sand,

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and the whole front was covered with stucco and painted, the piers were ornamented with spirited figures in bas-relief. On the top are three hieroglyphics sunk in the stucco. It is enclosed by a richly ornamented border, about 10 feet high and 6 wide, of which only a part now remains. The principal personage stands in an upright position and in profile, exhibiting an extraordinary facial angle of about 45 degrees. The upper part of the head seems to have been compressed and lengthened, perhaps by the same process employed upon the heads of the Chocktaw and Flathead Indians of our own country. The head represents a species of which few are seen in this part of the country at the present time. The head-dress is evidently a plume of feathers. Over the shoulders is a short covering decorated with studs, and a breast plate; part of the ornament of the girdle is broken; the tunic is probably a leopard's skin; and the whole dress no doubt exhibits the costume of this unknown people. He holds in his hand a staff or sceptre, and opposite his hands are the marks of three hieroglyphics, which have decayed or been broken off. At his feet are two naked figures seated cross-legged, and apparently suppliants. A fertile imagination might find many explanations for these strange figures, but no satisfactory interpretation presents itself to my mind. The hieroglyphics doubtless tell its history. The stucco is of admirable consistency, and hard as stone. It was painted, and in different places about it we discovered the remains of red, blue, yellow, black, and white.

The piers which are still standing contained other figures of the same general character, but which, unfortunately, are more mutilated, and from the declivity of the terrace it was difficult to set up the camera lucida in such a position as to draw them. The piers which are fallen were no doubt enriched with the same ornaments. Each one had some specific meaning, and the whole probably presented some allegory or history; and when entire and painted, the effect in ascending the terrace must have been imposing and beautiful.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 10, 1866.

EMIGRATION DEPOSITS, ETC.

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DEPOSITS of one pound sterling for each adult having been requested in a former number of the STAR, from individuals in those Conferences whose accounts have not been transferred, and who have not received receipts for the amounts they have deposited in this Office, the Conference Presidents will readily understand the usual manner of sending in their lists of names, with orders to transfer from each Individual Account the sum required as deposit on sea fare from

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port of embarkation to New York ; and we presume this matter is clear to all the Elders, and unnecessary for us to remark further upon it. But when we come to those holding receipts for sums deposited in this Office, the matter is not quite so easily arranged, and requires a little forethought on the part of the brethren, in order to prevent the possibility of confusion arising in their accounts. We purpose to obviate this difficulty in the following manner :—Let individuals who wish to emigrate the coming season, and who hold receipts for sums of money deposited in this Office, bring such receipts to the Conference Presidents, who should endorse on the back of said receipt the amount which the holders wish to have withdrawn from their emigration deposits, and placed as a deposit on sea fare to New York; the individual signing that which has been endorsed on the back of the receipt, and the Conference President carefully preserving a record of each endorsement. This will enable them to forward us correct lists of all such transactions, and on our receiving such advisement, give us authority to transfer the stated amount from each Individual Account to the deposits on sea fare to New York. The brethren cannot be too careful in transacting this business ; for, unless each name is placed in its regular order, and the amount placed opposite the name, mistakes will occur, and may occasion a great deal of trouble.

We trust this matter will be sufficiently plain to the brethren, so that there cannot be the least possibility of their going to needless expense, or putting us to additional trouble; although we would far rather answer questions than have any dubiety resting on the minds of the brethren with regard to the proper course to pursue, in case they do not thoroughly comprehend the manner in which this business should be transacted. It was by order of President Young that receipts were issued for sums deposited at this Office, and so far as possible we have carried out those instructions ; but, in consequence of issuing these receipts, a new phase is presented in the manner in which the people have to make their deposits, and what we have advised above is the only solution of the subject that we can at present determine upon. When the Saints hold receipts for one pound, by sending them to this Office we will credit them that amount as deposit on sea fare, and hope that the brethren will experience no difficulty in carrying out these instructions.

It will be impossible for us to inform the Saints what the sea fare will be the coming season, until such time as we receive sufficient names to warrant us in chartering a vessel ; but we will give them a few general items that may be of interest. The fare from here to New York in the year eighteen hundred and sixty-four, was £4 5s. for each adult, and £3 5s. for children under eight years and over one year of age ; the fare for that class of children being £1 less than adults ; infants, 10s. Some of the Saints have written to us asking the privilege of going as cheaply as possible across the ocean. If those individuals have the interests of the Work of the Lord at heart, and are willing to do all that lies in their power for the on-rolling of the kingdom, they may safely conclude that their interests are inseperably connected with those of the kingdom of God. For the best interests of the kingdom do we labor, and they are constantly with us in our waking thoughts ; and all that can be done by us to assist the honest to break their chains, will be done cheerfully. Were we to slacken our endeavors in the least, or disregard the welfare of a true Saint, we

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should, with our present knowledge, be guilty of disobeying the strict injunctions of the Almighty; and so long as He blesses us with strength to obey and wisdom to guide, this charge shall never be rightfully laid at our doors.

NEWS FROM CONFERENCE.

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MONMOUTHSHIRE CONFERENCE.—By letter from Elder William E. Lewis, we learn that a Conference was held in Tredegar on the 25th ult., at which were present—Elders Abel Evans, President of the Welsh District; William D. Williams, William T. Jones, Barry Wride and William E. Lewis. In the morning the Branches were represented by the different Presidents as in good condition. The Saints were making progress in a knowledge of the truth, and were striving to practice the principles of life and salvation. The majority were doing enough to show that they had a desire to be subjects of the kingdom of God; still, all had not that living faith within themselves which would enable them to bear a strong testimony to the people, pay their Tithing and gather to Zion. Meetings were also held in the afternoon and evening, at which Elders Williams, Wride and Jones spoke much to the satisfaction of both Saints and strangers, the latter of whom listened with great attention.

President Evans also gave many valuable instructions and exhortations to the Saints to seek after the truth, treasure it up in their hearts, and practice it in their lives, as eye had not seen, nor ear heard, neither had it entered into the heart of man to conceive the things that were in store for the faithful, who were living under the influence and direction of the holy Priesthood. He related a little of his own experience after he first embraced the Gospel, and said that he had received all the blessings that had been promised him before he joined the Church.

The congregation seemed to enjoy themselves under the influence of the Spirit that prevailed in their midst, and departed much pleased with the day's proceedings.

ABSTRACT OF CORRESPONDENCE.

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AMERICA.—We have been favored with the perusal of a letter written to Elder Orson Pratt, sen., by Elder Thomas Callister of Fillmore city, dated from Great Salt Lake city, 15th January last, from which we make the following extracts:—"I am at present here in the Representatives' Hall. Two years ago we had your company, also the benefit of your experience in Parliamentary matters. We are doing quite an amount of business this season, which is drawing near to a close. All the laws of the Territory are being revised and codified; this will be of great benefit to the Territory, as you are aware they are in a very scattered condition. Several new acts have been passed and signed by the Governor. We are having a hard winter in the

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northern part of our Territory, the snow being about two and a half feet deep on the level. There is no chance for stock to live north of Juab valley, except by feeding them. Our Deseret city is a success; grain is grown in abundance, although the late crops were injured by the frost: the place is filling up very fast, but there is room for thousands more. Fillmore is improving. Some good brick buildings are being erected, and many more are in contemplation: it proves to be an excellent location for fruit, not excelled north of our Dixie. Some of the poles for the Telegraph Line through the Territory, are already up, and a Telegraph School taught in this city, attended by young men from the greater part of the cities and towns on the line: the school is making good progress. The troops stationed here are very peaceable. Some four hundred are stationed betwixt Provo and Springville, and one hundred and fifty in Sanpete county. Elder Amasa Lyman's health is good; he is making considerable improvements in Fillmore. He is in the Council, also Elders Orson Hyde, George A. Smith, Erastus Snow, W. W. Woodruff, Ezra T. Benson, Lorenzo Snow, Franklin D. Richards and George Q. Cannon: Elders John Taylor and Charles C. Rich are in the House. I believe this includes the Quorum of the Twelve, with the exception of yourself. We are having a very pleasant time in our counsels and considerations for the good of Israel."

HOLLAND MISSION.—Elder Joseph Weiler writing from Rotterdam on the 24th ult., says:—"If nothing unforeseen transpires, we will be able to give the Dutch people an opportunity of hearing the Gospel this summer. If the world wish to learn the plan of salvation, let them take heed to the words of the servants of God who are abroad amongst the nations, for they hold the authority of the holy Priesthood, and are commissioned to proclaim the Gospel to the people. Brother Brown is now in Est. Brother Lammes is in Amsterdam, and is well, and doing all he can to preach the Gospel."

NEWS FROM HOME.

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We have received files of the *Daily Telegraph* up to the 23rd of January last, from which we extract the following:—The Legislative Session was protracted till about daylight on the morning of the 20th ult. The Session has been eminently a working one, and the members have seen more hours at labor, day and evening, than, we think, has ever characterized a Territorial Legislature here or elsewhere. Throughout, the intercourse of the members and officials with his excellency the Governor and the Secretary of the Territory were pleasant and agreeable. Before closing the business, complimentary resolutions were passed, expressing appreciation of the courtesy and agreeable relations of Governor Durkee, Secretary Reed and F. H. Head, Esq., private Secretary of the Governor, with the Legislators.—Considerable has been said in favor of artesian wells, and it is well known that they are used to considerable advantage in some parts of Europe and America. Whether they are practicable or not in Utah will probably soon be demonstrated, the Legislature having appropriated $3000 to aid in the completion of the one at St. George, and a like sum to aid in the completion of the one started some time ago in

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Great Salt Lake City.—The Fifth Annual Session of the Legislative Assembly of the State of Deseret, assembled in the Council House on the 22nd of January. The members of the Senate met and elected Hon. Heber C. Kimball, President; Patrick Lynch, Secretary; Samuel Pitchforth, Assistant Secretary; John Smith, Sergeant-at-arms; W. D. Brown, Messenger; J. Busby, Fireman, and Joseph Young, sen., Chaplain. The House met at 10 a.m., and elected Hon. John Taylor, Speaker; R. L. Campbell, Chief Clerk, and F. D. Richards, Assistant Clerk, *pro. tem.* J. C. Rich was appointed Sergeant-at-arms; G. W. Slade, Foreman, and W. W. Phelps, Chaplain. In the afternoon a permanent organization was effected in the House. A message was received announcing that the Senate was fully organized, and a similar message was sent by the House to the Senate. The Senate assembled in joint session with the House, and shortly afterwards the Governor was announced. The rolls of both branches of the Assembly were called, and every member answered to his name. The proceedings were opened by prayer by the Chaplain of the Senate. Hon. Heber C. Kimball, President of the Senate, then announced that the two Houses were together, and were ready to receive any communication from the Governor. His Excellency said, I have a document that I wish to present; I request my private Secretary to read it. The Message was read by Hon. George Q. Cannon. Henry McEwan, Esq., was appointed Public Printer, and it was moved and carried that one thousand copies of the Governor's Message be printed in pamphlet form for distribution, and that it be also printed in the *Deseret News* and the *Telegraph*. The following officers were elected:—D. H. Wells, Secretary of State; D. O. Calder, Treasurer; William Clayton, Auditor of Public Accounts; Albert Carrington, Attorney General; L. Snow, Associate Judge; Erastus Snow, Judge of the First Circuit; A. M. Lyman, of the Second; S. M. Blair, of the Third; Jesse Haven, of the Fourth, and William Hyde, of the Fifth. It was moved that the Governor address the Assembly. His Excellency delivered an address on the true principles of government, showing the greater amount of liberty and safety to person and property enjoyed by the people of Utah, than by those of any other State or Territory. The joint Session then dissolved. An Act making the Digest and laws passed during the Fifteenth Annual Session of the Legislature, in force in the State of Deseret, was passed.

CORRESPONDENCE.

—o—

ENGLAND.

HULL CONFERENCE.

President Brigham Young, jun.

Dear Brother,—As my time in this Conference has almost expired, I deem it my duty to write a few lines informing you how the Work of the Lord is progressing in this part, and the state of my feelings regarding the Work in which I am engaged. It is now upwards of one year since I came to this Conference, and two years, on the 17th of July last, since I arrived in England. Since that time I have labored in two different Conferences, the Dorsetshire being the first. I have found many warm hearted Saints in both Conferences, and felt blessed in laboring among them. I have enjoyed the Spirit of the Lord in all my

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administrations, and although I have labored in weakness for the building up of the kingdom of God on the earth, yet, through the aid of that Spirit I have learned the true value of our religion, and have endeavored, both by house and out-door preaching, to spread the truth.

I believe I can report this Conference in a tolerably good condition. Like other Conferences, there are some who could do better than they are doing, but as a rule there are good Saints, trying to live their religion, and willing to do as they are told. There is also a very good feeling among strangers. Our meetings are very well attended, and our numbers are slowly on the increase. We have baptized 36 during the time I have been here, 32 of those in the last year, and 4 since our Birmingham Council. There are good prospects for a further increase, and for this I feel truly thankful. I feel glad at having the privilege of returning home this season, and when I return, I wish to be always willing and ready to hearken to the instructions of the servants of God. I can bear my testimony that I know Joseph Smith was a Prophet of the Lord, and that those who are now administering in the Church are authorized from God to rule in his kingdom, and for this knowledge I feel grateful to my Father in heaven.

Ever praying God to bless you in your high and holy calling, I am your brother in the Gospel,

JUNIUS S. FULLMER.

SUMMARY OF NEWS.

FRANCE.—The speech of M. Thiers in the Corps Legislatif, in opposition to the address, has since Tuesday, been the great topic of the day in Paris. The speech is described as "a grand oration in favor of the crowning of the edifice." M. Thiers carefully avoided every reflection upon the reigning dynasty, and asserted that France had for years existed on the hope that the Emperor only kept the supreme power in his hands till a calm was established, and then he would govern on a strictly constitutional system. That calm was now established, and the time had come for the trial of the new system. The *Opinion Nationale*, however, indulges in some caustic observations on M. Thiers' speech, and charges M. Thiers with being "a Liberal who regrets that he was not free to prevent the enfranchisement of Italy, not free to perpetuate fetters upon commerce—a Liberal who fears the consequences of allowing workmen to combine for the protection of their own interests, who has but small taste for primary instruction, and who thinks it quite right that the Roman people should be kept in perpetual slavery for the greater glory of the temporal power."

ITALY.—A letter from Rome has the following. "The army of the Holy See amounts to 10,000 men, and by Easter it will reckon 12,000, including the legion of French soldiers now in course of formation at Antibes. The young men who arrive from Belguim and Holland all enter the battalion of Zouaves, which now numbers 1350 men. The Minister of Arms has ordered the mounting of a third battery of artillery. The Pontifical Government is convinced that with this force it will be able to preserve order and to prevent any revolutionary movement on the Roman Territory."

PRUSSIA.—According to the Paris *Presse*, people in Prussia continue to speak of the prospect of war. M. de Bismark no doubt wishes to make a diversion in order to cover the suppression of political liberty. It appears from a letter from Berlin that Prussia is silently making preparations for war. There are 800 infantry engaged day and night in the manufacture of war munitions at Neisse. It is well known that Prussian engineers were sent to Austria to inspect the fortresses there. They have made their report, and represent the fortress of Olmutz, which from its situation would take a leading part in case

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of a war between Austria and Prusia, as being particularly formidable. The feeling in the military society of Berlin is decidedly warlike, and the superior officers speak of a war with Austria as probable. The *Presse*, for its own part, thinks that Prusia would not commit such a piece of folly. The Paris correspondent of the *Pall Mall Gazette* says that the quarrel between Austria and Prussia in the affair of the Duchies is growing serious. Orders have lately been issued from Berlin to increase the armaments in Prussian Silesia, and both at Berlin and at Vienna the probability of war is freely spoken of.

AMERICA.—The reconstruction committee have decided to report in favor of the admission of Tennesee, on the ground that she having applied for admission into the Union, and her constitution being Republican, she will be admitted on the same terms and the same reason that other Territories are admitted. The Tennessee delegation, however, ask admission to Congress, and deny that the State was ever out of the Union, or that Congress can legislate for Tennessee as a Territory. Bancroft's remarks on President Lincoln's memorial oration concerning foreign Governments caused much indignation among the diplomatic corps. The Austrian Minister protested officially to Mr. Seward against Bancroft's statement that the Emperor Maximilian was an Austrian adventurer. Mr. Seward refused to accept the protest, on the ground that Austria declared she would remain foreign to all Mexican matters. The Austrian Minister refused to accept a theory which confounded the person of a member of the imperial family with his political position, and persisted in protesting against the impropriety of Bancroft's remarks. The British Minister refused an invitation to dinner at which Bancroft was to be present. The Spanish frigates Carmen, Isabella and Catolica, have arrived at New York, and will be thoroughly overhauled before departure.

MEXICO.—New Orleans despatches state that the Republicans were defeated and routed near Tampico, with a loss of 850 men, General Medesi and all the staff officers killed. The merchants and residents of the city of Matamoras, Mexico, have forwarded to the United States a protest against the acts of the representatives of that Government in their continuance of armed opposition to the Imperial authority on the northern frontier, and more especially in the surprise and pillage of the town of Bagdad. The protestants set forth the ruinous and destructive tendency of the course adopted by the United States in Mexico, and charge upon the American Government the disastrous consequences which have ensued, or may ensue, from its policy in Mexico. The *Brownsville Courier* of the 7th February, reported that General Medesi, with 2000 men, had taken possession of the roads leading to Tampico. The French garrison, 100 strong, reinforced by a few hundred men, was ordered to attack the Liberals. The latter formed an ambuscade and cut off and massacred 60 of the French advance guard. The remainder of the French troops, 500 strong, received the attack, using their bayonets vigorously, and forced the Liberals to retreat.

VARIETIES.

The process of reasoning in some minds is a curious one. "When Nineveh has departed and Palmyra is in ruins; when Imperial Rome has fallen, and the Pyramids themselves are sinking into decay, it is no wonder," sighed a French humourist, "that my old black coat should be getting seedy at the elbows."

A Persian merchant, complaining heavily of some unjust sentance, was told by the judge to go to the cadi. "But the cadi is your uncle," urged the plaintiff. "Then you can go to the grand vizier."—"But his secretary is your cousin."—"Then you may go to the sultan."—"But his favourite sultana is your niece."—"Well, then, go to the devil!"—"Ah, that is a still closer family connection!" said the merchant, as he left the court in dispair.

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Why is the rinderpest like a mouse?—Because the cat'll catch it.

What is the difference between a spendthrift and a feather bed?—One is hard up and the other soft down.

Why would there have been no chickens in Jamaica had Governor Eyre been less energetic?—Because the blacks would have thrown off the yoke and destroyed all the whites.

ADDRESS:

Abram Hatch, 8, Regent Place, Caroline Street, Birmingham.

DIED:

At Heywood, Lancashire, on the 29th of November, 1865, of scarlatina, Joseph, son of Daniel and Alice Lord, aged 1 year and 10 months.

At Ratcliffe, Lancashire, on the 13th of February last, Lucy Smith, daughter of Samuel and Catherine Hall, aged 5 years.—DESERET NEWS, please copy.

In Hull Conference, (date and place not stated) of consumption, Elizabeth Jackson, aged 21 years and 6 months.—DESERET NEWS, please copy.

POETRY.

(*Selected.*)

PERSEVERANCE.

ROUSE thee, while thou'rt idle dreaming,
Precious hours do hasten by;
And each moment as it flieth
Whispers, "Mortal, thou must die;
While thine arm retains its vigor,
While thy cheek is flushed with health:
Thou must strive, if thou would'st ever
Claim thy part of fame or wealth."

Say, what hast thou done worth naming?
Does the world owe aught to thee?
Or, art thou a worthless atom
Whirled upon life's stormy sea?
Brightest gems of thought lie sleeping,
Resting dormant in thine heart;
Call them forth, a world will laud thee,
Bid thy lethargy depart.

Every hour and every moment,
Brings its work for thee to do;
Strain each nerve to its full tension,
Thou may'st nobly struggle thro':
Can'st thou claim a hero's laurel,
If thou shrinkest from the fight?
With the shield of truth before thee,
Up, and onward, for the right.

Every conquest that thou gainest,
Every prize that thou can'st claim,
All the good that thou attainest
Addeth lustre to thy name.
Onward, for thou hast the power;
Onward, hast thou not the will?
Would'st thou claim a prize worth winning,
Thou must struggle onward still.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;

AND FROM ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 11, Vol. XXVIII. Saturday, March 17, 1866. Price One Penny.

GOVERNOR'S MESSAGE TO THE GENERAL ASSEMBLY OF THE STATE OF DESERET.

FIFTH ANNUAL SESSION.

(*From the Salt Lake Daily Telegraph.*)

Executive Office, State of Deseret, January 22, 1866.

To the Senate and House of Representatives of the State of Deseret, in General Assembly convened.

GENTLEMEN, — In conformity with the requirements of the Constitution of the State of Deseret, I again communicate to the General Assembly the condition of the State, and offer such reflections and suggestions as may be conducive to the general welfare.

During the past year the blessings of peace and prosperity have been poured out upon us in rich abundance.

In unison, therefore, fellow-citizens, let our hearts ascend in thanksgiving and praise unto that Supreme Being who sits enthroned in majesty and power, who controls the destiny of nations, and from whose bountiful hand all blessings flow. We have been the recipients of His mercies and bounties; let us feel willing to acknowledge his goodness and loving-kindness. A plentiful harvest has crowned the labors of the husbandman; a remunerative price has been paid for labor and products; liberal wages have been afforded to the artizan, the mechanic and the common laborer.

During the past season I have visited many of the Settlements of the State, and I have witnessed, with pleasure, the untiring industry and enterprise of our citizens, and the general desire which is manifested to promote union and peace, and to preserve the good order, virtue and sobriety which have always so eminently distinguished our population. All that has thus far been accomplished in founding Settlements, building up towns and cities, bringing into subjection the desert and arid soil, as well as diffusing and establishing correct principles for the government of a community and society, the members of which have been brought together from almost every country on the globe we inhabit, is only the achievement of well directed

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industry, guided by that Spirit of wisdom which emanates from God. It is through such exertions and influences that these solitary wastes have been peopled, and the once howling wilderness has become a delightful abode for enlightened men, and been made to resound with the hum of their industry.

Thus has a State been formed and brought into being, of which the Honorable Members of this Legislative Assembly are the true Representatives. It is true our State organization has not yet received the sanction of Congress and the General Government, yet it is considered best for us to maintain it intact, that whenever the propitious moment shall arrive, our State may be able, the more readily, to assume the robes of Sovereignty. Notwithstanding the seeming neglect on the part of Congress in hearkening to our petitions for admittance into the Union as a State, we are still progressing in the founding of a Commonwealth which must, ere long, win its way to place and power. Settlements are continually extending east and west, north and south, throughout the entire limits of the State, and an extensive traffic has been opened up with our neighbors on the north and west. Through the Colorado river route goods have been received in this city the present season, and the Settlements along that line of travel are understood to be in a prosperous condition. It is expected that facilities for communication with the outer world, in that direction, will continue to be developed as the increasing business will require and demand.

During the past year the necessary measures have been taken for the construction of a Telegraph Line from north to south through the State, and we doubt not it will be extended in those directions into the adjoining States and Territories, as, by such extension, our neighbors on the north and south can be brought into immediate communication with the Atlantic and Pacific States, through the Overland Telegraph Line, which runs east and west through our principal city. This proposed Telegraph Line will afford to all of our Settlements an opportunity for more frequent [intercourse, and will promote internal commerce and traffic, and produce a greater uniformity in prices, and generally tend to the more rapid progress of enlightenment.

I am also happy to inform you that the construction of the Pacific Railroad is in favorable progress, and the indications are, that, during the present year, the Iron Horse will approach several hundred miles nearer our isolated position in the tops of the mountains. We wish it good speed and success, and expect that, when the route for the Road through this State shall be finally determined upon, you, with your constituents, will lend your material aid and energies to the more speedy accomplishment of that great national work. Our business with the Eastern States is yearly increasing, and the heavy outlay in teams and wagons which is required at present to conduct this business, and to freight the goods that are needed to supply our market, makes this mode of carriage very expensive; besides, it is tardy and unreliable. The inconvenience and loss which attend this means of communication and travel, cause the want of this railroad to be sensibly felt, and its completion to be viewed as very desirable.

This great enterprise, with others which are contemplated and already in progress, cannot fail to bestow great benefits upon the whole country. A new Telegraph Company has been organized under the name of the "United States Telegraph Company," and has commenced the erection of a new overland line between the Atlantic and Pacific States. This line will multiply the facilities of communication for our citizens, as it will pass through our chief city, and its completion, which will probably be next autumn, will be a matter of gratulation.

During the past year considerable labor has been performed on the Deseret Irrigation and Navigation Canal for the bringing of the water of Utah Lake to Great Salt Lake City; the excavation between the Little Cottonwood and the terminus being nearly finished, and a considerable portion of the lumber for the flumes and locks being also on hand. It is

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hoped that it will be so far completed between those points the present year, as to be made available, at least, for irrigating purposes.

Unlike those who delve for gold and pursue the glittering phantom to the neglect of more important pursuits, we have found our wealth and comfort promoted by raising the stock, the grain, and the rich fruits of the earth —by developing manufactures and making good and useful improvements. Our experience demonstrates the wisdom of this policy, and seems the more fully to convince us that such pursuits are by far the surest and most prolific sources of wealth and plenty, and the most conducive to hea lth, acc and plenty.

It is hoped that the Indian Treaty, which was effected early last summer with the chiefs of the various Indian tribes in the Territory, will accomplish beneficial results, and be the means of collecting them at a point where they can be taught the arts of industry. Some of their number—roving outcasts from the various tribes—have committed many depredations upon some of the outer Settlements during the past year. The feeling, which is too common under such circumstances, is one of vengeance—a vengeance that does not distinguish the innocent from the guilty, but visits all of the same nation and color with indiscriminate punishment. This merciless policy, I am happy to say, has found but few advocates among our citizens; and, if they are true to themselves and to our common humanity, such a policy will always be discarded. We have proved that the pacific, conciliatory policy is in every sense the better course for us to pursue. Experience has taught us that it is cheaper to feed Indians than to fight them—a statement that has been so often repeated that it has become a recognized axiom among us. They are an ignorant and degraded race, and their condition should excite our commiseration. But it would be both unwise and dangerous for our citizens to allow their feelings of sympathy to blind them to the necessity of taking every precaution to guard themselves, their families, Settlements and flocks against their depredations and attacks. While they are so unthinking and unreasoning, and of such predatory habits as at present, they cannot be trusted with any safety; and our citizens ought to exercise great vigilance and caution in protecting themselves against sudden surprise.

It is now about four years since the adoption by the people of our State and Constitution, and the formation of our State Government, yet Congress has not chosen to act upon our memorial, praying for admission into the Union; and I regret to add, that indications do not appear favorable for such action during the present Session of Congress. This delay on the part of our Government appears the more remarkable, as other Territories of less extent and population have gained their status as States, and no good reason can be assigned why Deseret should continue to be thus excluded. The question as to how long it will be proper for us to submit to thus have our constitutional rights and franchises withheld from us, is an important one; but we leave its solution to Him who rules all things. If favors beget obligations, few indeed are the requirements that can be justly claimed at our hands. Other Territories—besides being admitted into the Union with subsidies, grants of land for schools, railroads and other public uses—have had extended to their citizens pre-emption rights, and appropriations for various purposes, and otherwise been the recipients of the patronage, benefits and bounties of the Parent Government, while Utah has been held off at arm's length, and has grudgingly had doled out to her the scantiest pittance; but, after all, it is not the empty forms and enactments of law, muster-rolls, nor worm-eaten parchments that constitute the State; it is the living people—an intelligent, industrious, educated, enterprising people which constitute a Goverment, and are, moreover, the source of political power in governments, based like our's professes to be, upon democratic principles.

It was said by a former Governor of the Territory of Utah, that, "When a State, with the usual number of inhabitants required of new States, presents her Constitution and asks for admission, I conceive she may demand

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it as a right, if her Constitution is Republican. As citizens of a State, within the boundaries of the United States, and as American citizens, there must be a period when they have the right for themselves to put an end to their Territorial servitude, otherwise Congress could keep any number of the people in a colonial condition forever." If, then, we are citizens of the Government, and have the requisite strength and ability for a State, why should we not be admitted into the Union? If we are citizens, why pursue the unconstitutional course of taxation without representation?

But we can wait—we can pursue the even tenor of our way—however much we may feel to regret such treatment at the hands of the Government. Still claiming our rights, and hoping Congress will soon lend a more favorable ear to our wishes, we will continue the course we have pursued. Trusting in God, and exercising those energies with which He has endowed us, let us continue to found new Settlements, build new towns and cities, make roads, construct canals and water ditches, both for navigation and irrigation, and contribute with our means and strength to every improvement which will extend the area of civilization, enhance the fertility, beauty and greatness of our State, and add to the comfort, convenience and happiness of our fellow-citizens, and the stranger who may visit us. In accomplishing these labors we may have to contend, as we have had, with the errors, prejudices and ignorance of others who may stand in our way, and try to impede our progress; but loyal to ourselves, to the Constitution of our beloved country, with true patriotism, we will press forward in the path of progress, until we have silenced every calumny and attained to the full and complete enjoyment of every right. Strong in the consciousness that their course has been a just and honorable one, the citizens of Deseret can do this. The full acknowledgment of these rights may not be accorded to them at present, but for it they can wait. Entrenched in the bulwarks of right, they can better afford to wait than any other people. Let our citizens, therefore, bide their time, for it will come.

Gentlemen, our peculiar and anomalous condition obviates the necessity of bringing before your attention many subjects for legislative consideration, which, under other circumstances, might become necessary, and be proper and beneficial, and which, also, it would be my pleasure to present.

For the same reasons you will doubtless deem it unnecessary, as yet, to enter into any system of general legislation, or prolong your present Session beyond the time that may be required to provide for the continuance of our State organization, and the election of the proper officers, and the adoption of the laws of the Territory as the laws of the State, until superseded, in regular course, by State legislation.

In conclusion, permit me to congratulate you on the rapid development of the resources of our country by our enterprising citizens, and on the health, peace and general prosperity which flow in upon us on every side; and I trust that while we live to breathe the pure air and drink from the streamlets of our lofty mountains, we may also imbibe, cherish and reflect the true spirit of patriotism and devotion to our country's interests, defend and perpetuate her sacred and inestimable institutions, which guarantee to every citizen the enjoyment of "life, liberty, and the pursuit of happiness;" and unto Him, the author and giver of every good, we will attribute all the honor and praise.

I sincerely invoke the blessings of Heaven to rest upon you.

BRIGHAM YOUNG.

Be and continue poor, young man, while others around you grow rich by fraud and disloyalty; be without place or power, while others beg their way upward; bear the pain of disappointed hopes, while others gain the accomplishment of theirs by flattery; forego the gracious pressure of the hand, for which others cringe and crawl. Wrap yourself up in your own virtue, and seek a friend and your daily bread. If you have, in such a course, grown grey with unblenched honor, bless God and die.

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FEMALE EDUCATION.

BY MRS. M. CLARK.

(*Continued from page* 150.)

I fancy I can hear some say, why do you not address yourself to our husbands? Are they not responsible in this matter as well as we? To this I reply, yes, in many points they are, but in this particular respect we must exonerate them. Have they not to go into the world and battle with its cares, perplexities and trials, in order to support themselves, us, and our families, toiling early and late for our daily bread? Then, how can we reasonably expect them to undertake the instruction of our children, when almost every moment is occupied in struggling to obtain a livelihood? Do not for one moment suppose this implies they are to stand neutral, and take no part in the matter, no such thing; a man, whatever his condition in life or occupation may be, is responsible for the performance of, and ought at all opportunities to fulfil the sacred duties devolving upon him as the head of the family. He should set a good example in his household, and inculcate principles of high morality and strict integrity in the hearts of his children; and if men and women would thus unite, what an amount of sin and its consequent results might be spared to the rising generation! Take, for instance, the vast amount of influence one man holds over another. Constant intercourse and companionship in the various relations of every day life, tend only to confirm this fact. Then, if man holds this power over his fellow-man, what are we to expect of the young and tender plant, whose mind can scarcely form a single idea without assistance? How often do we see the child applying to its father for the key to some mystery, which, of no importance to him, has become a subject of grave inquiry to his little one, and how earnestly and entirely it believes on him when he solves the problem! But what a severe and heavy disappointment to find they have been misled or deceived, and their confidence abused. Instances of this kind have ruined many a precious soul, therefore it is an imperative duty incumbent on all, to deal uprightly and with candor to the infant mind. It is a false notion in which many indulge, that of glossing over or entirely hiding certain dangers, difficulties and oppositions likely to be met with in the journey of life, in order, as they say, to spare the feelings of their children; a false principle to act upon, as well as a dangerous one, for, no matter what our position, we ought not only to warn our children of these things, but prepare and strengthen their minds for the coming conflict. In this a father can be of great service to his family, by imparting to his children lessons of usefulness and importance in his every-day walk in life.

Let us now pause a moment, and consider the necessity of training our girls to become eligible to take their stand as wives and mothers in Zion, and follow the most sure way towards this end, by carefully watching over their every step, and in parental love and affection guiding them and leading them in the paths of safety. We are told the path of duty is a path of safety, and if we, as well as our children, adhere to this precept all will be well. Mothers can never study the interest of their daughters too much, particularly in our large cities, and I would most earnestly implore them to take great care in the associations they allow them to form, remembering that "Evil communications corrupt good manners;" that many have been irretrievably ruined through being allowed to mix with improper companions, while all the good lessons taught have been thrown away, to say nothing of the anguish and sorrow this has occasioned the parent's heart. I have seen instances of children who have undergone the most severe and rigid discipline in their homes, and as soon

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as they were at liberty, have shown themselves the most daring and rebellious among their playmates; so I would advise my sisters not to deal harshly nor too exacting with their little ones, but train them so that the most implicit confidence may be established on both sides, and rule the hearts of their children with such love and affection, as to lead them to despise and shun the paths of disobedience, enabling the mother at all times to rest secure on their readiness to fulfil her most trivial commands, never doubting for one moment her truth and integrity.

There are few women but what have had to experience the vissicitudes of fortune in some way or other, either by losses, extravagance or otherwise; then how essential it is we should endeavor to provide against such calamities overtaking our daughters, that is, as far as we are able? There are some circumstances over which we have no immediate control, consequently, it is an utter impossibility to overcome every little obstacle we may chance to meet; still, there exists much, if we are careful, which might be avoided, and a great deal of sorrow and vexation spared us, as many of our griefs are of our own seeking, and none more so than those brought about by unruly and disobedient children. What looks more disgraceful, or brings so much discredit on mothers, as a lazy, indolent and slatternly child, who, if spoken to, answers in a rude defiant manner? In the world its appearance is very shocking, but among us, who have enlisted under the blood-stained banner of the cross, and become citizens of Christ's kingdom, it is truly horrible and deserves the severest censure. If we wish to see future generations rise in the scale of morality and intelligence, we must lay the foundation stone on which to build their hopes of success; and, insignificant as it may appear, this very foundation has to be laid by *woman*. To her is entrusted this great and awful responsibility. Many mothers believe they are very fortunate if they can see their families, as they style it, comfortably settled in life, and in some instances will deny themselves many actual necessaries to gain their object. Still, when obtained, they think no more about it, not even looking forward to any mishap that may overtake the young beginners, nor are they themselves sufficiently enlightened on the subject of every-day life, to prepare against such untoward circumstances; consequently, when a few years have passed, and these things begin to present themselves, instead of fortitude, resignation, and determination to resist them, all goes into a state of anarchy and wild confusion, not unfrequently destroying love, peace, happiness, and sometimes home, with one fell swoop. Then come dissensions, bickerings, and mutual recrimination. The wife accuses the husband of want of manliness and energy, and he in return upbraids her with laziness, profligacy and wanton extravagance, and, in proof of his assertion, points to some article of finery she has just laid out the last shilling upon, while himself and children are clothed in nothing better than rags, because she is too indolent to set a stitch when required. And should the man dare but utter one word of expostulation or reproof, he is told he ought not to have married, if he only wanted her as a drudge; she had never been accustomed to anything menial when single, and should most decidedly not begin now. The result is, the husband seeks refuge in the nearest tavern to get rid of her tongue, and the sight of his unruly, uncombed, unwashed and untutored children, as well as his wretched, filthy and unhappy home. The wife, too, becomes dissatisfied with her lot, and, alas! seeks to drown her keen mortification and bitter disappointment in the soul-destroying dram, or madly rushes into the arms of some libertine, who, to satisfy his own carnal appetite, lavishes his gold upon her with a wanton zeal, and who, after the first burst of his lawless passion has subsided, casts her aside and leaves her to the tender mercies of a cold, calculating, heartless world. How many who have grown to years of maturity, have cursed the very mothers who bore them, and laid to their charge all the miseries they were enduring? We can answer unequivocally, thousands; and it needs only a walk through the jails and hospitals to

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confirm this statement. Mothers, take the warning; teach your girls obedience, chastity, meekness and cleanliness; instil into their minds principles of order, neatness and economy, that may make them patterns to, and the admiration of every other nation under heaven; and, in their turn, when called upon to fill the important and onerous position of wives and mothers, they may transmit to their children the bright lessons taught by you, and thus secure to succeeding ages men and women fit to do our Father's will on earth as it is in heaven. We are told that, to become truly great we must be truly good; and, if we wish to receive the promised reward, we must make ourselves worthy of so great and glorious a gift, by uniting our every effort in doing the best we can according to our several abilities, and in no way can we be more useful in our day and generation, than in instructing the young.

If we look into the history of the past, we shall see that the mighty dead of all ages, whose names are not only inscribed on the scroll of fame, but written in the Lamb's book of life, had first received those principles which actuated their every movement throughout their brilliant and useful career in life's eventful history, at their mother's knee. We want no further proof of a mother's influence over her children, than in the case of the young brethren whom we have at this time laboring amongst us, who have left their peaceful homes in the Valleys of the Mountains, and come across the distant prairies, regardless of the nipping blast or scorching heat, trusting themselves to the treacherous waves, in order to bring salvation to the children of men. Here they are surrounded by every kind of temptation, exposed to every danger; snares and gins laid to catch them every step they take, and the allurements of sin held out to them in its most enchanting form, to hurl them to destruction, yet they stand. They have been taken from the Holy City, and thrust into the crucible to be tried and tested, and hitherto, like pure gold, are fifty times more pure and brilliant for the severe trial they have been called to pass through. I doubt not were we to inquire, we should often learn that these young men were frequently talking to each other of the dear mothers they had left behind, and calling to remembrance the loving admonitions given, watered by the sweet, holy tears of maternal affection, as they consigned their darlings to the care of the King of kings, to go to all the world to do His bidding, and call the scattered sheep home to his fold. How many prayers have been offered by these mothers in Israel to their Father, on behalf of the dear ones we have with us, and how inexpressibly sweet will be the reunion when they shall receive them again into their bosoms purified, strengthened and invigorated, after their long and tedious journey. Then will they see the fruits of their labors of love in implanting in the hearts of their children the principles of truth and life.

And now, my sisters, before I close allow me to say, although I have at the commencement spoken of the light and useless accomplishments introduced amongst the young girls of the present day, do not for one moment suppose I mean to imply that there ought to be no works of beauty and art introduced in our midst; far from it. But, before we let our children touch upon these, let us teach them domestic duties thoroughly, and establish industry, sobriety and economy; then, as a matter of course, if they possess any gift or qualification for the sublime or beautiful, it will soon develop itself, and, in the order of things, be brought to light without in any way interfering with, or detracting from their household concerns and womanly duties. Let us so deport ourselves, my sisters, in our general walk in life, that the nations of the earth may say, Truly God is with them, let us go in their midst and learn of their ways. Then, like Mary of old, we shall realize the promise that, behold, from henceforth all generations shall call us blessed.

Friendship is the shadow of the evening, which strengthens with the setting sun of life.

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EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(*Continued from page* 153.)

The principal doorway is not distinguished by its size or by any superior ornament, but is only indicated by a range of broad stone steps leading up to it on the terrace. The doorways have no doors, nor are there the remains of any. Within, on each side, are three niches in the wall, about eight or ten inches square, with a cylindrical stone about two inches in diameter fixed upright, by which, perhaps, a door was secured. Along the cornice outside, projecting about a foot beyond the front, holes were drilled at intervals through the stone; and our impression was, that an immense cotton cloth, running the whole length of the building, perhaps painted in a style corresponding with the ornaments, was attached to this cornice, and raised and lowered like a curtain, according to the exigencies of sun and rain. Such a curtain is used now in front of the piazzas of some haciendas in Yucatan.

The tops of the doorways were all broken. They had evidently been square, and over every one were large niches in the wall on each side, in which the lintels had been laid. These lintels had all fallen, and the stones above formed broken natural arches. Underneath were heaps of rubbish, but there were no remains of lintels. If they had been single slabs of stone, some of them must have been visible and prominent; and we made up our minds that these lintels were of *wood*. We have no authority for this. It is not suggested either by Del Rio or Captain Dupaix, and perhaps we should not have ventured the conclusion but for the wooden lintel which we had seen over the doorway at Ocosingo; and by what we saw afterwards in Yucatan, we were confirmed, beyond all doubt, in our opinion. I do not conceive, however, that this gives any conclusive data in regard to the age of the buildings. The wood, if such as we saw in the other places, would be very lasting; its decay must have been extremely slow, and centuries may have elapsed since it perished altogether.

The building has two parallel corridors running lengthwise on all four of its sides. In front these corridors are about nine feet wide, and extend the whole length of the building upward of 200 feet. In the long wall that divides them there is but one door, which is opposite the principal door of entrance, and has a corresponding one on the other side, leading to a court-yard in the rear. The floors are of cement, as hard as the best seen in the remains of Roman baths and cisterns. The walls are about ten feet high, plastered, and on each side of the principal entrance ornamented with medallions, of which the borders only remain; these, perhaps, contained the busts of the royal family. The separating-wall had apertures of about a foot, probably intended for purposes of ventilation.

The builders were evidently ignorant of the principles of the arch, and the support was made by stones lapping over as they rose, as at Ocosingo, and among the Cyclopean remains in Greece and Italy. Along the top was a layer of flat stone, and the sides, being plastered, presented a flat surface. The long unbroken corridors in front of the palace were probably intended for lords and gentlemen in waiting; or, perhaps, in that beautiful position, which, before the forest grew up, must have commanded an extended view of a cultivated and inhabited plain, the king himself sat in it to receive the reports of his officers, and to administer justice. Under our dominion Juan occupied the front corridor as a kitchen, and the other was our sleeping apartment.

From the centre door of this corridor a range of stone steps, thirty feet long, leads to a rectangular courtyard, eighty feet long by seventy broad. On

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each side of the steps are grim and gigantic figures, carved on stone in basso-relievo, nine or ten feet high, and in a position slightly inclined backward from the end of the steps to the floor of the corridor. They are adorned with rich head-dresses and necklaces, but their attitude is that of pain and trouble. The design and anatomical proportions of the figures are faulty, but there is a force of expression about them which shows the skill and conceptive power of the artist. When we first took possession of the palace, this courtyard was encumbered with trees, so that we could hardly see across it, and it was so filled up with rubbish, that we were obliged to make excavations of several feet before these figures could be drawn.

On each side of the courtyard the palace was divided into apartments, probably for sleeping. On the right the piers have all fallen down. On the left they are still standing, and ornamented with stucco figures. In the centre apartment, in one of the holes before referred to of the arch, are the remains of a wooden pole about a foot long, which once stretched across, but the rest had decayed. It was the only piece of wood we found at Palenque, and we did not discover this until some time after we had made up our minds in regard to the wooden lintels over the doors. It was much worm-eaten, and probably, in a few years, not a vestige of it will be left.

At the farther side of the courtyard was another flight of stone steps, corresponding with those in front, on each side of which are carved figures, and on the flat surface between are single cartouches of hieroglyphics.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 17, 1866.

BOOK DEBTS, ETC.

—o—

SOMETIME since we had occasion to call the attention of the brethren to the necessity of educating themselves, and we quoted somewhat extensively from the book of Doctrine and Covenants, prophecies uttered by Joseph Smith, which were given at that time for the particular instruction of the Elders, it being enjoined upon them, that if they desired the blessings of Heaven, they must seek diligently to carry out the counsels of the servants of God. Now, while we understand and acknowledge the wisdom herein displayed, yet, at the same time, we must use the reason God has given us; for, several of the brethren—it may be through lack of wisdom—have sought earnestly to carry out those counsels in such a manner that the desired result could never be obtained. Perhaps our readers will remember the manner in which we treated the sub-

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ject, stating that we had received communications from some of the brethren, that were a confused mass of high-sounding words, thrown in with a perfect indifference as to their meaning, making the article they wished published to the world, a *fac simile* of the famous letter sent some years since by a number of our brethren to a Gentile editor, and published by him *verbatim*. We have since been in the company of the individuals for whom those teachings were especially written, and have seen for ourselves how hard it is for them to apply that portion to their own condition, for which it is especially adapted, and how useless those counsels when we apply them to every living soul but ourselves, making one think our liberality in this respect truly wonderful. It is needless for the servants of God to give counsel unto those who will not take it; but we believe the Elders are desirous of carrying out such instructions as may be given through the medium of the STAR.

We have another item or two of counsel for the Elders, and we do hope it will not be canvassed in the same manner as our instructions to the brethren in regard to the use of their mother tongue, for those very individuals who were the prime cause of our writing as we did, declared after reading the editorial on that subject, that it could not possibly mean them! We want it distinctly understood, that we mean all the brethren to observe the instructions herein contained. For an easy reference, we will mention the MILLENNIAL STAR No. 4, vol. 28, where will be found the published list of book-debts. Two-thirds of the Conferences are there mentioned as in debt to this Office in various amounts, ranging from £1 18s., to £50 sterling. To be sure, many of these debts are of long standing, and, consequently, those who are now presiding over the Conferences, cannot be held responsible for other mens' actions; but, there are some in the Mission to-day who are taking a course that would, if extensive enough, cause the Mission to become bankrupt.

The circulation of the STAR at present is only a few thousands, where it was formerly tens of thousands, and, in consequence of this, it does very little more than pay expenses, providing that every farthing owing by the agents were forwarded to this Office. There is no margin left for contingent expenses, and when the Saints fail to pay for the STAR, and the agents are unable to transmit the means due, the money to carry on publications must come out of other funds, causing debts to accumulate, which cramp us terribly in financial matters. The old debts are hanging like an incubus over the Conferences, but we find ourselves in this position, and we cannot help the dishonest actions of others. We ask the question, Is every Elder now laboring in the ministry taking a course to support the Mission? Are the book agents faithfully discharging their duties in assisting to roll on the kingdom by keeping their accounts in order? Do not seek to evade this question, for we say it means you, and you must profit by the experience of others. Remember, brethren, most of you have just been removed to new fields of labor, and at the end of every quarter a statement of the book-debt of each Conference is published; if you begin now to exercise care and judgment, your names will not appear in the report which will be published at the end of this quarter. Be faithful, and you shall have strength and wisdom sufficient to conduct the business entrusted to your care to a successful issue.

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ABSTRACT OF CORRESPONDENCE.

—o—

AMERICA.—We extract the following from a letter written by Elder William C. Staines, and dated from Great Salt Lake City, 16th January last :—"I have been much interested in hearing reports relative to the condition of the European Mission. My feelings are warmly exercised for my brethren who are associated with you in the great Work in which we are all engaged. My business the past season has been in President Young's garden, and notwithstanding the lateness of the season, it has been fruitful. Business has been very good here, considering the vast amount of goods that have been brought to the market, and many of our once poor brethren are now becoming rich in this world's goods. All kinds of produce are bringing high prices ; this will induce the farmer to increase instead of curtailing his farm. I was very glad to have the privilege of voting at Conference for five hundred teams to go to the frontiers for the poor Saints. I am sure it must be good news to those who are desirous of gathering to Zion. I do sincerely hope none who have means sufficient to take them, will allow so good an opportunity to pass, and stay behind waiting for more means or better prospects. The Lord has been very kind to the Saints in thus opening up the way for them. I often think the people have but a faint idea of the expense of fitting out and sending so many teams. I am informed it would cost about $500,000 to purchase such a fit-out. This would, I presume, take all the funds the British Saints could raise, and perhaps more, to say nothing of the cost of getting them to this country. Here, then, is a large amount of capital advanced for the express purpose of gathering the poor from the nations of the earth ; and this fact alone should give impetus to all who have sufficient means to enable them to cross the Atlantic. I hope to hear of many of the old Saints in Britain taking advantage of those teams, and trusting in the God of Israel. We, to-day, have to trust the Lord to protect us in our Mountain Home. How often have our enemies concoted plans that would—had our Father in heaven not interfered—have scattered us to the four winds ! The Saints in Zion have to pray and exercise faith in God continually ; and through this, and our works before Him, he has had compassion upon us, so much so, that to-day we are dwelling in peace, none daring to molest us, nor make us afraid. But, supposing the faith of this people were to fail, they would become slack and indifferent, and the time would soon arrive when they would be overcome by their enemies. So it is in a measure with many of the Saints in the old country ; so soon as they lose the spirit of emigration, they become negligent in the performance of many other duties, and this, sooner or later, leads to apostacy. The freighting business has become immense in this country ; this alone gives our young men employment, and at the same time pays them well for their services. To-day some forty teams (mules) leave for Fort Bridger, to get in goods and take out oats and barley for the mail. The Butterfield Express Co., have goods scattered from Sweetwater to Bridger, belonging principally to Eldredge and Clawson, Godbe, and others. Had it not been for troubles with teamsters, they would have been in in October last ; but as it is, it will take all winter, and cost the company more than the freight will come to."

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SOUTHAMPTON CONFERENCE.—Elder Archibald N. Hill writing from Southampton on the 5th inst., says :—"This Conference numbers in all two hundred and eighty-seven members. They are a very good, warm-hearted people, but very poor; still, they generally feel determined to advance the Work, and pay their Tithes and offerings with joyful hearts. A few strangers come occasionally to hear our testimony, and we have baptized a few, but it would appear as if the inhabitants of this part of the country were asleep to anything like hearing the principles of the Gospel. I feel well in the Work, and am desirous in my feeble way to assist in rolling on this kingdom, until it shall fill the whole earth, and the righteous possess it as an inheritance forever."

CORRESPONDENCE.

—o—

AMERICA.

Great Salt Lake City, }
January 22, 1866. }

President Brigham Young, jun.

Dear Son,—Your letters of Nov. 25th and 28th, and short note of Dec. 7th, 1865, with accompanying enclosure, have come safely to hand, and have been perused with interest, and the contents duly noted. The release of the Elders, who are sick, to return home, is quite proper; no man should be kept there after he has tried different fields without benefit, when his health is failing.

Until a few days ago, the winter, from the 1st of Dec., has been very severe. The sleighing has never before since our settlement here, been so uninterrupted for the same period, as it has been this winter. The snow has been very deep throughout the Valley; but it is now thawing, and the snow is likely, if the weather continues as at present, to soon disappear. The health of the people has generally been very good during the winter, and peace has prevailed, the bitterness and hatred of those who are opposed to us to the contrary notwithstanding.

We have had plenty of rumors and threats circulated by our enemies, but we have pursued the even tenor of our way without minding them in the least, or allowing them to disturb us. From the beginning of the Work, our enemies have formed an innumerable number of plans for our overthrow, and they have indulged in great hopes respecting the success which would attend their operation, frequently fixing the time when the complete overthrow of the kingdom of God would be consummated; but, in every instance, their schemes have fallen to the ground, and they have been covered with shame and confusion. Notwithstanding these repeated failures, the Adversary does not appear discouraged. He deludes his servants with the idea that success is sure to attend their efforts, and thus he leads them forward one after another, captives at his will. They are blind to the confusion and overthrow which have befallen those who have preceded them in opposing the Work of God, and are full of prognostications about what great things they are about to accomplish. It is a glorious consolation for us to know that God rules, and that he can and does control men and their acts to his own glory, and the accomplishment of his purposes.

The Territorial Legislature has adjourned, after an unusually heavy Session. Several of the most important bills have not been signed by the Governor. It is a great disgrace to a Republican Government like ours, to permit such a condition of things to exist as we have had to submit to for years. A stranger is sent out from a distant part of the Union, to our country to govern us, who is utterly ignorant of the wants of the Territory, and the measures which are best adapted to the people. He has the power granted him to veto every bill that may be passed by the unanimous

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vote of the Legislature, through any whim, prejudice or crotchet that he may have, though such bill may be of the most important character, and essentially necessary to the well-being of the people and the country. His judgment is permitted to outweigh the judgment of the Territorial Council and House of Representatives, composed, respectively, of thirteen and twenty-six members, and to undo the patient and well-digested labor of weeks. But we must submit to these things, and learn patience therefrom. The time will come, however, when we will be freed from such obstacles, and have the opportunity of doing everything necessary for the welfare and prosperity of Zion without hindrance. As it is at present, though irksome and disagreeable, the progress of the great Work is not retarded, neither does it sustain any injury which we can not remedy.

The Legislature of the State of Deseret met to-day, and I delivered my Message as Governor. The members did not deem it necessary to remain long together, merely long enough to enact that the laws of the Territory should be made the laws of the State, and to elect the State officers, and to take measures to maintain the State organization intact. We wish to keep the machinery all in gear, as it is, so that, whenever the time shall come to turn the water on to the wheel, we will have nothing to do but hoist the gate.

We are sending down brother Thomas Taylor to act again as the Agent of the Emigration at New York. He will, probably, start about the 5th of February. Brother John T. Caine is also appointed to go to New York, to act as clerk in the Emigration business; brother William C. Staines will also start from here about April, for the purpose of also assisting in this business. It will be of very great advantage to the Emigration and the Agents in New York, if you would collect the railroad fares of the Saints at Liverpool, also whatever may be due from them on extra luggage. While at Liverpool, and before they embark, the Saints generally have some money with which to pay for their extra luggage; but, after they reach New York, in the most of instances they find a great many uses for all the spare cash they have; and the Agents pay for the extra luggage, and are put to considerable loss by not being able to collect the money of the people who own such luggage. If they have extra luggage when they embark, and have not the means to pay for it, they can lessen it to the weight which is allowed by the Railroad Company, or, by disposing of some articles, raise the amount they need. As soon as brother Taylor closes a contract with the Railroad Companies for the transmission of the Emigration and freight, he will advise you what amount you will have to collect for fares, and also what weight of luggage is allowed to each full ticket, and the price per pound of the extra luggage.

In shipping provisions for the Saints on the sea, the barrels and other packages have not always been marked so distinctly as to prevent confusion, and sometimes difficulty in separating them from the ship's provisions. To prevent this in the future, it would be well to have a stencil plate cut, and every package carefully marked with the stencil plate, and then the Agent can have no difficulty in separating them at New York from the ship's packages.

I have appointed your brother, John W., on a mission to England, and he will start with the other brethren to the States on or about the 5th of February. He will make a short visit in the States, and then proceed to England. I wish you to put him in the best position to be of use and to obtain experience. I would like him to obtain a knowledge of book-keeping, of which he has a little understanding at present; but I wish the most of his time to be devoted to the work of the ministry—to travelling and preaching, and the other duties of the Priesthood. When not engaged in this manner, I wish his spare time to be used in the Office.

I wish you to take pains to collect all the Tithing that you can, and to keep the importance of this subject before the people. We are doing all that we can here to bring out the poor, and we wish corresponding efforts to

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be made by the Saints in Europe in paying Tithing, &c.

With love to yourself and all the Elders, and praying the Lord to bless and preserve you, and enable you to fill your high calling, I remain your father,

BRIGHAM YOUNG.

Centerville, Delaware, U.S.A., February 21, 1866.

President Brigham Young, jun.

Dear Brother,—Your letter of Jan. 20th came to hand yesterday, and I can assure you it was read with interest. It was a feast to me, after being without any word from you since November last, and not receiving any papers from Great Salt Lake City, nor yet Liverpool; and I might say in an enemy's country, where everything is either suppressed, destroyed or purloined. The papers you sent came to hand last evening; they contain many items of interest. It is a joy to me to be where I can receive and have communion with the Saints, but the position I have been placed in this winter has been rather peculiar.

I have received the greatest care and attention from entire strangers during my stay in Newark, and from my old friends in Delaware. Every hand was held out to administer to my wants, to soothe my pain, and heal my bruised and mutilated body. May the God of our fathers reward them for their kindness unto me. I enjoy myself at present in visiting my relations and friends; all appear very glad to see me, and have many questions to ask about Utah, and how the people prosper. I have met with some who appear to be tolerably well informed on some subjects, but who had no idea how Utah has grown—that there was more than one city in the Territory, and that we lived by industry and true frugality. I told them the inhabitants of Utah had been taught correct principles, and that while the people in the States were devastating and depopulating as beautiful a country as ever the sun shone on, we were peopling, building up and reclaiming from their wild, uncultivated state, those barren wastes and uninviting deserts of the valleys of the Rocky Mountains: that where but a few years ago the white man had never trod, and there was nothing but the haunts of the wild beasts and the hunting grounds of the red men of the forests, there was now an asylum for the oppressed of all nations, while the soil yielded abundantly to reward the hand of industry. Thus the wilderness had begun to blossom as the rose, beautiful cities and flourishing towns springing up as if by magic.

The fratricidal conflict here which all believe or say has ended, has deranged some of the political machinery so much, that the whole fabric does not move right forward, but rather side ways. Men proclaim that there are desperate resolves underlying this gas evolution of northern politicians, which, if executed, will bring about a national disaster. Every one who has watched the signs of the times, and the progress and increase of this feeling, must be convinced of this, and be willing to admit that the danger grows daily more imminent. The sensibilities of many are becoming blunted to the changes and vicissitudes of the country, morally, physically and politically. The sober-minded, thoughtful portion of the country, try in vain to take things as they come along, or prepare themselves to meet the coming calamities. Fathers declare that their only sons have fallen martyrs to the cause of liberty, while mothers, whose children have been privileged to return, declare that they have become lost to all the noble qualities of manhood, and have no relish for industry, while to idle away their precious moments is their chief delight. To labor at some respectable occupation is no longer called respectable. The country, morally, has sunk far beneath any thing I can write. Dissipation, whoredom and crime stalk abroad in open day. The morning papers daily chronicle some fearful tragedy, while theft, robbery and crime in all their various departments, are committed upon a credulous community. The banker's fire-proof safe no longer resists the hand of the now skillful and accomplished thief, and on several occasions the railroad cars have been thrown off the line, to facilitate them in their designs, thus jeopardizing the lives of hundreds of the

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travelling community. Discord and disunion again visit the chambers of the Senate and the Legislative Halls. We read of the veto message of the President, and of a row in the Senate over the Freedmens' bureau Bill. Both Houses made an attempt to pass the Bill over the head of the President, by a two-thirds vote. Two days ago (Feb. 19th) the Senate galleries were densely crowded to hear the result of the vote; the President was sustained in his veto, and the excitement has subsided a little.

I find no Saints in this neighborhood—all who profess a belief in the Deity are either Methodists or Quakers. Many love to converse on the improvements the Saints have made in the Valleys of the Mountains, on the future prospects of the people, and the development of the mineral wealth of the surrounding country. I am in receipt of letters from home. All is peace and prosperity, public improvements are progressing, and from all the signs of the times, the set time to favor Zion seems to be near at hand.

May the God of Abraham bless you and yours, and all the Elders of Israel who are associated with you in the European Mission, is the prayer of your brother in the Gospel,

G. W. Mousley.

VARIETIES.

The mind may be overburdened; but, like the body, it is strengthened by moderate exercise.

To a young man the world unknown appears full of pleasures, and every pleasure new; but, when he becomes experienced, he finds the pleasures very few and very old.

Good humor is the only shield to keep off the darts of the satirical railer. If you have a quiver well stored, are sure of hiting him between the joints of the harness, do not spare him. But you had better not bend your bow than miss your aim.

Government Examinations.—There is a story going about that a candidate not many weeks ago was "plucked" at an examination for a clerkship in the Board of Trade, because he was unable to give the length of a small river in Ireland. There is also a story of another who has completely destroyed his chance with the learned examiners. He found on one of his papers—"Who were Napoleon's principal generals? Where were they stationed in the year—? and where were they born?" The last query so completely overcame his self-command that he coolly returned the paper to his examiners with the contemtuous addition of—"And who was their boot maker?"

A lady applied to Reynolds, the philanthropist, in behalf of an orphan. After he had given very liberally, she said, "When he is old enough I will teach him to name and thank his benefactor."—"Stop," said the good man, "thou art mistaken; we do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth the clouds and the rain.

"One good turn deserves another," as the alderman said when he discharged the thief who voted for him.

George Selwyn said one day to the Earl of Cork that three women, with their chattering, made a market. "Add my wife to them," said Lord Cork, "and they will make a fair."

A trades man named Isaac Fell removed from Ludgate Hill to Fleet Street, where he announced the fact as follows: "I fell from Ludgate Hill." A wag wrote underneath "Oh, what a fall was there!"

Jack Bannister, praising the hospitality of the Irish after his return from one of his trips to the sister kingdom, wat asked if he had been in Cork. "No," replied the wit; "but I saw a great many drawings of it."

A young ox was observed the other day in the neighbourhood of the new Cattle Market, playing at pitch and toss in the open streets. Such is the progress of civilisation!

A French nobleman, who had been satirised by Voltaire, meeting the poet soon after, gave him a hearty drubbing. The poet immediately flew to the Duke of Orleans, told him how he had been used, and begged he would do him justice. "Sir," replied the duke, with a significant smile, "It has been done you already!"

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Why are Irish prisons like fishing-boats?—Because they are receptacles for captured Finny-'uns.

The name of Roger having been written on a sack, by some chance the last letter was concealed, when a person read it Roge (Rogue). "How can that be?" retorted a bystander. "True," replied the other; "it wants u (you) in it."

ERRATUM.—In Star No. 9, of the present volume, page 130, for "agricultural" genius, read "architectural" genius.

DIED:

In Leeds, on the 3rd inst., of disease of the heart, Alexander McMaster.—DESERET NEWS, please copy.

POETRY.

THOUGHTS ON THE FUTURE.

Haste, blessed time, when the weapons of battle
Shall rust, and bring wailing and anguish no more!
When man shall exult beneath freedom's proud ensign,
And friendship be planted the wide world o'er.

Rise, orb of truth, in thy splendor and glory,
Pour forth thy refulgence,—bid darkness depart,
And summon the fair dove of peace thy companion,
To heal up the wounds of each bowed, humble heart.

Long has the peal of the war-trump been wafted,
On soft balmy breezes to grate on mens' ears,
Long have the worthy been slaves to the worthless,
And fair, lovely earth drank of bloodshed and tears.

Long have fond hearts beating high with affection,
Been robbed of their all by the woes of the sword,
And sombre despair set its stamp on the thousands,
To please the vile caprice of proud, tyrant lord.

Long have fame's laurels been sought for in combat,
And heroes accounted the noblest, who've slain
The most of their kind in the fierce storm of carnage:
O, blind, false conception, how futile! how vain!

Self is the province for battle and conquest;
And truth is the weapon to use in the fight;
Prowess unswerving will make you the victor,
Till wrong, blighting foe, shall give place to the right.

Sweet is the present with hopes of the future,
When rulers and ruled shall be governed by love,
Fell tyrants be numbered 'mong things that existed,
And God's will be done on the earth as above.

Up and be doing and fear not the issue,
War against self till sin's citadels yield,
Strongly wield virtue and truth in the contest,
That wrong may be routed and chased from the field.

Boreland. J. CHRYSTAL.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 12, Vol. XXVIII. Saturday, March 24, 1866. Price One Penny.

MINUTES OF A GENERAL COUNCIL HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING FRIDAY, JANUARY 5, 1866.

(*Continued from page* 148.)

Elder William D. Williams said—I have been much edified in meeting with the brethren in Council. My field of labor since I arrived in this country has been in Wales, and I can say that the Work there is progressing and the Saints feel well. The total number of the members of the various Conferences in Wales is 1800. During the past year we have baptized 230, and have prospects of still baptizing more. I have labored in much weakness, but came on my mission because I was called by the servants of God, and have taught the people the principles of the Gospel.

Elder C. M. Gillet said—I arrived in this country in the year 1863, and labored first in the Southampton District, where I presided over the Reading Conference; I was afterwards called to preside over the Sheffield District. In my labors I have learned that the blessing of God attends the faithful, and that humility and obedience will qualify us for our positions. Owing to the Leeds Conference President having been released to return home, I will represent that Conference. It numbers 390, and I believe there is no Conference in the Mission which pays so much Tithing in proportion to its numbers. The District generally is in good condition; the brethren in the various Conferences have labored diligently, and I have found that they had a sincere desire to serve the Lord. If the Elders who are released to return home will continue to develop their intelligence, they can keep their armor bright, and when again called upon, will be able to go forth with power to preach the Gospel.

Elder Justin C. Wixom said—I arrived on a mission to this country in the year 1863, and labored first in the Bristol District. I was next called upon to take charge of the Leicestershire Conference, and after remaining there some time, was appointed to preside over the Cheltenham District. I have labored there with much pleasure in connection with my brethren, and have seen the blessings that were

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promised to me fulfilled upon my head.

Elder Abram Hatch said—I have listened with much interest to the various reports given. I arrived in this country in the year 1864, having crossed the Plains and the ocean in company with Presidents D. H. Wells and Brigham Young, jun. After laboring a short time in the Birmingham Conference, under the direction of Elder William H. Shearman, I was appointed to the Presidency of the Manchester District, a position which I have filled up to this date. The District is composed of three Conferences —namely, the Manchester, Liverpool and Preston Conferences, which consist in all of thirty-five Branches. The total number of members is 1285. During the past year we have baptized 164 and emigrated 61. The majority of the people are striving to live their religion, and the brethren laboring in the various Conferences have been diligent in the performance of their duties.

Elder William W. Raymond said—I arrived in this country in the year 1864, and labored first in the Derbyshire Conference. I was next called upon to preside over the Norwich District, and in my travels there I have found that the majority of the people are good Saints. I have not preached a great deal, but have borne my testimony to the truth of the Work, knowing that it is true. I love my religion. My interests, my labors and my all are in it, and I have striven to overcome my weaknesses. I acknowledge the hand of God in all things, and know that he will bless us if we put our trust in him, and depend for help not upon our own wisdom, but on the revelations God has given.

Elder William B. Preston said—I arrived in Liverpool in August last, and was appointed to take charge of the Newcastle-on-Tyne District, comprising the Durham and Newcastle-on-Tyne Conferences, and numbering 480 members. The brethren have been laboring diligently, and some debts have been liquidated. The Saints generally feel well, and are striving to gather from these lands, although some appear to be indifferent to the blessings to be gained in Zion.

Elder Charles W. Stayner said—I arrived in this country in the year 1863, laboring first in the Essex Conference, under the Presidency of the late Elder George Sims. At the Council held in Birmingham in the month of January 1864, I was appointed to take charge of the Newcastle-on-Tyne Conference, continuing there until the month of January 1865, when I was called to the Presidency of the Southampton District. I have had much satisfaction in my labors, and realize that the power of God has attended me in my administrations. I can also report the Southampton District as being in good condition.

Elder David P. Kimball said—I have listened with much interest to the reports given and the testimonies borne. Although I came to this country in weakness, yet while on the Plains and on the ocean I prayed fervently to the Lord that he might give me wisdom to serve him and keep his commandments. I have endeavored in all my labors to instruct the Saints in the principles of the Gospel, and at the same time call sinners to repentance. On my arrival in July 1863, I was appointed to travel in the Southampton Conference, under the direction of Elder Warren S. Snow, and was next appointed to preside over the Conference. I labored there till the Council held in Birmingham in January 1865, when I was appointed to the Presidency of the Birmingham District, comprising the Birmingham, Warwickshire and Staffordshire Conferences. I have enjoyed myself much in my labors, and although released to return home, I do not wish to step aside from the path I have been pursuing. The Elders can still continue to do good when they return home, and wield a good influence amongst their brethren and sisters, and I trust that we shall ever strive to be faithful, and not slacken in our labors until we have overcome our weaknesses, and received the blessings that await the righteous.

Elder Joseph E. S. Russell said—I arrived in this country in the year 1864, and was appointed to labor in the Southampton Conference. While there I strove in my weakness to preach the principles of the Gospel to

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the people, and bear my testimony to their truth. In the month of January 1865, I was appointed to the Presidency of the Bristol District, where I have continued up till this date. I have seen the hand of the Lord extended over me in my labors and administrations, and my desires for the future are to do right and keep the commandments of God.

Elder John Sharp, jun., said—I arrived in this country on a mission in the year 1863, laboring first as Travelling Elder in Dundee Conference, and afterwards presiding over the same Conference. In the month of October 1864, I was appointed to labor in the Scandinavian Mission, and have continued there up to this date, travelling principally in Sweden. I have had much satisfaction in my labors, although from the circumstances in which I have been placed, I have had but few opportunities of associating with my brethren either here or on the Continent. Any difficulties or trials I may have encountered for the sake of the truth I count as nothing, and if my testimony to the people has been productive of any good, I feel thankful. The Saints in Sweden are good and kind-hearted, and there is no necessity for preaching the principle of gathering to them, as they would all emigrate this year were they in possession of the means. Now that the way for the preaching of the Gospel has been opened up in that country, I feel confident that many will embrace the truth.

Elder Samuel L. Sprague said—I was appointed to come on a mission to Europe in the year 1863. I labored first in the Warwickshire Conference, and after travelling there a short time, was called to labor in the Scandinavian Mission. The Lord blessed me much in my travels amongst the people. They are kind and honest-hearted Saints, and very desirous of gathering home to Zion. I took charge of the Mission for a short time, until the arrival from Zion of Elder Charles Widerborg, who assumed the Presidency. I have travelled over the greater part of Norway and Denmark, and the blessing of heaven has attended me in all my administrations.

Elder Joseph H. Felt said—I arrived in Liverpool in the year 1863, laboring first as Travelling Elder in the Liverpool and Manchester Conferences. At the General Council held in the month of January 1864, I was called to the Presidency of the Durham Conference, and in January 1865, was appointed to labor in the Scandinavian Mission. I have travelled both in Denmark and Sweden, principally in company with brother Sprague, and found the people generally faithful and desirous of serving the Lord. I feel glad that I have had the privilege of being sent on a mission, as the knowledge and experience which I have gained has fully repaid me for any troubles I may have had to pass through.

Elder William W. Riter said—I arrived in this country in the year 1863, and was appointed to travel in the Swiss, German and Italian Mission, laboring first as Travelling Elder, and afterwards being appointed to the Presidency of the Mission. In the spring of 1864, I accompanied the Swiss emigrants to London, and on my return to Switzerland, was taken sick and recalled to England. There is little religious liberty granted in Switzerland; and although the forty-second clause of the Swiss Constitution guarantees liberty and protection to all Christian denominations within the Swiss Republic, the intolerance of the people is such, that the Elders of the Church have sometimes been persecuted, beaten and left for dead. On one occasion one of the native brethren who had been persecuted, claimed his rights as a Swiss citizen, and the question was brought up in the Swiss Congress, Are the "Mormons" Christians? After some discussion, the conclusion was arrived at that they were, and must accordingly be protected. The Swiss are simple-minded people, but very unstable in character, and wherever the French element has predominated, but little good has been accomplished. Elder Sangiovanni went to Italy and labored hard, but was unable to effect any change in the ideas of the people. In the southern part of Germany the laws are good, but the intolerance of the people is great. At the Council held in Birmingham in January 1865, I was ap-

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pointed to proceed to Austria with Elder Orson Pratt. We remained in Vienna several months, but returned to England without accomplishing much apparent good. Catholicism is the dominant religion of the Austrian empire, but is synonymous with no belief at all. Religion there is simply used for political purposes, and the priests rule the people as with a rod of iron. Religious liberty is not guaranteed, and all creeds not authorized by the Government are prohibited, and during the time we resided in Vienna, the members of a new sect were imprisoned. In my labors in this country and on the Continent, I have gained an experience that will be valuable to me, and I feel thankful that I was sent on a mission. My desires are still to be useful, and spend my best energies in the upbuilding of the kingdom of God upon the earth.

(To be Continued.)

WHO SHALL DEFINE OUR RELIGION.—CONGRESS OR OURSELVES?

(From the Salt Lake Daily Telegraph.)

After reading the strong and reverent defence of polygamy, by one so eminent as Milton for his genius, his character, and his theological and Republican quality of mind; and having discovered how many of the holiest men, and divinest "lights" of both the Hebrew and the Christian faith, were polygamists, is there one of a Christian name or profession, who will be so impious and basely infidel, as to treat them as criminals? Place them living, in the stead of the "Mormons," in Utah in 1866, and will Congress take them out of their religious character, and legislate against them for crime, in their practice of that institution which had its origin in Jehovah, and whose abundant examples they were "fit patterns for imitation," and "among the lights of our faith?"

But here let us for a time assume the matter of polygamy, as a part of the religious faith and practice of this community, entirely upon their own responsibility. Let us claim that man's religion is between himself and his God, and that no national legislation has any just prerogative, human or divine, to define his faith, or to say what shall, or what shall not, be his religion.

What do the facts of the present, and the historical panorama of all ages, show? A "thousand and one" illustrative pages of various religions, innumerable forms of conscientious faith, and moral and intellectual philosophies of ever varied hue. And mark them on either sides, even when diametrically antagonistic, and when in twin they are crucifying each other on the cross, or burning each other at the stake. On either side, too, what shall we find? A rich abundance of intellect, the finest moral preceptions, the best organized types of man, and such an intensity of devotion to their various religions, and such a conscientiousness of faith, that their fanatical and hideous zeal, in burning or crucifying those of a different faith, is equalled, aye, eclipsed, by the martyr-like heroism and fidelity to their own faith, which they manifest when they in turn are crucified, burned, massacred or exterminated for their religion's sake.

When looking upon this historical panorama of religious communities, modern civilized society have shuddered, and, from its dark illustrative pages, read themselves many a lesson.

The world had begun to look upon religious warfare as the most hideous and fiendish views of humanity that the truly civilized mind could contemplate; and Europe and America have glorified themselves with a laudable exultation that religious warfare had passed away, at least from them, forever. In this, America was first. She led the glorious van of political and religious liberty. In the very constitution of the existence of American nationality, its framers guaranteed

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the first great right of man—his religion. It is the soul of all other rights, the soul and first doctrine of American nationality, and in accordance with the best sentiment and brightest light of all mankind. If the nation should make shipwreck of the religious rights of man, then are we plunging back into the dark ages of direful tempests of religious war. If legislative bodies will tamper with the religion of a community, or proscribe any part of their conscientious religious faith, then will they sell the soul and body of their nation's charter :—

"CONGRESS SHALL MAKE NO LAW FOR THE ESTABLISHMENT OF RELIGION, NOR PROHIBIT THE FREE EXERCISE THEREOF."

Has not the present Congress, and all who design or wish to bring political and military power to crush out a faith and a religious community, sufficient to deter them, upon the very brink on which they stand, in the hell-pictures of the past, and the blazing fire of the future, which will surely consume them to ashes ?

But whether Congress and the enemies of our faith stop or not, in their mad career to assassinate the religious rights of man again, and thus murder their Constitution too ; whether or not they are determined to *attempt* to enact the direful scenes of the dark ages, in the hideous prosecution of a religious war, the faith of this people is already defined and written upon their hearts, like the writing of the law by the finger of God upon the tables of stone, and polygamy—the great institution of their faith, is sanctified in their minds by the best moral and spiritual perceptions.

Let not the august legislative body of the mightiest Republican nation of all ages, descend to the poor sophistry of political hypocrisy, to meet a case upon other grounds than where they find it ; nor let a Republican Congress put on the assumption of tyrants, who have ever in their might impiously arrogated the prerogative to crush out every right of man, human or divine, when their lawless power decreed it. But if they presume to violate the fundamental doctrine of the Constitution, "Congress shall make no law for the establishment of religion, nor prohibit the free exercise thereof," then let them do it unmarked, and, to use a paradox, be as conscientious in murdering the Constitution, and man's religious and civil rights, as the whole "Mormon" community will be in standing immovable by them, in the conscious integrity of their religious faith and national fidelity. Let Congress boldly send out this manifesto:—

We know that it is the religion of a great community that we are legislating against, but we are resolved to crush out of existence this said religious community and their faith. We know, and all the world know, that it is the religion and conscientious faith of a people who, in America alone, number one hundred thousand souls. In their history, their migrations, their exterminations from place to place and State to State ; in their foot-tracks across the deserts of America ; in their great exodus from Nauvoo, to go to find a home wherever the finger of their God should point ; in the history of their finding a home in the Rocky Mountains, far removed from what were then the frontiers of the American continent, and not at that time within the boundaries of the territory of the United States ; in the wonderful industry, prudence and the social and domestic virtues generally, which must be manifest in building so large and flourishing a Territory, purely upon an industrial and a commercial basis; in the wilderness which they have made to blossom as the rose, and the hum of their civilization which ascends to heaven as their daily song of thanksgiving ; in their marvellous example which they gave to the world a few years since, of a whole Territory moving by a common will towards another exodus, prepared to forsake their paradise which they had made in the wilderness, and, like the children of Israel, follow their Moses, making new foot-tracks in the deserts, to seek out again a new home ; in all this, and in the certainty that their future course will strongly resemble their past, the world have abundant examples that they stand entirely in a religious character. We, the members of Congress, must admit all this ; for, whatever we may be, we are not fools ; but their religion and they are as obnoxious to us as were the Protestants to the Catholics, when they burned the heretics at the stake. Mormondom has become a power in the world, and we hate it because thereof ; and we are resolved to extinguish it at once. To accomplish this, we have resolved to blast the chief injunction of the Constitution, "Congress

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shall make no law for the establishment of a religion, nor prohibit the free exercise thereof," and we will take upon ourselves all the infamy of a religious war.

Such a manifesto as the above would fit the case at issue, and it is just as Congress itself understands it. All and more than we have put into the above wording favorable to this people and their unparalleled social miracle-workings in the wilderness, in making it blossom as the rose, Speaker Colfax and his companions did, with much enthusiasm and admiration, say to the large assemblage of citizens who had gathered to give them hospitable welcome. That enthusiasm of plaudits, which gushed from them in their speeches to the "Mormon" community; that outburst of admiration which they showered upon the heads of that "Mormon," aye, polygamic multitude, were doubtless spontaneous effusions, surprised from them, and, therefore, genuine, because they were taken as by a storm of admiration. Most likely, were they to revise their speeches to deliver before Congress, they would shroud them with the political hypocrisy which they have to put on, in assuming that "Mormonism" is not a religion, and that they have a right to legislate against it, and pass an Anti-"Mormon" Act; and then, following up that impious assumption of despotism, attempt upon this Anti-"Mormon" Act to force the issue, even by Bartholemew-day hell-acts of the dark ages, and the massacre of an entire people, and thus, by political despotism and military might, "eradicate the evil" of a religion and a religious people from the land.

In vain is their political subterfuge. To the "Mormons," this "Anti-polygamic Act" is an Anti-"Mormon' Act; it is an Act of the legislation of Congress against their religion, for polygamy is the most vital and sacred institution of their Church and faith. It is no use for any legislative body to claim the unlawful prerogative to say what is or what is not our religion, or what shall or what shall not be our faith. More than a hundred thousand people, both in this and other countries, will, with one voice, say polygamy is one of the most vital and sacred institutions of our religion, and has been regarded in this light, and hallowed in our hearts and practice by a conscientious faith, and our acceptance of it as a divine injunction, direct from God to us. Not alone would the voices of actual polygamists proclaim this, but were all who held this conscientious faith, in this and every other land, gathered together before Congress, in one vast surging multitude, like the deep, earnest response of the mighty ocean, they would utter their "Aye!"—polygamy is our religion; it is thus hallowed in our hearts, by our conscientious faith; we do thus view it as a divine injuction, direct from God to us. If any Congress, in any nation, should spit in their face a blasphemous "Nay," that surging multitude shall again send, with a voice of thunder to their ear, their repeated "Aye!" and again and again to the day of doom, when they and that Congress shall stand before the Congress of the world to come.

WAYS AND MEANS.

(*From the Salt Lake Daily Telegraph.*)

Utah has asked several times to be admitted into the Union as a State, in fact, she keeps a standing petition before Congress to that effect. But from some mysterious and unassigned cause, her request has been ungranted hitherto. How much longer this will be the case is not for us to declare. Very likely, however, she will continue to trouble that honorable body for some time longer, perhaps until her request is granted, the same as unjust judges have been before successfully waited upon—importuned until they granted the request, to save themselves further annoyance by re-

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quests for justice. We do not say that such will be the case, we hint that it may be, for much depends upon the temperament of a people, whether they will patiently endure rebuffs, and persistently seek for their rights until eventually attained, or fly off at a tangent at being causelessly and repeatedly snubbed, in the true impulsive "go to blazes" style.

Now there are strategetical ways and means to get into the Union, when any community "wants to" so dreadfully as to be willing to employ them. We may mention one or two, though by no means hinting that Utah is or will ever be prepared to take advantage of them.

The negro is what President Lincoln would have called a "big thing" decidedly, an institution of importance and influence, a veritable power in the land, a fifth estate. The community that wants greatly to get into the Union, might contrive to win the negro's favors, and by his influence would surely work the way to the dignity of a State. Only get Sambo and his friends interested in the matter, and it would go, the end desired would be speedily accomplished. But would it not be excessively funny to see the "other twin relic" going into the Union on the strength of the going out of the one!

There is another strategetical method which would be more surely and speedily effectual than the colored mode. If the people of Utah would disown and disgrace their wives and children, and hold them eligible to the lewd attentions of Dick, Tom and Harry, M. C.'s and Generals, and Colonels and captains and corporals and high privates, and tag rag and bobtail, that would slough into the Territory under those conditions, establishing houses of accommodation pretty thickly, with all the usual accompaniments and surroundings, we would not be afraid to bet our worst hat that Utah would sail into the Union before the present Congress expires, and be received with unprecedented *eclat*. We very seldom use the language of defiance, but we would not, on this subject, be afraid to defy any person to offer reasonable proof that such a policy would not infalilbly produce such a consummation. The very thing which makes Utah such an unbearable place, such an uncivilized, unchristian Territory, is that she is so extremely barren of those voluptuous accommodations which abound in every Christian city away eastward. Would it not be excessively edifying to see Utah sailing into the Union on the strength of an abandonment of honorable polygamy, and an acceptance of the common prostitution and illicit intercourse of all kinds! That thing could be done, but it won't. Can't trade that way. The price is too high. It would be paying extravagantly dear for one's whistle.

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(*Continued from page* 169.)

The whole courtyard was overgrown with trees, and it was encumbered with ruins several feet high, so that the exact architectural arrangements could not be seen. Having our beds in the corridor adjoining, when we awoke in the morning, and when we had finished the work of the day, we had it under our eyes. Every time we descended the steps, the grim and mysterious figures stared us in the face, and it became to us one of the most interesting parts of the ruins. We were exceedingly anxious to make excavations, clear out the mass of rubbish, and lay the whole platform bare; but this was impossible. It is probably paved with stone or cement; and from the profusion of ornament in other parts, there is reason to believe that many curious and interesting specimens may be brought to light

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This agreeable work is left for the future traveller, who may go there better provided with men and materials, and with more knowledge of what he has to encounter; and, in my opinion, if he finds nothing new, the mere spectacle of the courtyard entire will repay him for the labor and expense of clearing it.

The part of the building which forms the rear of the courtyard, communicating with it by the steps, consists of two corridors, the same as the front, paved, plastered, and ornamented with stucco. The floor of the corridor fronting the courtyard sounded hollow, and a breach had been made in it which seemed to lead into a subterraneous chamber; but in descending, by means of a tree with notches cut in it, and with a candle, we found merely a hollow in the earth, not bounded by any wall.

In the farther corridor the wall was in some places broken, and had several separate coats of plaster and paint. In one place we counted six layers, each of which had the remains of colours. In another place there seemed a line of written characters in black ink. We made an effort to get at them; but, in endeavoring to remove a thin upper stratum, they came off with it, and we desisted.

This corridor opened upon a second courtyard, eighty feet long and but thirty across. The floor of the corridor was ten feet above that of the courtyard, and on the wall underneath were square stones with hieroglyphics sculptured upon them. On the piers were stuccoed figures, but in a ruined condition.

On the other side of the courtyard, were two ranges of corridors, which terminated the building in this direction. The first of them is divided into three apartments, with doors opening from the extremities upon the western corridor. All the piers are standing except that on the north-west corner. All are covered with stucco ornaments, and one with hieroglyphics. The rest contain figures in bas-relief, three of which, being those least ruined, are represented in the opposite plates.

The first was enclosed by a border, very wide at the bottom, part of which is destroyed. The subject consists of two figures with facial angles similar to that in the plate before given, plumes of feathers, and other decorations for head-dresses, neck-laces, girdles, and sandals; each has hold of the same curious baton, part of which is destroyed, and opposite their hands are hieroglyphics, which probably give the history of these incomprehensible personages. The others are more ruined, and no attempt has been made to restore them. One, is seated as if to receive an honor, and the other, kneeling as if to receive a blow.

So far the arrangements of the palace are simple and easily understood; but on the left are several distinct and independent buildings, as will be seen by the plan, the particulars of which, however, I do not consider it necessary to describe. The principle of these is the tower, on the south side of the second court. This tower is conspicuous by its height and proportions, but on examination in detail it is found unsatisfactory and uninteresting. The base is thirty feet square, and it has three stories. Entering over a heap of rubish at the base, we found within another tower, distinct from the outer one, and a stone staircase, so narrow that a large man could not ascend it. The staircase terminates against a dead stone ceiling, closing all farther passage, the last step being only six or eight inches from it. For what purpose a staircase was carried up to such a bootless termination we could not conjecture.

The whole tower was a substantial stone structure, and in its arrangements and purposes abont as incomprehensible as the sculptured tablets.

East of the tower is another building with two corridors, one richly decorated with pictures in stucco, and having in the centre the elliptical tablet represented in the engraving opposite. It is four feet long and three wide, of hard stone set in the wall and the sculpture is in bas-relief. Around it are the remains of a rich stucco border. The principal figure sits cross-legged on a couch ornamented with two leopard's heads; the attitude is easy, the physiognomy the same as that of the other personages, and the expression calm and

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benevolent. The figure wears around its neck a necklace of pearls, to which is suspended a small medallion containing a face; perhaps intended as an image of the sun. Like every other subject of sculpture we had seen in the country, the personage had earrings, bracelets on the wrists, and a girdle round the loins. The headdress differs from most of the others at Palenque, in that it wants the plume of feathers. Near the head are three hieroglyphics.

The other figure, which seems that of a woman is sitting cross-legged on the ground, richly dressed, and apparently in the act of making an offering. In this supposed offering is seen a plume of feathers, in which the headdress of the principal person is deficient. Over the head of the sitting personage are four hieroglyphics. This is the only piece of sculptured stone about the palace except those in the courtyard. Under it formerly stood a table, of which the impression against the wall is still visible, and which is given in the engraving in faint lines, after the model of other tables still existing in other places.

At the extremity of this corridor there is an aperture in the pavement, leading by a flight of steps to a platform; from this a door, with an ornament in stucco over it, opens by another flight of steps upon a narrow dark passage terminating in other corridors, which run transversely. These are called subterraneous apartments; but there are windows opening from them above the ground, and, in fact, they are merely a ground-floor below the pavements of the corridors. In most parts, however, they are so dark that it is necessary to visit them with candles. There are no bas-reliefs or stucco ornaments; and the only object which our guide pointed out or which attracted our attention, were several stone tables, one crossing and blocking up the corridor, about eight feet long, four wide and three high. One of these lower corridors had a door opening upon the back part of the terrace, and we generally passed through it with a candle to get to the other buildings. In two other places there were flights of steps leading to corridors above. Probably these were sleeping apartments.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 24, 1866.

HOW WE VIEW IT.

That the world is retrograding is undeniable, from the fact of its present position, socially, morally, physically, religiously and politically. The best writers of the day have intimated that nations were on a slumbering volcano, which might at any moment burst forth, enveloping them in one general destruction; and if we apply the telescope of reason to the political horizon, we may discover at once that this oft-repeated assertion is not a mere fancy of

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some visionary individual, but that reason has caused men to lift up a warning voice unto their fellow-men; although at the same time they have not attempted to point out a way of escape, or suggest a plan whereby the impending danger might be avoided. Men may behold calamities approaching to some extent, but it needs the revelations of God, to show them wherein safety may be obtained; and those men in the world are only wasting their breath crying to the people to beware, while failing to provide means whereby those evils may be averted. If the world think it egotism on our part, it is nevertheless true; but we solemnly affirm there are men in this and other countries proclaiming the Gospel, and telling the people how to escape the desolations that are spreading through the land. They not only warn the people of those calamities, but tell them that peace and the abundant blessings of God are freely bestowed upon those who have hearkened to their words, while the people of the world are writhing under the just judgments so wantonly provoked.

The United States, so lately engaged in a death struggle, have not completed the herculean task of disposing of the negro; and if it were possible, they are even now in a worse condition than when thousands met in deadly conflict, rending the air with the thunder of artillery and the rattle of musketry; when legions of cavalry dashed themselves upon each other, and sought by every known art to destroy life. Then was it loudly proclaimed in the North, "Conquer, and peace will be restored to our unhappy and bleeding country." Has peace been restored although their mighty armies have long since been disbanded? What say the Southerners to-day; why, "if we had arms and supplies, we would rather die with harness on our backs, than submit to the humiliating conditions proposed by the Radical Republicans," who disgrace themselves and the States they represent. Have the Republicans passed one bill, or agreed upon any measures whatever that are calculated to bring peace to their distracted country? No. The angel of peace has left them; and passion, not reason, bears sway in the chief councils of that once happy Republic.

Another phase in the history of America now presents itself, and we are joyfully informed that the star so long bedimmed—the Democratic party so "hopelessly divided" at the Charleston Convention—is again in the ascendancy. Our noble President, that man who has never changed his political platform—to quote from the London papers—that man who was a Democrat in the year eighteen hundred and sixty, and so thoroughly Republican in eighteen hundred and sixty-five, that he was elevated to stand beside the Chief Executive of the nation, has breathed new life into the shivering Copperheads, and their drooping spirits are again revived beneath his fostering care. The Democratic party are in the ascendancy, or as Secretary Seward telegraphed to his friends in New York, "The President is victorious, the nation is saved."

But let us examine, for one moment, what the Democrats propose to do to consolidate the power of the nation, and weld together the broken links of society. The Radical Republicans have proved indisputably that if they had the power, they would ride rough-shod over the President and his Cabinet, and even subvert justice to accomplish their own designs: even the Conservatives of that party have pronounced the Radical plan for preserving the Union

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impracticable and absurd. But what do the Democrats propose for the good of the nation, providing they again assume the reins of Government? A few items have been gathered from public speeches, delivered by the acknowledged leaders of the Democratic party; and their minds seem bent on ignoring every transaction which has distinguished the reign of their inveterate foe. The first thing which seems to present itself to them as worthy of their attention, is the repudiating of the National Debt. They avow it as impossible to ever bring the national bark into a proper sailing condition, hampered as she now is with masts, sails and ropes dragging overboard; and they argue that by cutting loose such useless rubbish, new material can soon be supplied; but, that if they continue to hold on to the wreck caused by rebellion and sedition, they will soon be divided into petty Governments, like those nations now inhabiting the European Continent, each State setting up for itself—dissolving the Union for ever. Repudiating the enormous debt which the North has contracted during a four years' war, would be like the last straw breaking the camel's back. Under these circumstances a foreign war would be inevitable, and this, considering the present comparatively weakened and divided state of America, would be a sad calamity.

But America is not the only nation that is rapidly approaching a crisis. Austria and Prussia are at sword-points, still quarrelling over the delicate morsel on which they conjointly regaled themselves some few months since—we mean Schleswig and Holstein. Count Von Bismark would have plunged those nations into war—which would be little better than civil war—but for the pleadings of the Queen with his Majesty, imploring him to exert his power and stay the bold adventurer. Denmark, as may be supposed, considering the prospect of war between those German powers, is now casting longing eyes on that portion of the territory of which she was so ruthlessly deprived by the Austro-Prussian league; and in the event of a war betwixt those two cormorants, she will undoubtedly assume possession of Schleswig and Holstein.

The Papal army is increasing distressingly fast; his Holiness the Pope having neither money nor clothing to distribute among the hordes of adventurers who swarm into the Holy City for the purpose of filling the decimated ranks of that army. A Peace Congress is loudly talked about, and it is generally believed among certain classes that now Palmerston, the chief opponent of such a gathering, is removed, there is a strong probability of the proposition being carried into effect. As heretofore, this will no doubt be followed with war, and such a war as the Christian world has never witnessed; for the hand of God will be heavy upon the wicked, who have perverted the ways of the Lord.

ARRIVALS.—Elders Isaac Bullock, William W. Riter, Heber J. Richards, David P. Kimball, Charles S. Kimball and Joseph H. Felt, who left here for America on the 14th ult., per steamship *City of Edinburgh*, arrived safely in New York after a pleasant passage of 15½ days. Brothers Bullock and Riter writing on the 2nd inst., state that all the brethren enjoyed good health. Brother Bullock was requested to give the passengers a sketch of the faith of the Latter-day Saints; he did so, and all seemed well pleased. The brethren

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were kindly and courteously treated by the officers of the ship, and respected by the passengers. Elders H. B. Clawson, Thomas Taylor and William Jennings, also arrived in New York on the 1st inst. Elders John W. Young and John T. Caine were expected daily. Brother Taylor also writes and states that prospects appear favorable for the Emigration. Railway fares will probably be as low as last year. He had not then made any certain contract, and would not for a few days, as he wished to get up what competition he could with the different Railway Companies.

ABSTRACT OF CORRESPONDENCE.

—o—

SCANDINAVIAN MISSION.—Elder Charles Widerborg writing from Copenhagen on the 7th inst., says:—"Since my last report we have baptized 355 in this mission; 215 in Denmark, 92 in Sweden and 48 in Norway. Conference meetings have been held at Veil and Jutland on the 6th and 7th, at Aarhuus on the 13th and 14th, at Aalborg on the 20th and 21st, at Vensyssel on the 27th and 28th of January last, and at Malmo, Sweden, on the 24th and 25th of February last. These Conferences were all well attended, the good spirit prevailed and unanimous votes were given to sustain the authorities of the Church and the Work. I have placed the management of the various conferences in the hands of the Valley Elders and appointed Elder Neils Neilson, President of the Copenhagen Conference; Elder Peter Hanson, President of the Oernes, (the Island), Conference; Elder F. C. Sorensen, President of the Fredericia Conference; Elder Andrew Neilson, President of the Aarhus Conference; Elder Hans Jansen Hals, President of the Aalborg Conference; Elder Morten Lund, President of the Vensyssel Conference; Elder John Fagerberg, President of the Scona Conference; Elder Gustavus Ohlsson, President of the Norkopping Conference; Elder Frederick C. Anderson, President of the Gothenburg Conference; Elder L. T. Edholm, President of the Stockholm and Norland Conferences, and Elder C. C. A. Christensen to succeed Elder George M. Brown in the Presidency of the Christiania Conference, Norway. I have sought for the Spirit of the Lord to guide me in these appointments, and I believe that each of these Elders are suited for their respective fields. I have also appointed Elders C. Christiansen and Soren Iversen as District Presidents in Denmark and Elder N. Wilhelmsen as my assistant in the whole Mission. The brethren are united with me in their efforts to promote the Cause and are doing well; my heart is full of gratitude to the Lord for his mercies and blessings unto us. As I have not yet received all the names of our intending emigrants, I am not prepared to state the exact number who will emigrate this season; but, judging from the reports received, I believe it will be over 600. Not having had any frost or snow in Denmark during the past months it looked as if we should have no winter, but March opened with a snow storm and since that time we have had frost; to-day the snow is also falling, and in Sweden and Norway there is considerable snow and cold weather."

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CORRESPONDENCE.

AMERICA.

[We take pleasure in publishing the following letter from President Kimball to his sons in England, thinking it would interest our readers.—ED.]

Great Salt Lake City, January 28, 1866.

My dear sons David, Charles and Brigham,—My meditations are very pleasant concerning you, for I am aware that you have kept yourselves from disgrace, which is more joy to me than all the property I have in my possession, or ever expect to have. You say that you have gone hungry and destitute in a small degree, which is nothing new to your father. You may mention your poverty and sufferings, but yours will not circumscribe the poverty, travels, blistered feet, chills and fever, and tribulation endured by your father. There is no comparison with you nor with the sons of my brethren. Have you been robbed and plundered; your houses burned; your wives brought into destitute circumstances without a change of clothing, and their husbands fleeing to save their lives from murderers? Did you go to England ragged and penniless, and live between decks in the ship with one blanket between you and the boards you laid upon; and, when you were in the city of New York, obtained the right of laying on the floor of an old storehouse with a little straw and a blanket on it, and but just one Latter-day Saint in all that city, and he hid up and durst not peep? When you arrived in Liverpool, did you eat your cold morsel which you had bought, glad to have it even if you had to sit down on the street to eat it? Were you destitute of finding Latter-day Saints to take you in, to clothe you, feed you and make you comfortable, and when you went to London, did you live many days there on two penny loaves with cold water, and start the great work of God in that metropolis, and throughout the great cities in that nation, in poverty, as many of your brethren have?

You are living on the fruits of the labors of your fathers, who laid the foundation of that superstructure which you are now privileged to add to, and which is necessary to go on with, and as the building is all alike honorable, your position in the building will be honorable also; and what I say unto you is applicable to all in your circumstances.

My sons, I do not mention these things to boast or to cast any reflections upon anybody, but merely for you to think of and reflect upon. When I pray to my Heavenly Father for you, I pray that you may be kept pure and clean and bring many souls into the kingdom of our God, and that you may enjoy the fruits of your labors like unto your fathers. Know you not that I pray for all the rest of the Elders of Israel that are in the vineyard of our God; for the very least of them is just as good as you are if they honor their callings; for our Father is no respecter of persons, and loves those who love and fear him, and keep his commandments. If you do not believe this, read a revelation where the Lord says, "Any one of you having twelve sons, and they all serve him obediently alike," &c.

I received yours of Dec. 1st, also letters before. I wrote you about two months since, and would write oftener, but there is always some one of the family writing to you and receiving letters from you. If I do not write you as often as you would like, I remember you continually before our Father and God, and pray for his blessings to attend you, which is more precious than the dead letter.

We are designing to send five hundred teams for the Saints, and probably there will be many hundreds more that will go after goods. Our winter here has been very hard; we have had from the 1st of December to the present time, on an average, two feet of snow on the ground; it has thawed at intervals for the last two weeks. Sleighing has been all the rage here, day after day and week after week. During the holidays it was almost dangerous for foot passengers.

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The Government of the United States are designing to do away with polygamy, or, to disqualify us, or make us a nonentity or a nuisance, and then send an army here to remove it. It is polygamy which they call the "twin relic of barbarism." This is the Church of Jesus Christ of Latter-day Saints, and the kingdom of God that is set up, that Daniel saw in a vision, which was to be established in the latter days, and that never should be thrown down, but was to be diverse from all other kingdoms, and should stand forever, and it will throw down and destroy every thing that comes in contact with it. Plurality is a law which God established for his elect before the world was formed, for a continuation of seeds forever. It would be as easy for the United States to build a tower to remove the sun, as to remove polygamy, or the Church and kingdom of God. Give yourselves no trouble, for the Lord has said he will fight our battles, and will defend the kingdom or his own Work.

Praying God to bless you, I am, your father,

HEBER C. KIMBALL.

ENGLAND.

LONDON DISTRICT.

London, March 2, 1866.

President Brigham Young, jun.

Dear Brother, — I have delayed writing or reporting myself until the present time, since my return to London, because I have not had time for much observation here, and therefore not much to write upon; and you will pardon me for intruding upon this occasion, if I have not much that is either new or interesting.

Since my last return from Liverpool, I have visited around among the Branches, and formed acquaintance with the most of the presiding officers, and a number of Saints under their charge. Among the many congregated in this vast city, there are, of course, some who entertain singular ideas of what it takes to constitute a Saint; but so far as I have had the opportunity of observing, the majority appear to have a strong desire to do right, and a fervent love for the principles of the Gospel. By far the greatest number of these, as is the case in most other parts of the world with the Saints, are struggling in the midst of poverty; yet, almost all who have the least possible prospect of obtaining, are striving hard to accumulate sufficient means to enable them to emancipate themselves from the thraldom so universal to the poor of this country, and be numbered among the Saints that will emigrate to Zion this season. I am quite satisfied that there are more than enough of inquirers after the truth, who will be inspired by this very emigration to pay obedience to the Gospel, and soon fill up our thinned ranks.

On the 18th ult., I attended Conference at Brighton. There are comparatively few Saints in that place, yet we had a very good Conference, and the Saints appeared to enjoy their religion, and displayed much faith in the Work of the last days. They, like the others of this district, are poor, but zealous in the good Cause; some of them will be able to emigrate. I had the opportunity of viewing the town of Brighton, also that famous Pavillion I have heard you refer to. The question of considerable interest to us at the present time is, who shall fill the places of Branch Presidents, after the present incumbents are gone? But I have no doubt there will be sufficient rise up who will be both competent and worthy, when the time comes. We had an excellent Priesthood meeting last night; the hall was crowded, and the brethren all appeared to be inspired with zeal to carry out the instructions that wisdom should dictate through the Authorities in this land. The Saints have been informed of your expected visit to London, and all are anxious to greet you. We need your instructions relative to the Emigration, as soon as you can impart them, but we had much rather hear them from your own lips.

With my most fervent good wishes, and praying God to bless you, I am, your brother in the Gospel,

N. H. FELT.

LEEDS CONFERENCE.

Bradford, March 5, 1866.

President Brigham Young, jun.

Dear Brother,—As the time is now drawing nigh when I shall have the

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privilege of leaving this country and returning home, I have thought it my duty to express my heartfelt thanks unto those who have administered unto me the necessary comforts of life whilst I have been in this country.

On my arrival in Liverpool, in the month of July 1863, I was appointed, by President Cannon, to labor in the Sheffield District, under the direction of Elder Joseph Bull. I had not been there long, before I was seized with small pox, which kept me confined to the house for nearly three months, but by the blessing of the Lord I was again restored unto health. The Saints were very kind to me in my affliction, and I feel to say, may the Lord bless them in return for their kindnesses.

At the General Council held in Birmingham in January 1864, I was appointed to labor in the Bedfordshire Conference, under the direction of Elder Thomas O. King, until he was released to return home in the spring of the same year. I then travelled under the direction of Elder David Gibson, until October 1864, when I was appointed to take charge of the Conference. The business of the Conference was quite a new thing to me, therefore I had to labor under a great many disadvantages; but I worked to the very best of my ability, and did all that I could to keep matters straight. During my travels, I became acquainted with about all the Saints who composed that Conference. I found them, as a general thing, a good, kind people. I did what I could to strengthen them in the Work of the Lord, and had much joy and satisfaction in laboring amongst them. My prayer is, that the Lord may bless and prosper them, and that the time may soon come for them to leave these lands and gather to the Valleys of Ephraim.

On the 1st of October last, after being released from the Presidency of the Bedfordshire Conference, I received an invitation from you to make you a visit at Liverpool, which I accepted, and went there in company with yourself and a few others from London. I spent a very agreeable month in Liverpool, during which I received many valuable instructions from you.

On the 1st of November last, I received an appointment to labor in the Sheffield District, under the direction of Elder C. M. Gillett. Since that time I have travelled partly in the Sheffield, and partly in the Leeds Conferences, and in both these places I have enjoyed myself very much. The Saints are doing all they can to emancipate themselves from this land.

I need not say that I feel happy at having the privilege of returning home this year, for all those who have left their homes in the Valley readily know my feelings. I feel satisfied with my labors in this country. I do not know that I could have done any better with the knowledge which I had when I was called into the ministry; at least, I should not like to try it over again, in case I should not do so well next time. My testimony is, that Joseph Smith was a true Prophet, that Brigham Young is his legal successor, and all those who will obey the principles of the Gospel, and live obedient to its requirements, will gain a celestial glory in our Father's kingdom.

Praying that the Lord may bless you in all things, I am, your brother in the Gospel,

BENJAMIN J. STRINGAM.

A would-be agreeable, taking his seat between Madame de Stael and the reigning beauty of the day, said, "How happy I am to be thus seated between a wit and a beauty!"—"Yes," replied Madame de Stael, "and without possessing either."

Wanted to know if gold is not the most likely thing wherewith to mend a breach of promise?

An Irishman, seeing a crowd of people approaching, asked what was the matter. On being told a man was going to be buried, he replied, "Oh, I'll stop to see that, for we carry them to be buried in our country."

A Spanish gentleman studying English, being at the tea-table, and desiring to be helped to some sliced tongue, in doubt as to the term, hesitated a moment, and then said, "I will thank you, miss, to pass me that language."

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ERRATUM.—In Star, No 4, of the present volume, page 59, in the Editorial Notice headed, "To Presidents of Conferences, etc;" for, "two children, under eight and over one year of age, are considered equal to one adult, so far as the passage money is concerned," read, "the fare of children under eight and over one year of age is £1 less than adults' fare."

ADDRESSES:

William Gibson, Brigham W. Kimball, } 61, Great Freeman Street, Nottingham.
Charles W. Penrose, at Captain Cater's, Union Street, Maldon, Essex.

MARRIED:

In Pontypool, Monmouthshire, on the 5th inst., by Elder Justin C. Wixom, George Bishop to Lydia Naish.—DESERET NEWS, please copy.

DIED:

In Lantwit Vardre, Glamorganshire, on the 28th of December, 1865, David Lewis, aged 10 years.—DESERET NEWS, please copy.

In Parr Fold, Unsworth, near Bury, Lancashire, on the 4th inst., of bronchitis, Elder Cornelius Head, aged 56 years.

In Lantwit Vardre, on the 5th inst., Mary Lewis, wife of John Lewis, Utah Territory, aged 60 years.—DESERET NEWS, please copy.

POETRY.

—o—

THE VOICE OF CHEER.

(*Selected.*)

From Heaven there comes a voice of cheer,
In sunshine and in shade;
Though oft its tones we will not hear,
When most we need their aid.
Did we but listen we should feel
Our heavy hearts grow light:
And gather strength, in woe or weal,
To tread the path of right.

It whispers o'er the cradled child,
Fast lock'd in peaceful sleep,
Ere its pure soul is sin-beguiled,
Ere sorrow bids it weep.
It soothes the mother's ear with hope,
Like sweet bells' silver chime,
And bodies forth the unknown scope
Of dark mysterious Time.

'Tis heard in manhood's risen day,
And nerves the soul to might,
When life shines forth with fullest ray,
Forewarning least of night.
It speaks of noble ends to gain,
A world to mend by love,
That tempers strength of hand and brain
With softness of the dove.

It falls upon the aged ear,
Though deaf to human voice;
And when man's evening closes drear,
It bids him still rejoice.
It tells of bliss beyond the grave,
The parted soul to thrill;
The guerdon of the truly brave,
Who fought the powers of ill.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON; AND FROM ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 13, Vol. XXVIII. Saturday, March 31, 1866. Price One Penny.

MINUTES OF A GENERAL COUNCIL HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING FRIDAY, JANUARY 5, 1866.

(*Continued from page* 180.)

President Charles Widerborg said—I cannot speak too highly of the good instructions which have been given here, and the joy it has afforded me to hear you young brethren stand up to bear your testimony, and see the improvement you have made. You were in possession of the Spirit before you came here, although you knew it not; still the seed was there. You were born under the seal of the covenant, and live in the footsteps of your fathers who planted the Gospel in these lands; indeed, I have often envied the young men born in Israel, under the holy seal of the covenants in the sanctuary. There have been remarks made here which are precious, and if we improve in them and continue faithful to all our duties, we shall assuredly enter into the celestial kingdom of our Father. Could you have improved in those principles if the Spirit of them had not been with you? No. True eloquence does not consist altogether in well-constructed sentences; it does, however, in part, and therefore we are counselled to improve ourselves continually. The Lord has greatly blessed his servants in the north of Europe since the establishment of the Work there. I have translated the greater number of our books and pamphlets into the Danish language; have had much business in printing and publishing; have had to read all the works of the Church; and, therefore, have had opportunities of gaining much information in regard to the principles of the Gospel. Before I joined the Church, when I looked round me in the world and saw that truth was derided, virtue trampled under foot, and the inhabitants of the earth becoming more and more corrupt, I asked myself the question, when will a reformation take place? I did not then know that such a reformation had commenced; but afterwards it was revealed unto me, and my heart was made glad. If I have done any good in my labors, the glory be to God. I have labored, not through any earthly or selfish motive,

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but for the love of the truth, for the love of my fellow-man, and for the love of God. I felt often in my youth, that I would like to stand by the side of the oppressed, and now my lot has been thrown in with an oppressed people. But the time will come when a two-edged sword will be put into the hands of the Priesthood of God, when they will have power with heaven, and be able to prevail against their enemies. We ought, therefore, to keep ourselves pure and holy, that we may be vessels of honor from which the Lord can pour out his blessings; and if so, how happy will we feel, when our Father gathers his children around him, and we receive the reward of a faithful stewardship!

In Scandinavia I preached the Gospel and baptized secretly until I was brought before the court and imprisoned. I have been in prison often for the truth, but was always kindly treated, and can, like the rest of the brethren, bear my testimony that I have never yet lacked for anything needful. I pity the condition of the human family, and yet I wonder sometimes how, when the veil of tradition is so thick, they could pierce it and obey the truth. I rejoice in my heart at the prospects we have before us; we are laying a foundation that, if faithful to our covenants, will last through eternity, and we ourselves be glorified in the mansions of our heavenly Father. My whole soul is in this Work, and I wish to stand by the good ship Zion both in danger and prosperity, so that I may be entitled to share in the blessings that will be given to the faithful, when the kingdoms of this world shall become the kingdoms of our God and of his Christ.

Elder Nathaniel H. Felt said—I can also bear my testimony to the good feelings that have been in our midst, and to the goodness of God being manifested in the wisdom which has been granted to the young Elders who have been sent forth to preach the Gospel. There is no necessity for any wonderful development of wisdom on their part, the practical development of good, sound principles, being all that is necessary. If those who are going home will keep their covenants, there will not only be further regeneration in Zion, but a power will also go forth from it that will be recognized amongst the nations. I would wish to see them gather the same laurels in Utah as they have here, if not greater, and if they do so, this will constitute a marked era in the history of the Church.

Elder Orson Pratt said—I do not know of scarcely any period in my ministry when I have enjoyed myself so much as I have done here; my heart has been full, my joy great, and the Spirit of the Lord has comforted me. I have looked with joy on those who have filled their first mission, on the improvement they have made and the experience they have gained; and if they give heed to the instructions they have received, they will wield a great influence on their return home. I have long realized the magnitude of this Work, and trust that the time is nigh when the young men in Zion will prepare themselves so that they may be in possession of still greater power when they go forth on their missions. The circumstances in which the Church is placed at present are peculiar, but still the day is near when you, with your fathers, will go back again to the land that the Lord has promised unto you as your inheritance. Then there will be a change. I believe that God will prepare those who have already labored in the vineyard, as well as their children, for higher positions, while the sons of the alien who have persecuted us will perform the drudgery, and be our ploughmen and vine-dressers, quarrying the rock and bringing up the lumber for the House of the Lord. It has been predicted that the nations would yet tremble before the servants of the Lord; these things are not dreams, but as true as the history of the past; but if you wish to see that time and enjoy those blessings, you must be pure in heart. You have an unction from above that will teach you all things. You are called upon to be revelators to the world; and I can say with all the power I am in possession of, may God bless you with power that you may pull down the strongholds of evil, and build up the kingdom of God, and that the Mission may flourish

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in these lands, and the purposes of God prevail.

President Brigham Young, jun., said—I have felt much of the Spirit of the Lord in this assembly, even the same Spirit that prevails in Zion. I have enjoyed myself much, and trust that we shall yet meet together many times, if not here, in the land of Zion. To the brethren returning home, I would say, Go with prayerful hearts. Strive when you get to the Valley to serve your God; and we, who remain behind, will soon join you, and assist you in your labors. My education has been different from that of the young men who are now growing up in the Church. In my youth our parents had sufficient to do amidst the persecutions they were surrounded with, and could not properly attend to the education of their children; but circumstances are different now, and we all have the opportunity of improving ourselves. With the help of the Almighty, never do an action that would cause a blush of shame to mantle the cheeks of your parents in time or in eternity. When we return home, they will look upon us as companions and brethren in this great Cause. They have done a good work, and borne the burden and the heat of the day; shall we fail to assist them now, when they have set us such good examples? To say that all of you here before me will be saved and exalted in the celestial kingdom of our Father, would be a broad statement to make; still, what is to hinder you? Nothing but your own transgressions; and all the blessings we can look for will be ours if we are united together, and are guided and dictated by the Spirit of the Lord. If there is one in our midst letting an evil thought rankle in his heart, or thinking only about worldly things to the exclusion of the things of God, withholding his heart and withdrawing his confidence from Him, he will assuredly fall. We have all felt the influence of the good Spirit here, and let us, therefore, still continue to be servants of God. You, brethren, have sustained me faithfully by your prayers, and if you will continue to do so, I will strive at all times to deserve your confidence. Every thing in the Mission appears to be in a good condition, and a large emigration may be expected from these shores this season. To the District Presidents who have been released from their present fields of labor and appointed to new fields, I would say, let them go and labor with their predecessors, allowing those already laboring in the different places to take the lead in matters until Emigration; the same applies also to Conference Presidents. Were I to obey the dictates of the Spirit, I would propose that we close this Council to-night, and adjourn it for two years. The motion was seconded and carried unanimously.

Elder John V. Hood said—I have had much pleasure and satisfaction in listening to and recording the remarks which have been made since we came together. In the month of January 1863, I was appointed to travel in the Glasgow Conference, and at the General Council held in Birmingham in the month of January 1864, was appointed to the Presidency of that Conference. I continued in that position until January 1865, when I was appointed to labor in the MILLENNIAL STAR Office, where I have continued up till this date. I have endeavored, since I was called into the ministry, to do my duty, and feel well in regard to this Work. I know that the principles of the Gospel, if carried out in their fulness, will save and regenerate the human family, and if we attend to the instructions we have received, we will have power over evil, and be partakers of the blessings that are promised to the faithful.

Several brethren who were laboring under indisposition were then administered to, after which President Young pronounced the benediction, and the Council was dismissed at 9.30 p.m.

It has always been more difficult for a man to keep than to get; for, in the one case, fortune aids, which often assists injustice; but in the other case, sense is required. Therefore, we often see a person deficient in cleverness rise to wealth; and then, from want of sense, roll head-over-heels to the bottom.

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THE PLAN OF SALVATION.

BY ELDER F. L. GIBBONS.

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The plan of salvation as taught by Jesus Christ and his Apostles nearly nineteen hundred years ago, and also as taught by the servants of God in this day and age of the world, is liberal in its provision, sublime in conception, pure in principle and sound in doctrine, and is, therefore, all-sufficient to answer the end for which it was devised and wrought out: even the salvation and exaltation of the human family. Neither is there any other provision, way or plan whereby mankind can be saved, for there is but one Lord, one faith, one baptism; one God and Father of all, who is above all, and round about all, and who governs and controls all things according to his wisdom and pleasure. The Apostle Paul, writing to the Galatians, says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." The plan of salvation is full and complete; it requires no adding to nor taking from, but is a perfect law of liberty, emanating from the Source of all good, the Fountain of all light, in whom there is no variableness nor shadow of turning. The Gospel was not devised and revealed for the salvation of a portion of Adam's posterity, but for that of the whole of the human family who would humble themselves and comply with its conditions; not only those who now exist, but those who have had an existence in past ages, and those who will yet have an existence in the future. The Apostle Paul in the 4th chapter of his epistle to the Hebrews, speaking of the stiff-neckedness and unbelief of the Jews in the Gospel, says, "For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." And in another place he says, "God foreseeing that He would justify the heathen by faith, preached before the Gospel unto Abraham." From the foregoing, and numerous other passages that might be quoted from Holy Writ, we can readily perceive that there is but one plan whereby salvation can be obtained; and Jesus says that those who enter not into his Church and kingdom through the door, but seek to climb up some other way, will be counted as thieves and robbers, and will be treated accordingly; hence, all who expect or desire salvation, must conform to His doctrines, laws and principle. This plan has been revealed from the heavens in the various dispensations of God's mercy unto fallen man, to enable him to understand his true position, the designs and purposes of the Lord concerning him, and raise him far above his low, grovelling and degraded position, enabling him to soar above the beggarly elements of the world in its present state, and eventually raise him to a position among the sons of God. It is true men may hew to themselves cisterns, but they will hold no water; they may devise plans and get up schemes, but they will all alike be powerless to save being mere forms of godliness but destitute of power, forming conspicuous monuments of human weakness and folly. The more closely we look into and examine the principles of the Gospel, the more can we see its beauty, harmony and exellence, and the more apparent to our minds is the impotence of man, and the rottenness and instability of human systems and institutions. It is deplorable to think how

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many thousands of earth's sons and daughters, who, in spite of the plainness in which the principles and doctrines of the Gospel have been recorded in Holy Writ, and the constant and faithful testimonies borne to them at the present time by the servants of the Most High, will stubbornly persist in setting aside the Gospel of Jesus Christ, substituting in the place thereof the systems and creeds of men, striving to justify their conduct by maintaining that it is not necessary, in this age of the world, to comply with the laws and ordinances of the Gospel, as taught by Jesus Christ and his ancient Apostles; but upon what portion of Holy Writ they found such a belief, or come to such a conclusion, it is difficult to determine. Upon the eventful day of Pentecost, when a portion of the people then assembled were convinced in their hearts that they had crucified the Lord of life and glory, and with one accord cried out, "Men and brethren, what shall we do?" Peter did not say, Go in peace, thy faith hath saved thee; no, he gave them to understand in plain words what further things were required of them, saying, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," thus guaranteeing to all who would comply with the same ordinances, the same gifts, powers and blessings. Jesus told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Paul says, the Gospel is the power of God unto salvation, proving a savor of life unto life to those who believe and obey, and of death unto death unto those who reject it. Through the revelations of Jesus Christ, we are given to understand that the earth, as well as its inhabitants, will be redeemed by the same great plan of redemption and salvation as instituted by the Almighty; it must, therefore, pass through a process similar to that which man has had to undergo to perfect him, and experience the like change, becoming purified by the same cleansing and purifying ordinances. As in Adam all die, so in Christ shall all be made alive; as the earth has partaken with man in the effects of the fall, so also will it share in the redemption, becoming ultimately free from sin and corruption, and fit for the abode of the righteous, for the meek will inherit the earth in all its former glory and pristine excellence, and bask in the effulgent rays of the sun of righteousness. The earth underwent the cleansing ordinance of baptism in the days of Noah, when it was visited with a flood of waters, and when wickedness and corruption were swept from the face thereof; it has also to undergo the baptism of fire, when wickedness and those who do wickedly will once more be swept away, and the Spirit of God will be poured out upon all flesh, as saith the Prophet Joel, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea;" the lamb and the lion shall dwell together; the leopard shall lie down with the kid; the wolf and the lamb shall feed together, and the lion shall eat straw like the ox; there shall be nothing then to hurt nor destroy in all the holy mountain of the Lord; the song of Moses and the Lamb will employ the tongues of the righteous, and cause the hills to resound with melody; the tabernacle of God will be with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God; "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, behold, I make all things new." "The city shall have no need of the sun, neither of the moon to shine in it; for the glory of the Lord shall lighten it, and the Lamb shall be the light thereof. The nations of them which are

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saved shall walk in the light of it; and the kings of the earth shall bring their glory and honor unto it." Thus will the earth and its inhabitants be redeemed, purified, and brought back into the presence and glory of God the Father, through the atonement of Jesus Christ, and the great and glorious plan of redemption and salvation.

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(*Continued from page* 185.)

In the first room, the walls were more richly decorated with stucco ornaments than any other in the palace; but, unfortunately, they were much mutilated. On each side of the doorway was a stucco figure. Near it is an apartment in which is marked "small altar." It was richly ornamented, like those which will be hereafter referred to in other buildings; and from the appearance of the back wall we supposed there had been stone tablets. In our utter ignorance of the habits of the people who had formerly occupied this building, it was impossible to form any conjecture for what uses these different apartments were intended; but if we are right in calling it a palace, the name which the Indians give it, it seems probable that the part surrounding the courtyards was for public and state occasions, and that the rest was occupied as the place of residence of the royal family; this room with the small altar, we may suppose, was what would be called, in our own times, a royal chapel.

From the palace no other building is visible. Passing out by what is called the subterraneous passage, you descend the south-west corner of the terrace, and at the foot immediately commence ascending a ruined pyramidal structure, which appears once to have had steps on all its sides. These steps have been thrown down by the trees, and it is necessary to clamber over stones, aiding the feet by clinging to the branches. The ascent is so steep, that if the first man displaces a stone it bounds down the pyramid, and woe to those behind! The building is 76 feet in front and 25 feet deep. It has five doors and six piers, all standing. The whole front was richly ornamented in stucco, and the corner piers are covered with hieroglyphics, each of which contains 96 squares. The four piers are ornamented with human figures, two on each side, facing each other.

The first, is that of a woman with a child in her arms; at least we suppose it to be intended for a woman from the dress. It is enclosed by an elaborate border, and stands on a rich ornament. The head is destroyed. Over the top are three hieroglyphics, and there are traces of hieroglyphics broken off in the corner. The other three following are of the same general character; each probably had an infant in the arms, and over each are hieroglyphics.

At the foot of the two centre piers, resting on the steps, are two stone tablets with what seemed interesting figures, but so encumbered with ruins that it was impossible to draw them.

The interior of the building is divided into two corridors, running lengthwise, with a ceiling rising nearly to a point as in the palace, and paved with large square stones. The front corridor is seven feet wide. The separating wall is very massive, and has three doors, a large one in the centre, and a smaller one on each side. In this corridor, on each side of the principal door, is a large tablet of hieroglyphics, each thirteen feet long and eight feet high, and each divided into 240 squares of characters or symbols. Both are set in the wall so as to project three or four inches. In one place a hole had been made in the wall close to the side of one of them, apparently for the purpose of attempting its re-

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moval, by which we discovered that the stone is about a foot thick. The sculpture is in bas-relief.

The corridor in the rear is dark and gloomy, and divided into three apartments. Each of the side apartments has two narrow openings, about three inches wide and a foot high. They have no remains of sculpture, or paintings, or stuccoed ornaments. In the centre apartments, set in the back wall, and fronting the principal door of entrance, is another tablet of hieroglyphics, four feet six inches wide and three feet six inches high. The roof above it is tight; consequently it has not suffered from exposure, and the hieroglyphics are perfect, though the stone is cracked lengthwise through the middle.

The impression made upon our minds by these speaking but unintelligible tablets I shall not attempt to describe. From some unaccountable cause they have never before been presented to the public. Captains Del Rio and Dupaix both refer to them, but in very few words, and neither of them has given a single drawing. Acting under a royal commission, and selected, doubtless, as fit men for the duties entrusted to them, they cannot have been ignorant or insensible of their value. It is my belief, they did not give them because in both cases the artists attached to their expedition were incapable of the labor, and the steady, determined perseverance required for drawing such complicated, unintelligible, and anomalous characters. As at Copan, Mr. Catherwood divided his paper into squares; the original drawings were reduced, and the engravings corrected by himself, and I believe they are as true copies as the pencil can make: the real written records of a lost people. The Indians call this building an escuela or school, but our friends the padres called it a tribunal of justice, and these stones, they said, contained the tables of the law.

There is one important fact to be noticed. The hieroglyphics are the same as were found at Copan and Quirigua. The intermediate country is now occupied by races of Indians speaking many different languages, and entirely unintelligible to each other; but there is room for the belief that the whole of this country was once occupied by the same race, speaking the same language, or, at least, having the same written characters.

There is no staircase or other visible communication between the lower and upper parts of this building, and the only way of reaching the latter was by climbing a tree which grows close against the wall, and the branches of which spread over the roof. The roof is inclined, and the sides are covered with stucco ornaments, which, from exposure to the elements, and the assaults of trees and bushes, are faded and ruined, so that it was impossible to draw them; but enough remained to give the impression that, when perfect and painted, they must have been rich and imposing. Along the top was a range of pillars eighteen inches high and twelve apart, made of small pieces of stone laid in mortar, and covered with stucco, crowning which is a layer of flat projecting stones, having somewhat the appearance of a low open balustrade.

In front of this building, at the foot of the pyramidal structure, is a small stream, part of which supplies the aqueduct before referred to. Crossing this, we came upon a broken stone terrrace about sixty feet on a slope.

This building is 60 feet front, 31 feet deep, and has three doorways. The whole front was covered with stuccoed ornaments. The two outer piers contain hieroglyphics; one of the inner piers is fallen, and the other is ornamented with a figure in bas-relief, but faded and ruined.

The interior, again, is divided into two corridors running lengthwise, with ceilings as before, and pavements of large square stones, in which forcible breaches have been made, doubtless by Captain Del Rio, and excavators underneath. The back corridor is divided into three apartments, and opposite the principal door of entrance is an oblong enclosure, with a heavy cornice or moulding of stucco, and a doorway richly ornamented over the top, but now much defaced; on each side of the doorway was a tablet of sculptured stone, which, however, has been removed. Within, the chamber is thirteen feet wide and seven feet

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deep. There was no admission of light except from the door; the sides were without ornament of any kind, and in the back wall, covering the whole width. It was ten feet eight inches wide, six feet four inches in height, and consisted of three separate stones. That on the left, facing the spectator, is still in its place. The middle one has been removed and carried down the side of the structure, and now lies near the bank of the stream. It was removed many years ago by one of the inhabitants of the village, with the intention of carrying it to his house; but, after great labor, with no other instruments than the arms and hands of Indians, and poles cut from trees, it had advanced so far, when its removal was arrested by an order from the Government forbidding any farther abstraction from the ruins. We found it lying on its back near the banks of the stream, washed by many floods of the rainy season, and covered with a thick coat of dirt and moss. We had it scrubbed and propped up, and probably the next traveller will find it with the same props under it which we placed there. The stone on the right is broken, and, unfortunately, altogether destroyed; most of the fragments have disappeared; but, from the few we found among the ruins in the front of the building, there is no doubt that it contained ranges of hieroglyphics corresponding in general appearance with those of the stone on the left.

The tablet, contains only two-thirds of the original. In Del Rio's work it is not represented at all. In Dupaix's it is given, not, however, as it exists, but as made up by the artist in Paris, so as to present a perfect picture. The subject is reversed, with the cross in the centre, and on each side a single row of hieroglyphics, only eight in number. Probably, when Dupaix saw it (thirty-four years before), it was entire. But the impotent features of six rows of hieroglyphics on each side of the principal figures, each row containing seventeen in a line, do not appear. This is the more inexcusable in his publishers, as in his report Dupaix expressly refers to these numerous hieroglyphics; but it is probable that his report was not accompanied by any drawings of them.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 31, 1866.

GENERAL INSTRUCTIONS WITH REGARD TO EMIGRATION.

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By letter recently received from Elder Thomas Taylor, the Church Agent at New York, dated the 9th of March, we learn that he has not yet completed contracts with the Railway Companies for transporting our Emigration from New York City to the outfitting point on the Missouri River; one great drawback being the very unsettled condition of the national currency. Brother

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Taylor, however, expresses himself confident of obtaining advantageous terms, as most of the companies seemed anxious to get our custom.

It would certainly afford us much pleasure, were it in our power, to lay before the Saints the prices of cattle, wagons, railway fares, &c. ; but they, like us, will, we doubt not, be fully satisfied with the exertions the brethren are making to complete all necessary contracts on the other side of the Atlantic, for the safe and speedy transit of the Saints across the continent.

We deprecate the course some individuals are taking in Zion—namely, writing to their friends in this country giving advice, in some instances contrary to good sense, and which militates against the interests of the Work of God. For the benefit of those who have not received such letters, we will give them a specimen, showing the nature of the advice which has been either foolishly or knavishly—we hope the former—written to some of the Saints in these lands. "Buy all the articles of clothing, bedding, cutlery, &c., that you can before leaving England, and bring them along with you ; no matter what the Elders may say to the contrary, you will find on reaching the frontiers, that the Church Agent will not leave your goods, even though you have not the money to pay charges for extra freight : and should you have money left when you reach the frontiers, do not let it go, no matter who calls for it ; to all let your answer be, I have no money."

The brethren of the Priesthood are set in office to guide the Saints, and when any one tells the people to disregard the counsels of those officers of the Church, it is telling them to disregard the word of God, and unless such a course is speedily repented of, it will lead those who practice it into unbelief, and only terminate in apostacy. Now, let the Saints act on the counsel of those who are interested in their welfare, temporally and spiritually, wholly disregarding the things which may have been said to them by those pretending to be the faithful followers of Christ. First, let all the Saints make the interests of the kingdom at large their individual interests ; for, if we do not this, when the blessings that are promised the Church are given, we will find that through our selfishness we have separated our interests from the kingdom of God, and therefore cannot reasonably hope to share in those blessings bestowed upon the faithful only. Those who are in Zion, and who counsel the Saints to spend their money for extra clothing, &c.—throwing upon the Church the burden of furnishing them with what food they may need, paying the duty on immense boxes of goods, and who, if not having spent all their means in the old country, hold to it, refusing to defray the expenses incurred in furnishing them with provisions across the Plains—are seeking directly to interpose a barrier between the Saints here and the blessings of God. This policy is contrary to the commands of our Father in heaven, and is calculated to pull down, not build up Zion ; and whoever permits the strict injunctions of the Almighty to go unheeded, will, as sure as the darkness covers the earth when the sun has disappeared, deprive themselves of the approbation of God, and irrevocably lose the eternal blessings which their more faithful brethren and sisters will receive. These may seem like very common-place instructions, but they per-

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tain directly to the weal or woe of every Latter-day Saint who expects to emigrate.

Great numbers have called upon us for assistance to emigrate them the coming season, and where large families are able to raise sufficient means within a few pounds to take them to Wyoming, we have, so far as lies in our power, expressed a willingness to render them the assistance they so earnestly pray for. But let us caution the Saints against evils which may possibly creep into their hearts. If any persons applying for assistance have the means to emancipate themselves, and yet implore the Church to assist them, using their own money in the purchase of extra clothing, or any articles possible for them to do without; or taking money with them that should be used in defraying their expenses on this side of the Atlantic; we tell all such plainly,—Brethren, you are grieving the spirit of God, and the means you have so unjustly wrung from the Church will be a source of much sorrow and mourning to you in the future.

In the former part of our remarks we expressed the necessity of the Saints paying for the accommodations they receive, so far as lies in their power; but, in order to prevent trouble at New York or the frontiers, we shall, in compliance with the instructions received from President Young, weigh all luggage before it is put on board the vessel, collecting the railroad charge for extra luggage from all who may have an overweight. This will make the Saints anxious to know what number of pounds weight will be permitted to each adult; and, as has been already stated, we shall answer these questions as soon as the facts are in our possession.

WOMAN—HER PRESENT AND POSSIBLE FUTURE.

(*From the Salt Lake Daily Telegraph.*)

In the course of a lecture on the above topic recently in San Francisco, Mrs. Laura Cuppy expressed her views after the following fashion:—

The speaker had heard of the efforts of philanthropists in maintaining Houses of Refuge for fallen women. Although the movement was a good one and did credit to the hearts of those who labored in behalf of the fallen, it was but lopping off the small branch, while the great Upas tree flourished in society. The fault was in the organization of society, and the women of the country are, in the main, responsible for the evils of this kind existing. Why were not the "fallen men" placed in the same category? Why were they not banished from society the same as the women? Surely there was no difference in the offence, and yet mothers allow their daughters to receive the visits of known libertines, and they are welcomed to the family hearth. It was never any bar to a man's prosperity in life that he had been guilty of the seduction of these outcasts; but although it was a hard thing to say, was it not true that it was rather an

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assistance? Mothers often say that men who have been "fast" frequently make the best husbands, for they have "sown their wild oats." Alas! what advice for a mother to give her daughter; and when a woman marries one of these fast men, she gets but the dregs of a mis-spent life in exchange for her purity.

Let the women of the country see that this thing is changed. Let the young women demand of the men that they shall give them a purity equal to that they bring. Let them say, "I bring you a pure and unsullied soul, I demand the same in return." Let them know that their baseness will not be tolerated, and that a sinful act on their part will be visited by society with the same scorn that is meted out to the unfortunate women. Let the seducer and the seduced be placed in the same list, and suffer the same penalties, and society will be purified and women have less cause for complaint.

The speaker related a conversation which occurred between herself and a gentleman of this city. He was informing her of the preparations which had been made for the Pioneers' ball, and the efforts to have it attended by respectable people only. A committee had been appointed to canvass the names of women who were to attend, in order that no woman whose respectability was doubtful should mix with the wives and daughters of the Pioneers. "But how about the men?" asked the speaker. "O, if we should exclude the men who were not respectable—there would be no ball." She congratulated the ladies who attended the Pioneer ball. Man may sin, but society takes no notice of it. Let a poor woman fall, and her efforts to regain her lost position are in vain; and woman, to her shame be it said, was the least charitable to her erring sister. But Houses of Refuge would do but little good until society at large was revolutionized, and the repentant fallen woman was allowed to return to a life of virtue and regain her position in society.

A poor woman in Laport, N.Y., who had led a sinful life, became repentant and determined to live a new and purer life, and, if possible, be again respected. Going through the streets one day, with her good resolution uppermost in her mind, she passed a Methodist Church while the minister was exhorting sinners to come forward and be saved. He had been preaching "Christ and him crucified," and closed with a powerful exhortation to sinners, inviting them to step forth, and as he closed, the choir sang the old hymn—

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore."

The poor girl faltered, but encouraged by the words, walked forward and seated herself on the anxious seat. After the music had ceased, the clergyman stepped down and questioned her, when she made a full confession of her past life, her repentance and desire to become a good woman and Christian, and to be received into the pale of the Church. The clergyman paused—he was very sorry—but he must consult with the deacons and members of the congregation. It would not do to offend some of the paying parishioners. A consultation was forthwith held, and the result was that the application of the poor unfortunate was refused. They did not want such sinners—they wanted only "respectable sinners." The poor woman left the church and town, and wandered from hamlet to hamlet, endeavoring to support herself by honest industry, but every where that she went the foul breath of calumny

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followed close upon her footsteps, and she was finally driven back into her former course of life and died an outcast, "unwept, unhonored and unsung."

When Philip Barton Key died, four clergymen officiated at his funeral, and the throng placed flowers—emblems of purity—upon his casket! All Washington turned out to do honor to his memory, and followed his remains to the grave with all the funeral pomp accorded to the great and good of a nation. While this scene was being enacted in Washington, a poor guilty woman died in Cincinnati. Her friends and companions wished to give her a Christian funeral, but nearly every clergyman in the city refused to officiate until finally the facts of the case were learned by the Rev. Mr. Flanders, a Universalist clergyman, and he proffered his services and his church to pay the last token of respect to the unfortunate one.

When Sickles shot Key the nation applauded the act, and Sickles was the hero of the hour, notwithstanding it was commonly believed that he had committed the same act himself a hundred times. But when he forgave his wife, and took back into his arms the cherished one who had sinned for the first time, society sent up a hiss, and his name was spoken with contempt.

Women particularly were severe in their scornful denunciations of him. Sickles has fought gallantly throughout the great war, and his bravery and gallantry on many a hard fought field has won for him the admiration of his countrymen; but there is still a dark cloud which dims the glory of the hero and patriot, a something which checks the admiration of his fellow-men, a dark spot on his escutcheon, and that stain is the fact that he forgave his wife. His valor has not wiped it off, and he will carry it to his grave.

It was the duty of woman to reform and purify society in this respect, and inculcate doctrines of purity and virtue into the minds of their children, instead of demanding more rights. Let them show themselves capable of approaching their duties to their families instead of clamoring for the elective franchise. The speaker closed with an exhortation to young men, appealing to them by the purity which they expect in their future wives, and which they love and cherish in their mothers and sisters, to lead a pure life.

NEWS FROM CONFERENCE.

—o—

LEICESTERSHIRE CONFERENCE.—We have received Minutes of a Conference held in Leicester, on the 4th inst., from which we extract the following:—There were present on the stand,—Brigham Young, Jun., President of the European Mission; Elders William Gibson, President of the Nottingham District; Wilford Woodruff, Jun., President of the Leicestershire Conference; Hyrum P. Folsom, President of the Durham Conference; Stephen Hales and Edwin H. Tuffs. In the morning, the different Branch Presidents reported their branches as being in a good condition. Elder E. H. Tuffs reported his labors in the Conference, after which Elder W. Woodruff read the Financial Statement of the affairs of the Conference, which was received as correct. President B. Young, Jun., expressed his satisfaction with the reports given, and instructed those holding the Priesthood that it was their duty to teach the principles of truth to the people of the world, for they were their brethren;

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and by so doing the Elders would exhibit a spirit similar to that which actuated those who brought the Gospel to them. If, by slothfulness or sin, we grieve the Spirit of the Lord and lose its cheering influence, we have a heavy sin to answer; but if faithful to our covenants, nothing can prevent us from gaining life and salvation in the celestial kingdom of our Father.

In the afternoon, Elder Stephen Hales, who had been appointed to succeed Elder Woodruff in the Presidency of the Leicestershire Conference, briefly expressed his feelings, and was followed by Elder H. P. Folsom, who spoke shortly on the principle of obedience. President B. Young, Jun., then presented the authorities of the Church at home and abroad in the usual manner. The several motions were unanimously sustained by the congregation. He then spoke on the subject of unity, showing that though the Gospel brought together to Zion people from every nation under heaven, with varied traditions and education, and brought up under different circumstances, the spirit they received through obedience united them together, and in the end would make them of one heart and mind. Elder William Gibson spoke on the necessity of the Saints living their religion continually, and so becoming in reality what they professed to be, the people of God. In the evening President B. Young, jun., delivered a discourse showing that a knowledge of the truth of this Work is only to be obtained through obedience to the laws of God; and that if the Saints wished to obtain greater knowledge than what they were already in possession of, they would have to gather to the land of Zion, as certain knowledge could only be obtained and certain blessings received in the House of the Lord. Elder William Gibson bore testimony to the truth of what had been spoken, and to the divinity of the Work, after which Conference was dismissed.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
Feb. 8th, 1866. }

President Brigham Young, jun.

Dear Son,—Since my last letter was written to you I have received nothing further from you.

Your brother John W., Hiram B. Clawson, William Jennings, Thomas Taylor, and J. T. Caine started from my office in the stage last evening, at about 8.15 p.m. for the States. As I advised you in my last, John W. is appointed on a Mission to Europe. He will stop a few days in the States and visit your uncle Edward, who is living in Wisconsin, and a cousin of mine in Cincinnati, and also some of my connections in the State of New York. He will be accompanied on these visits by Brother Caine, as if any of them should conclude to come out here, I wish him to be acquainted with them and in a position to aid them. John will probably be able to sail from New York about the 10th of March. Brother Jennings will sail at the same time. Brother Jennings will attend to some business in New York, and then cross to England on a short visit to his folks, and will labor in the ministry as he may have opportunity. Brother Thomas Taylor and Brother John T. Caine will attend to the emigration business in New York, the former as agent and the latter as clerk and assistant. You should open correspondence with Brother Taylor, and keep them fully advised of the prospects and movements, that they may make their preparations accordingly.

The time for the election of our city officers is next Monday. Active steps have been taken of late to have all our

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people naturalized, so that they may be fully qualified as voters. This subject has not received that attention in the past that it will doubtless in the future. While we have a subtle and designing foe to contend with, we must take every precaution to maintain our position and influence here, and the government which the Lord, thus far, has given unto us. Were the Saints to be negligent in availing themselves of their privileges as American citizens, and not go to the polls and vote, our enemies would be delighted, as such neglect would give them such an opportunity as they desire. There is some talk about their nominating a ticket to run in opposition; but they will accomplish nothing, and it is a glorious consolation to know that they never can obtain any success over the Church and kingdom of God unless the Saints should be careless and off their guard.

General health and peace prevails; the weather is much milder than it has been, and the snow is fast disappearing.

With love to yourself and the Elders who are laboring with you, and praying the Lord to bless you, I remain, your father, BRIGHAM YOUNG.

ENGLAND.

KENT CONFERENCE.

Faversham, Mar. 16, 1866.

President B. Young, jun.

Dear Brother,—As the time is near at hand for me to take my departure from this country to visit my friends in the State of Massachusetts, by your permission, before returning to the peaceful home of the Saints of God in the West, I have thought on writing you with reference to my labors in this country and the condition of the Conference over which I preside. I am happy to say that it is in a prosperous state and free from debt, which is as pleasing to me as it will, undoubtedly, be to my successor. The people who compose this Conference are, with a few exceptions, zealous of good works, and my earnest prayer is, that the Lord may bless them with the desires of their hearts in righteousness; and although I am sorry to leave so many good people behind me in the midst of sin and darkness, I trust the time will soon come when they will be gathered out from these lands. I have enjoyed myself much in this field of labor; the Lord has blessed me with his Spirit, and I have learned many things whilst on my mission which I hope to profit by in the future. I am thankful to the Lord and to his servants for being sent upon a mission, and during the time I have been in this country I have endeavored to bear a faithful testimony to the truth of the Gospel, as it has been revealed in the last days through the instrumentality of the Prophet Joseph Smith, and is now being taught by his successor, President Brigham Young. During the past year we have baptized thirty-four in the Conference. We have done a good amount of outdoor preaching, and the local Priesthood have been one with me in spreading the principles of truth. I have never felt better than when I have been bearing my testimony to the people, and this has been a testimony to me that I was then in the line of my duty.

During the two years and eight months I have been in this country I have labored solely in this Conference, under the Presidency of Elder William Saunders and George Sims, as Conference Presidents, and Elders Richard Bentley and Isaac Bullock, as District Presidents. These brethren have all been kind to me, and given me much valuable counsel and instruction.

May the Lord bless you with every blessing needful for you in your position is the prayer of your brother in the Gospel,

ENSIGN I. STOCKING.

SCANDINAVIAN MISSION.

Copenhagen, March 17, 1866.

President Brigham Young, jun.

Dear Brother,—The numbers of our emigrants are increasing daily, and will probably amount to upwards of 800 souls. We have good news from the Conferences; the meetings are well attended, and the brethren are laboring faithfully, causing the enemies of the Work of God to raise a little disturbance here and there, but this only tends to stir up and advance the Cause. Here, in Copenhagen, we have had an attack from the emissaries of the Adversary, thinking they would

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strike a heavy blow against our Church. Some malicious person, an old apostate probably, managed under cover of the police authorities, to get me arrested on the 18th inst., on the false and abominable charge—"That I, last summer, had tried to seduce a young girl, and did my best to induce her to embrace 'Mormonism.'" (Said girl had called twice at my office to inquire for letters from her mother, who emigrated last spring.)

Under the examination I told the judges, "That the accusation was a hellish plan, laid by some secret enemy to destroy my reputation and influence in my position, and to throw a shade over us as a religious community; but that that enemy would fail in his undertaking, as neither he nor any man could prove that I had perpetrated any immoral act whatever in the course of the eight years I had resided in Copenhagen." The Spirit of the Lord assisted me in defending myself, as well as the truth of "Mormonism" in all its principles and bearings.

Among other things they inquired into our organization here; how many we numbered, and how many we had emigrated since the introduction of the doctrines of the Latter-day Saints in these countries, &c.? I gave them true statements, and said that we did not work in the dark, all our transactions were well known to the public.

My clerks, brothers M. Petersen and A. W. Carlsson, were examined, and as their testimonies corroborated mine, also in that very important point of my never being alone in the office, as always one of them, at least, was present at a time, and no proofs could be found against me, I was released on the 13th inst.

In further coversation with the gentlemen of the court, I asked them why they thought me guilty of such a damnable act? Their reply was, "Because the talk is about you 'Mormons,' that you are seeking after the women and have that peculiar institution, polygamy, amongst you." Having asked for the liberty of giving my explanation, which was granted, I represented the matters to them in the light of the Gospel, referring them to Holy Writ, and showing them what the law of God was in that respect among his chosen people, the Patriarchs and Prophets. I told them that we abhorred the peculiar institution of Christianity, licensed prostitution; that we considered the crime of illegal sexual intercourse as a capital crime, which could only be atoned for by the shedding of blood. I asked them if it would not be better for society if a man had the privilege of honorably sustaining in matrimonial relation more women than one, and their offspring, instead of, as the case now is in Copenhagen and other civilized countries, to prostitute thousands upon thousands of females, causing depravity, corruption, sickness and crimes of various kinds? I remarked that I would rather see my daughter the fourth or fifth wife of an honorable man, or else dead and buried, than see her as a licensed whore among the Christians. I told them that I had never seen a better community than the "Mormons" in Utah, and was glad to have the privilege of returning home to that people, when the labors required at my hands in these countries were finished. They heard me with patience all through, only remarking that they preferred their own institutions.

Since my release I have been moved to tears by the many marks of affection, sympathy, and respect that have been showed me, not alone by the Saints, but also by outsiders, who have been acquainted with me for years, and who have said that they thought it was calumny. Last evening we had a crowded meeting of strangers and Saints in our hall here. I gave them a short description of my trial, and preached to them the principles of the Gospel of the Son of God, as revealed through his servant Joseph Smith the Prophet; of the persecutions His people had suffered, and will suffer until the kingdom of God should conquer. The tears were glistening in the eyes of many, and I hope the truth spoken that evening has, through the conviction of the Spirit of God, penetrated many a heart with good results. I thank God my heavenly Father for the protecting care that he has had over me for good; that He has delivered me from the hands of my enemies, and

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permitted me to bear a faithful testimony of his Work and of his people before policemen, judges, and many others. The servants of God have had to go and preach to the spirits in prison, why not preach in the prisons of men here on earth?

I am now fully restored to health and strength, being somewhat sick and weakened through my incarceration in a cell for five and a half days. I am full of courage and hope for our glorious Cause, and feel determined, by the aid of the Almighty, and as a good soldier under the banner of Christ, to carry on the warfare against the powers of darkness until the kingdom has conquered.

I pray God the Almighty to bless you and all of us in the ministry. I am, your brother in Christ,

CHARLES WIDERBORG.

ADDRESS:

Samuel Southwick, 26, Fenn Street, Macclesfield.

DIED:

At Halifax, on the 3rd of March last, of hooping cough and convulsions, Ernest William, son of Robert and Harriet Smith, aged 1 year and 3 months.

POETRY.

LITTLE THINGS,

(Selected.)

The flower is small that decks the field,
The bee is small that bends the flower;
But flower and bee alike may yield
Food for a thoughtful hour.

Essence and attributes of each
For ends profound combine;
And all they are, and all they teach,
Spring from the mind divine.

Is there one scorneth little things?
As wisely might he scorn to eat
The food that bounteous autumn brings
In little grains of wheat.

Methinks, indeed, that such a one
Few pleasures upon earth will find,
Where well-nigh every good is won
From little things combined.

The lark that in the morning air
Amid the sunbeams mounts and sings;
What lifted her so lightly there?
Small feathers in her wings.

What form the beauteous, gorgeous dyes
With which all nature oft is bright?
Meadows and streams, woods, hills and skies,
Minutest waves of light.

And when the earth is sere and sad
From summer's over-fervid reign,
How is she in fresh beauty clad?
By little drops of rain.

Yea, and the robe that nature weaves,
Whence does it every robe surpass?
From little flowers and little leaves,
And little blades of grass.

O sure, who scorneth little things,
If he were not a thoughtless elf,
Far above all that round him springs,
Would scorn his little self.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 14, Vol. XXVIII. Saturday, April 7, 1866. Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE GLASGOW DINING HALL, CAMBRIDGE STREET, BIRMINGHAM, ON SUNDAY, 7TH JANUARY, 1866.

(Reported by Elder Charles Smith.)

Present on the stand,—Brigham Young, Jun., President of the European Mission; of the Quorum of the Twelve Apostles, Orson Pratt, Sen.; Elders Charles Widerborg, President of the Scandinavian Mission; David P. Kimball, President of the Birmingham District; Isaac Bullock President of the London District; William D. Williams, President of the Welsh District; James Townsend, President of the Nottingham District; Collins M. Gillett, President of the Sheffield District; Justin C. Wixom, President of the Cheltenham District; Abram Hatch, President of the Manchester District; William W. Raymond, President of the Norwich District; Charles W. Stayner, President of the Southampton District; Joseph E. S. Russell, President of the Bristol District; William B. Preston, President of the Newcastle-upon-Tyne District; John Nicholson, President of the Birmingham Conference; Francis Platt, President of the Warwickshire Conference, and William C. Gregg, President of the Staffordshire Conference. Also, the Presidents of Conferences, Travelling Elders, etc., from all parts of the Mission, whose names have been published with the Minutes of the General Council, held in Birmingham, in No. 4 of the present volume of the STAR.

10.30. a.m.

Conference was opened by the choir singing the hymn commencing, "The morning breaks, the shadows flee."

Prayer, by Elder John V. Hood.

Hymn, "We thank thee, O God, for a Prophet."

Elder D. P. Kimball then rose and said—It being necessary to hear the Reports of the Branches, also the Statistical Reports of the Conferences in the District, the Brethren would proceed to read them at once. He trusted that they might have the prayers of the Saints, so that the day might be long remembered amongst them; also, that the Elders might speak freely and under the influence of the Holy Spirit, to the edification of those present.

Elder Charles Napper reported the

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condition of the Oxford-street or Ashted Branch, in Birmingham, over which he presided, and said he took pleasure in so doing, because he could report it as being in good standing. The number baptized during the last half-year had been 24; strangers were attending the meetings and a good work had been done, which he attributed to the goodness of God, who had blessed them greatly. Many of the members of the Branch had begun to pay their Tithing; finances, generally, were in a good condition, and he felt that on the whole they had been doing well.

Elder Thomas Jones reported the Hockley Branch, in Birmingham, over which he presided, and expressed the pleasure he felt in so doing, it being in a satisfactory condition. The majority of the Saints were living their religion; 37 baptisms had taken place during the past year; and strangers were attending the meetings regularly, paying good attention to the remarks made by the Brethren. The principle of Tithing was also believed in and practised by many of the Saints.

Elders John Bird, Samuel Southwick, Samuel H. Hill, and Edwin Frost briefly reported their labors in the Birmingham, Warwickshire, and Staffordshire Conferences.

Elder William C. Gregg then reported his labors as President of the Staffordshire Conference. The Conference extended over a large tract of country and numbered 196 members. During the past year 25 had been baptised, and the labors of that year had been to him the most pleasant period of his life. He and his brethren had labored energetically in out-door preaching, principally in the villages of Shropshire. The people, however, were bound down under the influence of the clergymen; and in several cases, where the Elders had been encouraged in their visits, the ministers had warned the people that if they persisted in so doing, they would be turned out from their houses and lose their employment. Still, the people were favorable, and, in many instances, had contributed to the support of the Elders. A great deal of preaching had been done in the Conference in years past, and in some places the inhabitants had grown very hard-hearted, scorning the offers of mercy given and the truths proclaimed by the Elders. In consequence of this, some of them had been visited with heavy calamities and judgments. In one village—Market Drayton—the inhabitants of which had persecuted the servants of God very much in times past, seven hundred head of cattle had died during the past few months by the murrain or cattle plague now raging throughout the country. Only one man who owned cattle in that place had escaped such visitation, and he was a Latter-day Saint. The people felt there was a gloomy cloud hanging over them, and some of them had expressed a wish to him to gather to Zion, as they really feared the judgments of God were close at hand. As for himself, when he embraced the Gospel he was almost an infidel as to religious truths, but he now knew that this was the Church and kingdom of God, and prayed that the Lord might enable all who had embraced the principles of the Gospel to keep faithful to their covenants.

Elder Francis Platt then reported the condition of the Warwickshire Conference, over which he presided, and said he could look back with much pleasure upon the past ten months, during which he had labored there. He had striven to do his duty and present principles of truth to the people which would better their condition in this life, and enable them to realize the blessings that are experienced by the Saints of God. The Warwickshire Conference was improving, and a better feeling was making itself manifest amongst the Saints. The principal additions by baptism during the past year had been made in Coventry, where considerable out-door preaching had been done. The Presidents of the Branches were full of faith and leading the Saints onward in the principles of the Gospel. He felt well in his labors, but knew that a great work still remained to be done, as there were a great number of towns and villages in the Conference whose inhabitants had not yet received the Gospel. The Saints were a good people, and, although placed in peculiar positions and circumstances, were living their religion faithfully, and many of them making strenuous efforts to gather home to Zion. He then read the Statistical Report of the Conference,

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which showed that the Conference was divided into twelve branches, numbering in all 331 members. During the past year 48 had been baptised and 18 had been emigrated. The Financial Report was also read, showing the Conference to be free from debt. Upon the motion being put to the meeting, the Reports were unanimously accepted.

Elder John Nicholson then reported the Birmingham Conference, over which he presided. He presented the Statistical and Financial Reports of the Conference for the year 1865. The Conference consisted of 13 Branches, and numbered in all about 973 members. During the year 50 had emigrated and 147 had been baptized. The Financial Report showed that the Conference was in a prosperous condition and free from debt. He then said that a good work was being done in the Conference. He had endeavored, in conjunction with his District President, Elder D. P. Kimball, to labor for the good of the cause, and wished to give God the glory for the good results which had followed their exertions. He had found the Saints to be a good, warm-hearted people, and had formed many pleasant associations in their midst. He had been released to go home to Zion, and, although in one sense he could part from the Saints with pleasure, still, he regretted leaving so many friends behind him. He would, however, exhort them to make good their present opportunities, and leave no stone unturned to gain their emancipation from these lands. He felt well; the work of God was all in all to him, and he had ever endeavored to live faithful to its principles; and he could testify to both Saints and strangers that this was the Church and kingdom of God, and that it would never more be thrown down nor given to another people. The Saints he would exhort to continue faithful, and he would ask those in the world to search and investigate the principles taught. The Elders court investigation, unprejudiced and unbiassed, because they know they have the truth. A proof could be given in the words of the Savior, "If any man will do the will of my Father, he shall know of the doctrine whether it be of God, or whether I speak of myself."

Elder David P. Kimball said he had great satisfaction in listening to the reports given of the Birmingham District, over which he presided. So far as he had seen and learned, the reports were correct and impartial. He had visited nearly every part of the District, and indeed, with few exceptions, every member composing it, and knew the Saints to be a good people, always desirous of supplying the wants and hearkening to the instructions of the servants of God placed in their midst. The Work of God was truly progressing in the District; a good number who had listened to and investigated the principles taught by the Elders were ready for baptism, and the labors of the Brethren, both in out-door and in-door preaching, had been abundantly blessed. When he left his home in Zion and came to this countrry his sole desire was to bless the people. He was then inexperienced and full of weaknesses, but the Lord had assisted him at all times; and he could say to those who had not embraced the principles of the Gospel, that it would be beneficial for them to search into them, because, by obedience to them, they would obtain a remission of their sins and be exalted to a full salvation. He felt glad he had been sent on a mission to England, as he had gained an experience and been enabled to appreciate more fully the principles of our holy religion. He would exhort the Saints to emigrate themselves as speedily as possible. He had always counselled the people to do so from his first arrival in this country, as he realized that such a course would be present salvation unto them, and had been ably assisted in all things by the Brethren placed under him.

President Brigham Young, jun., said—The reports given in by the Brethren this morning are very satisfactory, and I do not think that the Work of God is fully accomplished in this country, or that the servants of the Lord will yet be withdrawn from it, as there are probably in this town alone many hundreds, if not thousands, who, if they only knew this to be the Work of God, would obey it; and, as long as there are such people in existence, I expect that the Servants of the Lord will be sent forth to raise their voices and call on the nations to

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believe and obey the truth. The Elders promise all who will believe their testimony that they will have a knowledge of the truth of their words given unto them by the Spirit of God, and this, with the united testimony of this congregation of Latter-day Saints now before me, ought to convince all the inhabitants of this place of the truth of this Work, if they have honest hearts. The Brethren in this District, as shown by the reports, have labored well and faithfully, bringing many to a knowledge of the truth. The Work in the whole of this Mission is also progressing rapidly; still, we experience the opposition of Satan and his emissaries, and do not expect him to cease opposing us, so long as he has the power to do so.

We come forth to the world, and offer them the truth for their acceptance. They ask us for proofs of the divinity of our mission and principles. Is there anything we teach that is not scriptural, or in accordance with the precepts of our Lord and Savior Jesus Christ? The world will not attempt to say there is, but simply that we have bad practices in Utah, and that our conduct there is entirely different from our teachings here. Let me ask how such a thing can be, and yet so many people remain in Utah—people who have been gathered there from this and many other countries? Do you think they can all be evil, or so grossly deceived as what the world say they are? But, say our enemies, You keep them in a hole or corner, and take means to prevent them from leaving Utah, even if they wish to. What an inconsistent story to tell that we could keep in the valleys of the mountains, against their will, the thousands of people who have gathered there; some fifty thousand having emigrated from this country alone! These tales are only the inventions of Satan to oppose, and we are ready to meet and combat with them. Here are men on this stand who have left their homes in Zion to come on missions to this country. They have left, too, their families and friends, sacrificed the comforts of good homes, where they have plenty of means to subsist upon, and what motive could induce them to do so, other than to benefit and save the people? What considerations could induce them to make such sacrifices and put up with the inconveniences they pass through, other than the truth? Our Christian friends will tell us we come here to make money and acquire riches from the poor deluded people whom we allure into our belief. Why, we have riches and possessions at home in Great Salt Lake Valley without coming here for them. Many of the brethren behind me upon this stand are rich and wealthy men at home, in every sense of the word. Then this inducement cannot have prompted them, if there were opportuniries of making money by coming to this country. On the other hand, there is no fear of such a thing. The Latter-day Saints in England are generally taken from among the poor and honest working men: men poor in this world's goods, but who have become rich in the things of God. We preach nothing but Scriptural doctrines, pure and holy principles. What more can we say than that if any man will embrace the doctrines we teach, with honest intentions, he shall receive a testimony, a knowledge for himself that they are true. We are determined not to let Satan thwart our purposes, for God is with us. Brethren, go forward with courage, and do not be afraid, for the Lord will be with you to aid and assist you. I have no fears for the Kingdom of God, for He has set his hand to gather the honest in this the last dispensation, and no power in earth or hell can stay it. But let us watch ourselves continually, lest temptation enter into our hearts, and we are led from the truth. Our existence on this earth is designed as a trial unto us all; and it will require our constant attention and energy to prove faithful. I am glad to meet again with the Saints in Conference in Birmingham this day, and pray God to bless us with His Spirit, and in the end save us. Amen.

Choir sang, "Oh, my Father, Thou that dwellest." Conference adjourned till half-past two p.m. Closed with prayer by Elder N. H. Felt.

In a coffee-house in London the following hint was once stuck up by a witty wag: "Gentlemen learning to spell are requested to use yesterday's papers."

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EXTRACTS FROM STEPHENS AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(*Continued from page* 185.)

The principle subject of the tablets is the cross. It is surmounted by a strange bird, and loaded with indescribable ornaments. The two figures are evidently those of important personages. They are well drawn and in symmetry of proportion are perhaps equal to many that are carved on the walls of the ruined temples in Egypt. Their costume is in a style different to any other heretofore given, and the folds would seem to indicate that they were of a soft and pliable texture, like cotton. Both are looking toward the cross, and one seems in the act of making an offering, apparently of a child. All speculations on the subject are of course entitled to little regard, but perhaps it would not be wrong to ascribe to these personages a sacerdotal character. The hieroglyphics doubtless explain all. Near them are other hieroglyphics, which reminded us of the Egyptian mode of recording the name, history, office, or character of the persons represented. This tablet of the cross has given rise to more learned speculations than perhaps any others found at Palenque. Dupaix and his commentators, assuming for the building a very remote antiquity, or, at least, a period long antecedent to the Christian era, account for the cross by the argument that it was known and had a symbolical meaning among ancient nations long before it was established as the emblem of the Christian faith. Our friends the Padres, at the sight of it, immediately decided that the old inhabitants of Palenque were Christians, and by conclusions which are sometimes called jumping, they fixed the age of the buildings in the third century.

There is reason to believe that this particular building was intended as a temple, and that the enclosed inner chamber was an adoratorio, or oratory, or altar. What the rites and ceremonies of worship may have been, no one can undertake to say.

The upper part of this building differs from the first. As before, there was no staircase or other communication either inside or out, nor were there the remains of any. The only mode of access was in like manner by climbing a tree, the branches of which spread across the roof. The roof was inclined, and the sides were richly ornamented with stucco figures, plants, and flowers, but mostly ruined. Among them were the fragments of a beautiful head and of two bodies, in justness of proportion and symmetry approaching the Greek models. On the top of this roof is a narrow platform, supporting what, for the sake of description, I shall call two stories. The platform is but two feet ten inches wide, and the superstructure of the first story is seven feet five inches in hight; that of the second eight feet five inches, the width of the two being the same. The ascent from one to the the other is by square projecting stones, and the covering of the upper story is by flat stones laid across and projecting over. The long sides of this narrow structure, are of open stucco work, formed into curious and indescribable devices, human figures with legs and arms spreading and apertures between; and the whole was once loaded with rich and elegant ornaments in stucco relief. Its appearance at a distance must have been that of a high, fanciful lattice. Altogether, like the rest of the architecture and ornaments, it was perfectly unique, different from the works of any other people with which we were familiar, and its uses and purposes entirely incomprehensible. Perhaps it was intended as an observatory. From the upper gallery through openings in the trees growing around, we looked out over an immence forest, and saw the Lake of Terminos and the Gulf of Mexico.

Near this building was another interesting monument, which had been entirely overlooked by those who pre-

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ceded us in a visit to Palenque, and I mention this fact in the hope that the next visitor may discover many things omitted by us. It lies in front of the building, about forty or fifty feet down the side of the pyramidal structure. When we first passed it with our guide it lay on its face, with its head downwards, and half buried by an accumulation of earth and stones. The outer side was rough and unhewn, and our attention was attracted by its size. Our guide said it was not sculptured; but, after he had shown us everything that he had knowledge of, and we had discharged him, in passing it again we stopped and dug around it, and discovered that the under surface was carved. The Indians cut down some saplings for levers, and rolled it over. It is the only statue that has ever been found at Palenque. We were at once struck with its expression of serene repose, and its strong resemblance to Egyptian statues, though in size it does not compare with the gigantic remains of Egypt. In hight it is ten feet six inches of which two feet six inches were underground. The head-dress is lofty and spreading; there are holes in the place of ears, which were perhaps adorned with earrings of gold and pearls. Round the neck is a necklace, and pressed against the breast by the right hand is an instrument apparently with teeth. The left hand rests on a hieroglyphic, from which descends some symbolical ornament. The lower part of the dress bears an unfortunate resemblance to the modern pantaloons, but the figure stands on what we have always considered a hieroglyphic, analogous again to the custom in Egypt of recording the name and office of the hero or other person represented. The sides are rounded, and the back is of rough stone. Probably it stood imbeded in a wall.

From the foot of the elevation, on which the last mentioned building stands, their bases almost touching, rises another pyramidal structure of about the same hight. Such is the density of the forest, even on the sides of the pyramidal structure, that, though in a right line, but a short distance apart, one of these buildings cannot be seen from the other.

It is thirty-eight feet front and twenty-eight feet deep, and has three doors. The head piers are ornamented with hieroglyphics in stucco, two large medallions in handsome compartments, and the intermediate ones with bas-reliefs, also in stucco; in general character similar to those before given.

The interior, again, is divided into two corridors, about nine feet wide each, and paved with stone; the front corridor, with the ceiling rising nearly to a point, and covered at the top with a layer of flat stones. In several places on each side are holes, which are found also in all the other corridors; they were probably used to support poles for scaffolding while the building was in process of erection, and had never been filled up. At the extreme end, cut through the wall, is one of the windows before referred to, which have been the subject of speculation from analogy to the letter Tau.

The back corridor is divided into three apartments. In the centre, facing the principle door of entrance, is an enclosed chamber similar to that which in the last building we have called an oratory or alter. The doorway was gorgeous with stucoed ornaments, and on the piers at each side were stone tablets in bas-relief. Within, the chamber was four feet seven inches deep and nine feet wide. There were no stucoed ornaments or paintings, but set in the back wall was a stone tablet covering the whole width of the chamber, nine feet wide and eight feet high.

The sculpture is perfect, and the characters and figures stand clear and distinct on the stone. On each side are rows of hieroglyphics. The principle personages will be recognized at once as the same who are represented in the tablet of the cross. They wear the same dress, but here both seem to to be making offerings. Both personages stand on the backs of human beings, one of whom supports himself by his hands and knees, and the other seemed crushed to the ground by the weight. Between them, at the foot of the tablet, are two figures, sitting cross-legged, one bracing himself with his right hand on the ground, and with the left supporting a square table; the attitude and action of the other are the same, except that they are in reverse order. The table also rests upon

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their bended necks, and their distorted countenances may, perhaps, be considered expressions of pain, and suffering. They both are clothed in leopards-skins. Upon this table rests two batons crossed, their upper extremities richly ornamented, supporting what seems a hideous mask, the eyes widely expanded, and the tongue hanging out. This seems to be the object to which the principle personages are making offerings.

The pier on each side of the doorway contained a stone tablet, with figures carved in bas-relief. These tablets, however, have been removed from their place to the village, and set up in the wall of a house as ornaments. They were the first objects which we saw, and the last which Mr. Catherwood drew. The house belonged to two sisters, who have an exagerated idea, of the idea of the tablets; and, though always pleased with our coming to see them, made objections to having them copied. We obtained permission only by promising a copy for them also, which, however, Mr. Catherwood, worn out with constant labor, was entirely unable to make. I cut out of Del Rio's book the drawings of the same subjects, which I thought, being printed, would please them better; but they had examined Mr. Catherwood's drawing in its progress, and were not at all satisfied with the substitute. The moment I saw these tablets I formed the idea of purchasing them, and carrying them home as a sample of Palenque, but it was some time before I ventured to broach the subject. They could not be purchased without the house; but that was no impediment, for I liked the house also.

It was afterwards included among the subjects, of other negotiations, which were undetermined when I left Palenque.

The two figures stand facing each other, the first on the right hand, fronting the spectator. The nose and eyes are strongly marked, but altogether the dovelopment is not so strange as to indicate a race entirely different from those which are known. The head-dress is curious and complicated, consisting principally of leaves of plants with a large flower hanging down; and among the ornaments are distinguished the beak and eyes of a bird, and a tortoise. The cloak is a leopard's skin, and the figure has ruffles around the wrists and ankles.

The second figure, standing on the left of the spectator, has the same profile which characterises all the others at Palenque. Its head-dress is composed of a plume of eathers, in which is a bird holding a fish in its mouth; and in different parts of the head-dress there are three other fishes. The figure wears a richly-embroidered tippet, and a broad girdle, with the head of some animal in front, sandals, and leggings: the right hand is extended in a prayerful or deprecating position, with the palm outward. Over the heads of these mysterious personages are three cabalistic hieroglyphics.

We considered the oratorio or altar the most interesting portion of the ruins of Palenque; and within the doorway is seen the large tablet on the back of the inner wall. The reader will form from it some idea of the whole, and of its effect upon the stranger, when, as he climbs up the pyramidal structure, on the threshold of the door this scene presents itself. We could not but regard it as a holy place, dedicated to the gods, and consecrated by the religious observances of a lost and unknown people. Comparatively, the hand of ruin has spared it, and the great tablet, surviving the wreck of elements, stands perfect and entire. Lonely, deserted, and without any worshippers at its shrine, the figures and characters are distinct as when the people who reared it went up to pay their adorations before it. To us it was all a mystery; silent, defying the most scrutinizing gaze and reach of intellect. Even our friends the Padres could make nothing of it.

Near this, on the top of a pyramidal structure, was another building entirely in ruins, which apparently had been shattered and hurled down by an earthquake. The stones were strewn on the side of the pyramid, and it was impossible even to make out the ground-plan.

Returning to No. 1, and proceeding south, at a distance of 1,500 feet, and on a pyramidal structure 100 feet high from the bank of the river, is another building, 20 feet front and 18 feet deep, but unfortunately in a ruined condition. The whole of the front wall has

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fallen, leaving the outer corridor entirely exposed. Fronting the door, and against the back wall of the inner corridor, was a large stucco ornament, representing a figure sitting on a couch; but a great part has fallen, or been taken off and carried away. The body of the couch, with tiger's feet, is all that now remains. The outline of two tigers' heads and of the sitting personage is seen on the wall. The loss or destruction of this ornament is more to be regretted, as from what remains it appears to have been superior in execution to any other stucco relief in Palenque. The body of the couch is entire, and the leg and foot hanging down the side are elegant specimens of art and models for study.

We have now given, without speculation or comment, a full description of the ruins of Palenque. We repeat what was stated in the beginning, there may be more buildings, but, after a close examination of the vague reports current in the village, we are satisfied that no more have ever been discovered; and from repeated inquiries of Indians who had traversed the forest in every direction in the dry season, we are induced to believe that no more exist. The whole extent of ground covered by those as yet known, as appears by the plan, is not larger than twenty to thirty acres. In stating this fact I am very far from wishing to detract from the importance or interest of the subject. I give our opinion, with the grounds of it, and the reader will judge for himself how far these are entitled to consideration. It is proper to add, however, that considering the space now occupied by the ruins as the site of palaces, temples, and public buildings, and supposing the houses of the inhabitants to have been, like those of the Egyptians and the present race of Indians and perishable materials, and, as at Memphis and Thebes, to have disappeared altogether, the city may have covered an immense extent.

The reader is, perhaps, disappointed, but we were not. There was no necessity for assigning to the ruined city an immense extent, or an antiquity coeval with that of the Egyptians or of any other ancient and known people. What we had before our eyes was grand, curious, and remarkable enough. Here were the remains of a cultivated, polished, and peculiar people, who had passed through all the stages incident to the rise and fall of nations; reached their golden age, and perished, entirely unknown,. The links which connected them with the human family were severed and lost, and these were the only memorials of their footsteps upon earth. We lived in the ruined palace of their kings; we went up to their desolate temples and fallen altars; and wherever we moved we saw the evidences of their taste, their skill in arts, their wealth and power. In the midst of desolation and ruin we looked back to the past, cleared away the gloomy forest, and fancied every building perfect, with its terraces and pyramids, its sculptured and painted ornaments, grand, lofty, and imposing, and overlooking an immense inhabited plain; we called back into life the strange people who gazed at us in sadness from the walls; pictured them, in fanciful costumes and adorned with plumes of feathers, ascending the terraces of the palace and the steps leading to the temples; and often we imagined a scene of unique and gorgeous beauty and magnificence, realising the creations of Oriental poets, the very spot which fancy would have selected for the "Happy Valley" of Rasselas. In the romance of the world's history nothing ever impressed me more forcibly than the spectacle of this once great and lovely city, overturned, desolate, and lost; discovered by accident, overgrown with trees for miles around, and without even a name to distinguish it. Apart from everything else, it was a mourning witness to the world's mutations.

"Nations melt
From power's high pinnacle, when they have felt
The sunshine for a while, and downward go."

As at Copan, we shall not at present offer any conjecture in regard to the antiquity of these buildings, merely remarking that at ten leagues' distance is a village called Las Tres Cruces, or the Three Crosses, from three crosses which, according to tradition, Cortez erected at that place when on his conquering march from Mexico to Honduras by the lake of

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Peten. Cortez, then, must have passed within twenty or thirty miles of the place now called Palenque. If it had been a living city, its fame must have reached his ears, and he would probably have turned aside from his road to subdue and plunder it. It seems, therefore, but reasonable to suppose it was at that time desolate and in ruins, and even the memory of it lost.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 7, 1866.

GENERAL INSTRUCTIONS WITH REGARD TO EMIGRATION.

—o—

When asked the question "what number and at what dates will vessels sail from England with our Emigration," we have invariably answered, the first vessel will sail on or about the 20th of April, and we hope to get the last off by the end of May. We find vessels very scarce, owing to the recent storms which have swept over the seas, embracing the Northern or German Ocean, the North Pacific, and especially on the English and Irish Channels, destroying alike steamers classed A 1 at Lloyd's, and the clipper built sailing packets. The losses can hardly be realized by those unacquainted with the immense trade which has been interrupted by these unprecedented storms. Already five hundred and sixty-eight vessels are reported lost through the terrific storms which have prevailed since the commencement of 1866, to say nothing of the hundreds of vessels which have been driven back by stress of weather, and many of them disabled, swelling the expenses of the owners enormously, which make them demand higher prices for those vessels which are sea worthy. Now that the time has come when ships are required for our Emigration, we find it very difficult to obtain suitable vessels; and were it not that we have an unbounded reliance on our God, we would mistrust our ability to charter vessels, at least for the present. But it is not for us, who are instruments in the hands of God, to doubt the ability of the Creator to carry on his Work, for the elements as well as men's hearts are in his hands. Still, so far as we are concerned, exertion on our part is required, and there is not a Saint in all the Mission but can assist us with their faith and prayers. We especially appeal to the Elders: Brethren, support us by your faith and prayers, and our faith is that all will be well.

Probably before this Star reaches you, a vessel will have been chartered, and the District and Conference Presidents notified of the date of its sailing. Some

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few names have been withdrawn that were sent in originally with the intention of going to Zion; what their reasons are we know not; but we can assure the Saints, whatever their views may be, that there is no time like the present. If the Lord has opened your way, do not neglect the gifts of his hand, nor lose the opportunity of adding to yourselves the riches of eternity. If we are to take the number of names of persons already sent in as emigrants to Utah for a criterion, we should say at once, the Saints on this side of the Atlantic have failed in making an effort corresponding with that being made by the Saints in Zion for the liberation of the honest who are now in Babylon. Procrastination has been termed the thief of time. In the case of some of the Saints, it has also deprived them of the great blessings of heaven, for the Almighty demands of his children that they make use of the talent he has given them, otherwise they will be deprived of that which they seem to have, and it will be given to another more worthy. Saints, do not hesitate, but go forward doing that which you know to be right, and the riches of eternity are yours.

ROTATION.

(*From the Salt Lake Daily Telegraph.*)

Ashley's Constitution Amendment Resolution forbids re-election to the Chief Magistracy. That is not wise. When you have got a good public servant, or private servant either, it is folly to make it unconstitutional to retain him.

This rotation principle is getting pretty common in the States, a good many folks are introducing it into conjugal matters, and going in largely for a rotation of husbands and wives. Don't believe in't, though all the regenerationists in a body were to recommend it. It's false doctrine, when it is made obligatory. If you can't agree, then it is a good thing to separate, but it is a bad plan to forbid people to serve each other so long as they consider themselves mutually well suited.

Now, as regards that leaning towards matrimonial relation in the States, our word is as good as another man's, and vastly better than some people's not far off, for they deal in the "concentrated" article at wholesale. But that's neither here nor there, everybody knows what it is, when they have once seen the article. What we meant to say was, that an eastern exchange testifies that its neighbors, though slow in some things, are certainly up with the times in others—divorce, for instance; that since Robert Dale Owen showed that divorce made easy was an excellent thing, they have developed the idea bravely, insomuch that associations for the annulling of marriages have been formed in the big cities, with agencies through the country, and are flourishing finely.

The way this sort of rotation business is transacted is thus explained by the St. Louis *Dispatch*, and a very pretty explanation it is:—

It is done in this wise. A man in New York gets tired of his wife, and, wishing a divorce, calls on the agency in that city, and arranges simply the fee he has to pay. All

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else is left to the agency. The case is sent to an Indiana (or any other State) lawyer who commences proceedings, alleging in the complaint half a dozen sufficient causes, not one of which is true; the case is referred to another of the same class of lawyers, who reports, without hearing a word of evidence, in favor of the divorce; the court sees it is all right on the record, and unsuspectingly confirms the proceedings and decrees the divorce. A copy of the record is forwarded to the New York agency, and the injured husband, who has been living at home with his unsuspicious wife, coolly informs her he has procured a divorce, and desires her to find another home and make way for the new wife.

In the States some of the papers attribute the increase of divorces to the prevalence of free love doctrines, and pour forth jeremiads on the extraordinary small account of which many people seem now to regard the marriage vow. It is taken up and put off as readily as one's apparel, and sometimes with less consideration. Delicately and religiously brought up women will stand almost unblushingly, and be charged and charge others with the grossest immorality in hopes of a severance of those ties which should be the most sacred and endurable of any which human beings can take upon themselves.

Divorce is at best a sorrowful thing, but it may be preferable to a wretched union; yet no sober body can look approvingly on divorce cases without end, and an application for divorce except as a most bitter and dreadful last resort, to which the comfort and happiness of one or both parties compel. However, it would be an excellent thing if young people were fully and systematically impressed with the value, the necessity, the excellence of perfect sexual purity and absolute fidelity to the marriage law. For this divorce disease can only be caused by loose principles, by licentious desires in the hearts of the people, and the preventive means for it must be found at home, in the family circle, in the early and careful inculcation of pure and virtuous principles, and of sufficient carefulness in assuming relations which cannot be trifled with without involving the most serious blighting consequences.

CONSEQUENCES OF TRANSGRESSION.

(*From the Western Standard.*)

Among the many truths brought to light by the revelation of the gospel of Jesus Christ, one has been clearly proved in these days,—that the man who practises iniquity cannot long maintain a standing in the Church of God. Men may obtain light and intelligence—may have the heavens opened to their view and enjoy the visions of eternity; may have seen the lame leap as a hart and the blind restored to sight, through the exercise of faith and the power bestowed upon the servants of God,—yet, after having witnessed, and been the participants in, all these blessings, if they pursue a course of wickedness, they will, sooner or later, fall into such darkness that truth, and its accompanying blessings, will no longer have any attractions for them, and they will be ready to forsake the Church of God, which they formerly prized so highly, and use all the influence in their power to oppose it. Many are surprised that this should be the case—that those who have been zealous in propogating truth

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among mankind, should, afterwards, become so embittered against it; and they are ready to believe, because there are dissenters from the "Mormons"—a people who make great pretensions to knowledge relative to the truth of their system—that it must be a system of delusion and fraud, and that these dissenters are dupes, who have just arrived at a knowledge of the imposition. Because men have been in possession of knowledge, and have experienced much of the goodness and power of God, it does not necessarily follow that they will always be in possession of the same feelings, irrespective of their actions. Lucifer, the son of the morning, holding power and authority, blessed with knowledge and experience, fell into transgression, and became an angel of darkness, opposed to the Almighty and to all those who keep his commandments; and it is but reasonable to suppose that, if *he* could fall by indulging in sin, *man*, also, by taking a similar course, must be visited by similar consequences. The antagonism Lucifer manifests against the work of God, is the same feeling that those who follow in his steps will have, in a less degree, towards that Work whenever it is established upon the earth. This spirit of antagonism and persecution is a peculiarity that will always attend the Church of God, in every age, and men will not rest contented unless they are devising some scheme to shed the blood of those who are engaged in its establishment. Especially is this the case with those who, themselves, have been partakers of the blessings following obedience to the commandments of God, but who have taken a course to forfeit them through their transgressions. The light within them has become darkness,—and how great is that darkness!

The loss of the Spirit of the Lord, and a relapse into darkness, are the inevitable consequences of a departure from, or violation of, the laws of God; and, so long as men are fallible and give way to temptation, so long will there be those who will be found fighting against the Lord and against his work and his servants. The fact that there are dissenters from the "Mormons" is no evidence, then, that they are dupes, or that their system is an imposition; for, were there no dissenters from it, it would be a strong evidence—so long as it is admitted that the people are liable to transgress—that it was not of God, as he could not, and be consistent, look upon sin with any degree of allowance.

ABSTRACT OF CORRESPONDENCE.

—o—

SCANDINAVIAN MISSION.—Elder Charles Widerborg, writing from Copenhagen on the 21st ult., says:—"Elder C. O. Folkmann, writing to me from Drontheim (Trondhjem), Norway, says:—'On the morning of Friday, 2nd February, at 4 o'clock, several persons witnessed a remarkable phenomenon in the sky, about three-and-a-half English miles south of Trondhjem. The sky was clear and cloudless, when there suddenly appeared in a brilliant light the vision of a burning city, the houses and streets of which could be plainly discerned. An earthquake was also felt in Norway, on the 10th inst., at 2 o'clock a.m., which lasted from two to three minutes. The tower of a church in Trondhjem rocked so much that the bells rang; the furniture in the houses moved to and fro, while the walls creaked and cracked and the inhabitants ran out of their beds into the streets in great consternation.' It seems that the

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Lord is fulfilling his words, 'There shall be signs in heaven and on earth, and earthquakes in divers places.' I fully believe that we are on the threshold of great events, and that the nations on the Continent will soon be involved in a burning war, as Austria and Prussia have begun to prepare themselves for war, and Denmark will also be involved on account of Schleswig-Holstein. I feel to praise the Lord for the protecting care that he has had over his Servants and Saints. The Gospel is being preached, many are obeying its precepts, and Israel is gathering home. The plan our enemies laid to destroy my reputation in the eyes of the public has signally failed, praise be to the Lord. Yesterday, my clerks, Brothers M. Peterson and A. W. Carlson, in company with myself, were summoned to attend the Court, when the judge addressed me as follows:—'Mr. Widerborg,—It is a great pleasure to me to declare in the presence of the members of the court, and two witnesses of your own society, that you are free from the charge entered against you. Your accuser confessed before this court yesterday, that her charge was entirely false and a calumny. This I believed it to be from the beginning; and, although I do not sympathize with "Mormonism," I am glad to announce you clear of the false accusation and find your character restored in the eyes of the public.' The result of this case has stirred up the public mind and drawn many strangers to our meetings, where they have the opportunity of hearing faithful testimonies borne. The cause of truth is advancing, not alone in Copenhagen, but also in all parts of the Mission, and it appears that the Lord is hastening his Work."

CORRESPONDENCE.

—o—

AMERICA.

Londy Lane, Erie County, Penn.
March 2, 1866.

President Brigham Young, jun.

Dear Brother,—As I intend to leave this place in a few days for my home in Utah, I deem it my duty before doing so to make a short report of my labours here. Soon after my arrival I received an invitation to preach in one of the school-houses. I embraced the opportunity, and had the pleasure of addressing quite a number of the most respectable citizens. The spirit of inquiry is taking hold of the people, and many are seeking private interviews with me to learn more fully of the doctrine of the Latter-day Saints, some of whom are honest enough to admit the truth of the doctrines so far as they are able to comprehend them; while others are filled with that spirit of opposition so often manifested by the ignorant. One Dr. Logan sent to me a challenge to discuss with him and defend the principles advocated by the Latter-day Church, the Bible of the Old and New Testament to be the standard of authority, which I accepted with the terms submitted; but before the arrival of the time fixed upon for the discussion, the learned doctor notified me that he should withdraw from the obligation of the accepted challenge. The conduct of the doctor being well known in this matter, is a means of communicating truth to the minds of the people, who are truly in gross spiritual darkness. They know as little of the contents of the Bible, which they ignorantly reverence, as they do of their own being, their origin and destiny; for, did they understand the one, they would not be ignorant of the other.

There are some old members of the church in this vicinity who, if the church were brought to their doors, would perhaps awake from their

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slumbers, but who have not sufficient spiritual life within them to realize the necessity of gathering home with the Saints, and of complying with all the requirements of the Gospel.

My labors here have resulted in good thus far, that many have become acquainted with the doctrines of the Latter-day Saints, and with them, as with the honest everywhere, their prejudices have given way, and their hatred towards us as a people abated. The war feeling is still strong in the hearts of the people, and they will soon see the fulfilment of the prophetic declaration—that he who will not take up sword against his neighbour, must needs flee to Zion for safety. I desire to say to the Saints in the Conferences in England, where I formerly labored, "Be faithful in the discharge of your duties; honor God, and He will honour you. Loose no time in preparing to gather to Zion, that you may learn further of the things of God."

Praying God for your prosperity and the prosperity of Israel, I am, your Brother in Christ,

G. J. MARSH.

CHELTENHAM CONFERENCE.

Gloucester, March 26, 1866.

President B. Young, jun.

Dear Brother, —A Conference was held in the Latter-day Saints' Meeting Room, at Gloucester, on Sunday, the 25th instant. On the Stand were President Justin C. Wixom, President of the Cheltenham District, and Lorenzo D. Rudd, President of the Cheltenham Conference. Most of the Saints in this Conference were present, and enjoyed themselves much in the Work of God.

The morning meeting, which commenced at half-past ten o'clock, was occupied in the usual business of the Conference, and in receiving the reports of the Branch President, which were very satisfactory, showing that the Saints were endeavouring to live their religion.

In the afternoon the Sacrament was administered, and the Spirit of the Lord was poured out copiously upon all present. The Saints were again instructed in the principles of tithing and other doctrines of the Gospel, which were duly appreciated by the Saints.

The evening meeting was occupied by President Wixom, who gave much valuable instruction to the Saints; exhorted them to faithfulness and obedience in all things; spoke by the Spirit of Truth, and bore testimony to the truth of the Latter-day Work.

I spoke a short time to the Saints, but my remarks were principally directed to the strangers present, after which the meeting was dismissed, all feeling that the day had been well spent.

Ever praying for your prosperity, and of all the faithful, I am, your Brother in the Gospel,

LORENZO D. RUDD.

SUMMARY OF NEWS.

AMERICA.—The ides of March have come and gone. St. Patrick's Day was not baptised in blood in Canada as was feared, but was enjoyed in a much more agreeable manner by nearly all Fenians than fighting, to wit, in procession, hilarity, and no doubt a large consumption of whiskey in nearly every city in the United States. The people of Canada were, however, well scared. From statements made in some of the New York journals, they expected a demonstration would be made by the Fenians on that day upon them. In order that the peace of the country and the lives and property of the inhabitants might not be jeopardised, the Government made a call for 10,000 volunteers in addition to the regular force then on the frontier lines, which was promptly responded to all over the country, and from the feeling manifested, twice that number could have been raised, if desired. The feeling of the people is one of indignation that their peace should be threatened by such a horde of miscreants. A greater feeling of security is, however, beginning to be manifested

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by the officials, in consequence of a report having obtained that a Federal revenue cutter was watching the Fenians off Ogdensburg, assuming thereby that the United States will interfere to prevent any violations of the neutrality laws on the part of the Fenians.

President Johnston complains that the Radical Republicans will not support him in his re-construction policy, neither introduce a policy of their own. The country generally, however, express confidence in the President's policy, and render to him their hearty support. Money abundant. Gold 129½. Stocks firm and active. Provisions dull.

ENGLAND.—The Reform Bill in Parliament has created about as much diversity of sentiment among the members thereof, as did the Freedman's Bureau Bill in the United States Congress, and from present indications the same results will be obtained, although by different means. Mr. Bright, M.P., is laboring to gain influence and power by making the Bill his hobby, while Lord Grosvenor brings his power to prevent any Parliamentary reform, least he should lose some of his prestige.

Fenianism is still engaging the attention of the Government. The London *Times* thinks it cannot be said that England is over hasty in requesting the American Government to take such precautions as may prevent its territory from becoming the base of operations for the invasion of Canada, and expresses a hope that the Washington Cabinet, when the time for action arrives, will compensate for the passive attitude it has hitherto assumed in so nearly affecting the amity and good understanding between the two nations.

FRANCE.—The Conference on the Danubian Principalities held its third sitting at Paris on the 28th instant.

AUSTRIA AND PRUSSIA.—Warlike rumours continue to circulate. The Berlin semi-official *Provinzial Correspondenz*, after pointing out the danger Prussia may incur from the Austrian armaments, says—"We conclude from this precarious state of things that, with the object of energetically providing against attacks, orders may have already been given to take such military measures as be indispensible." Prussia has forwarded a circular despatch to the minor German States, laying stress upon the insufficiency of an appeal to the Federal Diet to settle the present conflict.

The despatch further points out the necessity of the various States taking up a definite position upon one side or the other in the struggle which the armaments of Austria seem to render more and more imminent. The note accuses Austria of having violated the convention of Gastein and assumed a threatening attitude. It expresses doubts as to the power of the Confederate States to carry out their good intentions towards Prussia in the relative state of the Federal military organisation, and points out the necessity which has arisen for introducidg a reform of the present system.

The despatch concludes as follows :—

It is urgent for Prussia to know if, and to what extent, she may rely upon assistance in case she should be attacked by Austria or forced into war by unmistakeable menaces.

VARIETIES.

—o—

When may man be said to breakfast before he gets up?—When he takes a roll in bed.

"Paying dear for good company!" as the rook said when he was put into the pigeon-pie.

A little boy being asked, "What is the chief end of man?" replied, "The end what's got the head on."

One evening Foote announced for representation at the Haymarket Theatre, "The Fair Penitent," to be performed, for that night only, by a black lady of great accomplishments.

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To one who said, "I do not believe there is an honest man in the world," another replied, "it is impossible that one man should know all the world, but quite possible that one man may know himself."

An Irish waiter once complimented a salmon in the following manner —"Faith, it's not two hours since that salmon was walking round his real estate wid his hands in his pockets, never draming what a pretty invitashun he'd have to jine you gentlemen at dinner."

Charles Lamb was sitting next to a chattering woman at dinner, who, observing he did'nt attend to her, said—"You don't seem to be at all the better for what I am saying to you"!—"No, ma'am," replied Lamb, "but this gentleman on the other side of me must, for it all came in at one ear and went out at the other"

"Why do you keep yourself so distant?" said a fair one to her bashful lover. "Because," said he, "distance lends enchantment to the view."

A medical man asked his legal adviser how he could punish a servant who had stolen a canister of valuable snuff. "I am not aware of any act." said the lawyer, "that makes it penal to take snuff."

A commercial gentleman stopping over night at an hotel in the North, in the morning called for the Liverpool papers, when he was met with the cool reply, "We don't take village papers here,"

DIED:

At Nettleton, Gloucestershire, on the 12th of November 1865, of consumption, Harriet, wife of Robert Jones, aged 41 years, 6 months and 10 days.—DESERET NEWS, please copy.

POETRY.

THE HOME OF THE SAINTS.

An exile from Zion, sad, weary and worn,
Surrounded with grievous complaints;
Unfriended, I wander this desert alone,
And pine for the home of the saints.

When sickness or sorrow o'er burdens my soul,
And my spirit with anquish nigh faints,
I look on with hope toward the blessed goal—
The peaceful abode of the saints.

In the beautiful valley, the city of God,
Where sin and pollution ne'er taint;
'Tis there were the feet of the Prophets have trod,
And established a home for the saint.

How I long for the time when my pilgrimage here,
In this Babylon is ended, and 'plaints
Which weary my soul, and fill me with fear,
Are lost in the home of the Saints.

When with Jesus, and oseph, and Brigham I sit
Without any fear or restraint,
'll strive in the kingdom to prove myself fit,
And worthy the name of a saint.

London. M. CLARK.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 15, Vol. XXVIII. Saturday, April 14, 1866. Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE GLASGOW DINING HALL, CAMBRIDGE STREET, BIRMINGHAM, ON SUNDAY, 7TH JANUARY, 1866.

(*Continued from page 222.*)

Half-past 2, p.m.

Choir sang, "The time is nigh, that happy time." Prayer by Elder C. W. Stayner. Choir sang, "How firm a foundation," &c.

Elder A. Miner, recently arrived in this country from Utah, then said—Brethren and sisters, unexpectedly have I been called to address you this afternoon. I may say that although but recently from Utah, it was not my lot to be in the ministry until called to come on this Mission; hence it is quite a new field of labor unto me, but I feel to do all I can to advance the Work of God. I left Utah on the 5th July 1865, and arrived in Liverpool in September following, whence I was sent to labor in the Edinburgh Conference, where I am now located and endeavoring to bare a faithful testimony to the truth. The people of the world seem so indifferent, and are so clothed with bigotry and prejudice, that it seems as if it would require the thunders of Sinai to awaken them to a sense of their position. The Saints of the Edinburgh Conference are a good and faithful people, endeavoring to do the will of God and emancipate themselves from bondage. The Gospel has gone forth unto all the nations of the earth, save only where the Governments are so tyrannical that they will not allow freedom of worship. The present times are momentous, and it becomes us to examine ourselves, and see if we are in the right track, for it will avail us nothing if we have not that true charity which begeteth a love of the truth. Some have entered this Church and gathered home to Zion, for the sole purpose of enriching themselves in earthly possessions. Such will surely stumble and lose sight of the truth, if they do not repent. We must be continually learning, little by little, and continually progressing. We must not believe the Gospel only as a theoretical, but as a practical work, requiring us to be obedient and lend a willing ear constantly to the teachings of the servants

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of God. The Elders are ambassadors from God unto the Saints, and to them must we look for a continual supply of the things of God. When we have perfected ourselves sufficiently in this land, we must gather to Zion, where we can learn to become more perfect in the ways of heaven than we could possibly do in this land. Zion is in peace and prosperity, notwithstanding the efforts of the American Government to crush her. She will ride victorious through every storm, and become the city of our God, and a fit abode for the presence of Jesus Christ when he shall come again to earth. Then may we prove faithful, and cling to the good ship Zion. Amen.

Elder James Ure then said—Brethren and sisters, I may say my heart is full, and my joy is great. Meeting with so many of the Latter-day Saints reminds me of olden times at home, as this is the largest congregation of Saints I have ever met with in this country. I was appointed in Utah, in 1864, to come on a mission to England. When I arrived here, I was appointed to travel in the Scottish District, and finally to preside over the Edinburgh Conference. I can truly say the Saints there are progressing, and I take great pleasure in laboring amongst them. I have been a member of this Church twenty-six years; this is my second mission to England, and I feel very thankful to represent the Latter-day Saints and bare my testimony unto the world. I have never had a doubt of the Truth, and can testify that God has again sent forth his Gospel to save and gather the honest to the Valleys of the Mountains. I can well remember when the doctrine of Gathering dared not be taught by the Elders in this country, and was afterwards introduced with great caution, as it was a new doctrine. But we have now progressed, and the Saints have learned the necessity of gathering to Zion. Sometimes the Elders think the world has progressed too, but it is not so. I do not think we have anything more to tell the people than to have faith, repent and be baptized, when they will learn the necessity of Gathering. If the world will reject these plain and lowly principles, they will reject the higher ones. I have been astonished and amazed, when in my experience I have found the world deny these very principles which are so plainly laid down in that Book which they profess to believe and revere. I have found that unless we have the Spirit of God when speaking to the people of the world, our efforts are useless, for that alone can convince them of the truth. I have only to say with you, I know I am connected with the Church and kingdom of God. What greater message of joy could we bring unto the people, in these days of sin and darkness, than the Gospel of Jesus Christ? Why should not God speak unto his children now, as he did in former times? Why should He not make an asylum for the safety of his people in the latter days, as he did in the days of Moses? What time more important that he should reveal Himself, to prepare mankind for the second coming of his Son Jesus Christ? I do not wish to further occupy your time, but as we say at home, I feel firstrate, and wish to extend the privilege of speaking to others of my brethren. May God preserve the Saints and gather up the righteous, is my prayer. Amen.

Elder C. W. Penrose said—I feel very pleased to have the opportunity of looking at your faces once more. The remarks of the brethren have been so inspiriting, and produced such an impression on my feelings, that I am scarcely able to address you. This is an old field of labor to me, and I perceive many faces which are known to me, and awake recollections of the past. I am very glad that God has preserved you and me faithful. As you know, I labored in the ministry in this country about ten years. Since I last saw you, I have been privileged to go home to Zion, and last year I was called upon to come on a mission to this country. When I first embraced the Gospel,—which was in the great city of London, I received a testimony,—and since then have continued to receive fresh testimonies of the truth of the Gospel, and to-day I feel very thankful that God has permitted me to live, and reach here again in safety. Many present with whom I am acquainted,

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would, I have no doubt, like to hear what I think of Zion. I can tell you that my expectations were more than realized. I can testify that Brigham Young is a Prophet of God, and my acquaintance with him, although very limited, has proved to me that he is a great and good man, one who is continually laboring to bless mankind. I have formed many happy associations in Utah, and had it been left to my own feelings, should have preferred staying there to coming again to this country. But I thank God that he has brought me safely through, and that I am again in Birmingham, where I have many times lifted my voice, in years past, declaring the truths of heaven. I am desirous that all the people should hear my voice; but I know that all are not desirous of doing right, and living virtuous and holy. There are some, however, who love truth, and I am happy in laboring to bring them to a knowledge of it. I would add my word of counsel to that already given to-day: Zion is the place for the Saints. The temporal prospects at first are not very inviting, but it is the place God has appointed for his people to gather unto. If the world reject our testimonies, they will feel the avenging hand of God. I remember first going forth to preach the Gospel in Essex, where I am now appointed to labor again. The people right in the house where I first preached in Maldon, rejected the message I bore to them, and I now find the cholera has visited that family and swept them out of existence. This is only one instance of the results of rejecting the truth. To avoid these calamities is one reason why we should gather, but not the only reason. If we go up to Zion on any but correct principles, we shall be liable to fall away, and it is better for us to stay here and apostatize, if we must do so, than gather up to Zion and leave the Church. I am proud to be associated and connected with the brethren on this Stand, and I value their friendship much. I can testify that this is the Church and kingdom of God, and I would say to this congregation:—take heed! and repent of your sins, turn unto God, and seek for his Spirit that you may have power to do his will. Brethren and sisters! continue in well doing, and may God bless you with the gratification of every good desire. Amen.

Elder N. H. Felt said—After receiving such good instructions as we have heard this afternoon, unless I had been called upon, I should not have thought of adding anything to what has been said. It has not been my lot of late to meet with such a large congregation of people, and it reminds me of our meetings in Utah. I have not been long in this country, and have not learned the traditions and manners of the people fully; but whatever they may be, I can bear testimony that this is the Church and kingdom of God, and that He has again spoken unto man. If there should be any here who do not believe this, we tell you that, what we say is true. You, who would seal up the heavens as brass, and shut out all communication with God, know ye! that your day is past, and that God has again spoken words of comfort and salvation from the heavens. If you will not believe it, we cannot help it. If you will persist in rejecting the truths we offer unto you, you will most surely learn the sad consequences and calamities of an offended God. The stink of corruption has ascended up unto Him, and he will purify the earth from its wickedness. The false reports which have gone forth into the world concerning us as a people, receive a flat contradiction on the countenances of my brethren on this Stand, who have travelled thousands of miles by sea and land to bear testimony to the truth. You have here a son of the Prophet Brigham Young, who has been appointed to labor among you. I was going to say the Lord of the vineyard had sent his son unto you. You have not killed him though, nor do I believe you will. There are plenty of the sons of Prophets around me on this Stand, who came to contradict the false reports in existence concerning us.

I do not believe it is of any material use referring to the Scriptures as a proof of our truth, for the world do not believe in them, although they profess to. When we refer to the first principles of the Gospel of Jesus

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Christ as taught in the Bible, and which we teach, they are denied. If the world believed in Christ and in the Bible, they would believe us, for it testifies of us. Well, if we admit that the world does believe the Bible, and that Jesus did come upon this earth, and that they believe in him and his Apostles, what authority have they to minister in his name? What power and testimony have they? They have only the written word, the Bible; but we bring unto you a living testimony of the truth, and here it is, in the testimonies of my brethren here beside me. And dare you, my Christian friends, in face of this powerful testimony, disbelieve and reject our message? Perhaps you are like one of old, who, "although one should rise from the dead, yet would not believe." If so, we come not unto you, but we come to the honest-in-heart, the meek and humble individual who will receive the message sent from God. Our friends say we are stealing away the people to Utah. Let me ask, whom do we steal? The poor! Cannot you spare the poor in England? Well, I should think you could, when I see poverty on every hand, and your workhouses full of them. Then do not grumble if we gather out some of your poor. We come to the honest in heart, to all whom the Lord our God shall call; and if you are amongst those whom he has called, why, come forth and join with us. God will not gather all the nations of the earth at once, but those only who are honest in heart. Let me tell you plainly, that the time is nigh when Jesus Christ the Son of God will make his second appearance upon earth. I have sometimes thought our labors in endeavoring to reason with the world are useless, but it is not so, for if we only succeed in saving one honest soul, they are not in vain. The Elders will now begin to speak more plainly to the people than they have done; they will not always speak with that suavity of manner which they have in the past. Why, what would the world think if we were to speak unto them as Jesus did, and call them a generation of vipers, fit only for condemnation. They would be surprised. Yet the children of the world are more worthy now of such remarks, than ever the Scribes and Pharisees were in the days of Jesus. There was a time when sin and wickedness only made itself manifest in a Sodom or a Gomorrah; but a change has now taken place, and corruption is fastening upon the vitals of men, and will effect still more the generations yet to come. Sin stalks rampant in your cities and towns—a corruption that is preparing the people *en masse* for destruction; and when that destruction shall go forth in this and other countries, how sure will be its progress. It will be as the Lord has said, The decree has gone forth, and destruction shall continue unto the end, until the winding up scene of all things shall come, and which has been decreed to take place in this generation. Will they then believe our testimony? No! It shall be as recorded in Divine truth, "Though they shall see, yet shall they not believe." To be brief, this is our testimony and exhortation, "Come out of her, O my people, that ye be not partakers of her sins, and receive not of her plagues." We do not want evil and corrupt men, but good men only. The judgments of God have been seen but little yet, but wait awhile, and see the great wars which will take place right in England here, and other countries; when the slaves will rise up against their masters in America, and the remnants of that land, the Indians, shall vex them sorely; when England and France shall be filled with war, death and destruction. Then will the people look to the Far West, and behold the Star of the kingdom in glory and power.

Conference adjourned till half-past 1 p.m. Choir sung, "Great is the Lord," &c. Meeting closed with prayer by Elder Orson Pratt, Sen.

(To be continued.)

Remember, that he is indeed the wisest and happiest man, who, by constant attention of thought, discovers the greatest opportunity of doing good, and with ardent and animated resolution, breaks through every opposition, that he may improve that opportunity.

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ASCERTAINED FACTS RELATING TO THE DEAD SEA.

(*From the Jewish Chronicle.*)

The explorations of the Dead Sea undertaken by modern travellers, demonstrate the profound interest which its mysterious shores have excited in the minds of intelligent travellers of all countries and in all past time.

The ultimate object of their researches has been to ascertain the physical peculiarities of its waters and its shores, as they really exist, free from the idle legends of bygone a and the exaggerations of superstitious monks and credulous pilgrims; so that the student of the Bible may know to what extent the remarkable phenomena of these regions accord with the history relating to them in the book of Genesis.

It now becomes our duty to attempt to gather up those unquestionable facts, which are established upon the united testimony of many intelligent and trustworthy observers, and which either correct or confirm the opinions of the ancients respecting these once inaccessible and still doomed and dreary regions.

While the Dead Sea was only contemplated from a distance, and enveloped in the mists of obscurity, everything pertaining to it was exaggerated.

Although Josephus estimated the lake at seventy-two miles long, by eighteen broad, yet some travellers have stated its length to be 120 miles, and its breadth seventy miles. Dr. Jahn says it is sixty-seven miles from north to south, and seventeen in its greatest breadth from west to east. Dr. Robinson, who took great pains to secure accuracy, states that it is about fifty miles in length, and its breadth from ten to twelve; whilst the Royal Geographical Society gives its average dimensions, forty-five miles long and ten broad.

The accounts given by the ancients of the qualities of the waters an scarcely be charged with exaggeration. Although they are, as Jolliffe states, of "brilliant transparency," yet they are charged with a mysterious compound, which makes their taste execrable and their exhalations baneful. Here is M. de Saulcy's account of their flavor:—

"We have a favorable opportunity of testing the quality of the water of the Dead Sea at this particular spot, and we are too conscientious not to take advantage of it. One of our Bedouins goes to fill two bottles as a sample. I scarcely believe the world produces any water more abominably offensive, although clear and limpid in appearance. At first, it seems to have the taste of ordinary salt water; but, in less than a second, it acts with such nauseous effect upon the lips, the tongue, the palate, that your stomach instantly rejects it with insufferable disgust. It seems to be a compound of salt, coloquintina, and oil, with the additional property of inflicting an acute sensation of burning. In vain you clear your mouth of this horrible liquid: it acts so violently on the mucous system, that the taste remains for many minutes, causing at the same time a painful contraction of the throat."—Vol. i, p. 249, 250.

Travellers who have only explored the coasts of the Dead Sea, have spoken lightly of the notion that its exhalations are deleterious and offensive. "We passed," say Irby and Mangles, "six drains into that part of these barren flats more contiguous to the sea, where the water still remains; these bore a strong marshy smell, similar to that usually arising from the muddy flats in salt-water harbors, but by no means more unpleasant. I imagine this to have given rise to the reports of the ancients, as to the disagreeable smell of the waters of the Dead Sea. The water on the main body of the lake is perfectly free from any smell whatever." We are surprised that these very accurate observers should have ventured to make this assertion without personal experience. If this be true, why do the Arabs call it "Bahr Mutuch"—"the stinking sea?" Besides, it is plain,

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from the fate of Costigan and Molyneux, that noxious vapors do arise, for both died from their influence. The experience of the American expedition places the matter beyond dispute. Lynch complains of "a fœtid, sulphureous odour in the night," which made him feel "quite sick;" again, "a faint, sulphureous smell, and every one struggling against a sensation of drowsiness." Further on he observes: "Notwithstanding the high wind, the tendency to drowsiness was almost irresistible. The men pulled, mechanically, with half-closed lids; and except them (the rowers) and myself, every one in the copper boat was fast asleep. The necessity of steering, and observing all that transpired, alone kept me awake. The drowsy sensation, amounting almost to stupor, was greatest in the heat of the day, but did not disappear at night."

As they approached to the close of their survey, he writes: "Thus far, all, with one exception, had enjoyed good health, but there were symptoms which caused me uneasiness. The figure of each one had assumed a dropsical appearance. The lean had become stout, almost corpulent; the pale faces had become florid, and those which were florid, ruddy; moreover, the slightest scratch festered, and the bodies of many of us were covered with small pustules. The men complained bitterly of the irritation of their sores whenever the acrid water of the sea touched them."

When Lynch induced some Arabs to go on board his boats, "on returning from the beach they stuck plugs of onions into their nostrils, to counteract the malaria they had imbibed from the sea. They called it 'the sea accursed of God,' and, entertaining the most awful fears respecting it, looked upon us as madmen for remaining so long upon it."

The buoyancy of these waters was spoken of by Josephus and other ancient writers, and no fact is better attested than this by modern travellers.

Maundrell says:—"The water of the lake was very limpid, and salt to the highest degree; and not only salt, but also extremely bitter and nauseous. Being willing to make an experiment of its strength, I went into it, and found it bore up my body in swimming with an uncommon force." The testimony of Dr. Robinson is equally decisive:—"The water has a slight greenish hue, and is not entirely transparent, but objects seen through it appear as if seen through oil. It is most intensely and intolerably salt, and leaves behind a nauseous bitter taste, like Glauber's salts. The water is exceedingly buoyant. Two of us bathed in the sea; and although I could never swim before, either in fresh or salt water, yet here I could sit, stand, lie or swim in the water, without difficulty." The eloquent author of "Eothen" (said to be Mr. Kingslake) describes, in a vivacious manner, the effects of a bath in these waters:—"I bathed in the Dead Sea. The ground, covered by the water, sloped so gradually, that I was not only forced 'to sneak in,' but to walk through the water nearly a quarter of a mile, before I could get out of my depth. When at last I was able to attempt to dive, the salts held in solution made my eyes smart so sharply, that the pain I thus suffered, joined with the weakness occasioned by want of food, made me giddy and faint for some moments; but I soon grew better. I knew beforehand the impossibility of sinking in this buoyant water, but I was surprised to find that I could not swim at my accustomed pace; my legs and feet were lifted so high and dry out of the lake, that my stroke was baffled, and I found myself kicking against the thin air, instead of the dense fluid upon which I was swimming. The water is perfectly bright and clear—its taste detestable. After finishing my attempts at swimming and diving, I took some time in regaining the shore; and before I began to dress, I found that the sun had already evaporated the water which clung to me, and that my skin was thickly incrusted with salts."

The experience of Lynch and his party is to the same sense:—"We bathed," he says, "and the acrid water of the sea made our innumerable sores smart severely. The water was very buoyant; with great difficulty I

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kept my feet down; and when I laid upon my back, and, drawing up my knees, placing my hands upon them, I rolled immediately over." The reason of this unusual phenomenon is obvious: the specific gravity of the water is heavier than the bodies that float upon it. Modern science has subjected this ponderous water to chemical analysis, and it is found to hold in solution far more saline matter than the waters of the ocean.

After these statements of the taste, smell, and ponderosity of these waters, we may see reason to suspect that they are inimical to animal and vegetable life, and may fairly conjecture that they were called the Dead Sea, because every form of organized life had departed from them. This has been the prevailing opinion; but M. Chateaubriand made a statement, which for a time led to the opposite conclusion: — "About midnight I heard a noise upon the lake. The Bethlehemites told me that it proceeded from legions of small fish which came and leap about on the shore. This contradicts the opinion generally adopted, that the Dead Sea produces no living creatures. Pococke, when at Jerusalem, heard of a missionary who had seen fish in lake Asphaltitis. Hasselquist and Maundrell discovered shell fish on the shore. M. Seetzen, who is yet travelling in Arabia, observed in the Dead Sea neither the helix nór the mussel, but found a few shell-snails."

The question whether or not there are fish and other forms of animal life in those waters, is one of considerable interest to the Biblical student; because the Prophet Ezekiel, who wrote B.C. 594, has asserted, by implication at least, the negative. (See Ezekiel, xlvii, 1—12.) The latest writers upon the subject sustain the representation of the Prophet. "Our Bedouins," says M. de Saulcy, "rejoiced in showing me a small dead fish which they discovered on the sand. At first we are inclined to attribute one more error to the writers who have said so much concerning the Dead Sea. This fish, picked up at a distance of several leagues from any river, has also quite the outward appearance of a sea fish. Are we to conclude from this, that creatures of this kind really live in the lake? Our Bedouins alone can decide the point. We question them one after the other, and from their answers, perfectly coincident, we feel convinced that no fish indigenously belongs to these waters saturated with salt. The floods of the Jordan and of the Arnon frequently carry away the fish that have ventured too near the mouth of those rivers in pursuit of some smaller fry, and waft them and their prey into the sea; but no sooner do they enter the waters of the lake than they feel as if poisoned, and, unable to escape, die in a short time; their bodies then float, and the slightest breeze throws them on the shore. A few days afterwards, towards the shore of Sodom, our Bedouins picked up two other fish, of the same description, but nearly decomposed. In these three specimens I thought I recognized a species which abounds in the lake of Gennesareth, and which has been often served on our table during our stay at Thabarieh."—Vol. I. p. 168-'69.

Lieutenant Lynch took with him to the United States some of the water of the Dead Sea, which was subjected to the scrutiny of a powerful microscope, but no animalculæ or vestige of animal matter could be detected therein.

From these facts we must conclude, that the traces of animal and vegetable life which may be found on the shores of the lake, are to be ascribed to the fresh water which flows from the fountains, or down the ravines of the surrounding mountains; but that the Dead Sea itself stands alone, amidst all the works of God, destitute of inhabitants and devoid of life even in its lowest forms.

Another statement of the ancients, which has been laughed at as exaggerated and absurd, is, that this lake often presents such an awful aspect, as to be preternatural, if not miraculous. The phenomena witnessed by recent travellers on its coasts have been described in such terms, however, as in a great measure to justify the writers of antiquity, if not to awe the scoffers of our own age.

"I went on," says the author of "Eothen," "and came near to those

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waters of death; they stretched deeply into the southern desert, and before me, and all around, as far away as the eye could follow, blank hills piled high over hills, pale, yellow, and naked, walled up in her tomb forever the dead and damned Gomorrah. There was no fly that hummed in the forbidden air, but instead, a deep stillness; no grass grew from the earth, no weed peered through the void sand, but, in mockery of all life, there were trees borne down by Jordan in some ancient flood, and these, grotesquely planted upon the forlorn shore, spread out their grim skeleton arms, all scorched and charred to blackness by the heat of the long silent years."

Lynch says:—"Unstirred by the wind, the lake lay smooth and unruffled. The great evaporation enveloped it in a thin, transparent vapor, its purple tinge contrasting strangely with the extraordinary color of the sea beneath, and, where they blended in the distance, giving it the appearance of smoke from burning sulphur. It seemed a vast caldron of metal, fused but motionless."

(*To be Continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 14, 1866.

SIGNS OF THE TIMES.

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"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."—MATTHEW xxiv, 3—7.

THE prophecies of Jesus are matters of great moment unto the people of this generation, and they speak unto us to-day as plainly, as did the voice of Jesus when answering the questions propounded by his disciples some eighteen hundred years since; and now, when that same question rises in our minds, "Lord, what shall be the signs of thy coming," we have but to consider the context, having our minds lighted up by the Spirit of prophecy, and the time of His second advent is made plain. For the purpose of recording the commencing of the fulfilment of those prophecies quoted, we will glance at the political condition of the civilized world, commencing with the continent of Europe. The great German Powers are, to all appearances, on the eve of a terrible struggle; concessions must be made by one or both of those Powers, or war is inevitable. We are inclined to think that the greater portion of the

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Saints do not fully comprehend what great changes a central war in Europe would occasion in the map of that continent. For many years Austria has held Venetia, much against the will of the latter; wherefore, if Austria should go to war, the Venetians would take occasion to proclaim their independence, backed, as they most assuredly would be, by the power of Italy, thus, also, involving the latter nation in war. Austria foreseeing this contingency, may cede the Venetian Territory to Italy, providing Victor Emmanuel will join with them against Prussia, in case Count Von Bismark should press the questions now pending concerning the dispositions of the Duchies, to an issue. If these two Powers were to combine, of which there seems a strong probability, they could easily overrun those German States which have proclaimed an armed neutrality, and cause them to declare for Austria. Prussia would be lost indeed, had she to depend entirely upon her own strength; but her sheet anchor rests in France. Napoleon I. seemed very fond of the Rhenish Provinces, and added them to the empire of France; but on his abdication, he was compelled to surrender those Provinces to Prussia, who now holds them; and Napoleon III. seems quite as fond of adding to the glory of *la belle France* as his uncle. It is rumored that Prussia will cede those rich Rhenish Provinces to Napoleon III., if France will join them in the anticipated war against Austria, and perhaps Italy. Prussia could well afford to make over to France those Provinces, for she would thus be assured of the possession of Schleswig and Holstein. If Austria and Prussia go to war, it can but draw France and Italy into the vortex—it is only a question of time. Russia is also concentrating troops on the Danubian frontier, those principalities being in a state little better than that of civil war.

A great battle has been fought between the Imperial troops and the insurgents in China. It is "rumored" 50,000 of the latter either perished or were taken prisoners, but the rebellion was not crushed even by this great victory.

We have just received intelligence of a severe shock of an earthquake experienced in the extreme northern part of this island; and although no particular damage was done, yet it was very violent, lasting thirty seconds. We also have accounts of earthquakes having been felt in India, and also by vessels in mid-ocean. Spain has really opened an active war against several of the South American Republics, and commenced the bombardment of Chilian forts. What will be the result can scarcely be surmised;—Spain is already bankrupt, and her credit sadly impaired. It has been remarked by generals, both ancient and modern, that gold and good credit are the sinews of war; if so, those sinews are very much relaxed in the present case. There is also civil war raging between the Republics of South America; and when these items are taken in connection with the difficulties in Mexico, we may conclude, so far as that part of the continent is concerned, that the words of Jesus are being literally fulfilled.

We have touched upon the condition of the people in the northern part of the continent of America, in a former number of the STAR; matters, politically, have not improved, and are unsettled as ever. Fenianism is gaining ground daily. Private letters received from New York, state that the papers do not attach as much importance to the movements of the Irish fillibusters, as the matter deserves. Our informants think the Canadians are justly alarmed, and look for the invasion of Canada at an early day. However this may be,

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peace has long been, and is unknown to the American people, although their armies are now disbanded, and the war apparently ended. "Wars have desolated many portions of that land; and where we would naturally look for peace, now that hostilities have ceased between the Northern and Southern States, 'rumors of wars,' robberies, murders, whoredoms, and all manner of abominations, are practiced by a demoralized soldiery to a fearful extent, and the earth groaneth to be delivered.

How applicable the quotations contained in the former part of this article, to the present condition of the world. For upwards of twelve months the "plague" has been raging among cattle in England. In many of the shires the cattle have nearly all died, or been killed, pursuant to orders issued by Her Majesty's Privy Council. Cholera has again made its appearance in the south-east, and may not die out at the northern ports of the Mediterranean, as it did last year, but travel further north, even to this nation, where it would find thousands of victims in the narrow courts and dirty alleys of the great towns and cities of England.

ADVANTAGES OF SETTLING IN UTAH.

(*From the Western Standard.*)

"In the summer of 1847, the Territory of Utah was settled by Latter-day Saints. From that time until the present, but more particularly since the discovery of the gold mines of California, Utah and the "Mormons" have occupied a very large share of public attention. Isolated from mankind in the centre of this continent, surrounded on all sides by deserts, and located upon the only habitable strip of land for a stretch of two thousand miles, it was but little expected by the world, during the first years of their settlement of Utah, that they would ever occupy any position of importance. The discovery of the gold, and the consequent travel across the Plains, brought Utah and her inhabitants into notice; and men began to manifest an increased interest in everything that related to the people and their country. From the knowledge that many have had of the natural resources of Utah, the idea has been freely advanced that she would have to be evacuated. Her wastes have been so uninviting, and her climate so inhospitable, that they have confidently expressed the opinion that the inducements were too weak to cause the people to remain. The superior advantages of California have been lauded to the skies, and at least one attempt has been made, previous to the discovery of gold, to induce the people to move here *en masse;* the mild climate, the prolific soil, and the advantageous position of this country being supposed to abundantly off-set every inducement there might be to remain in Utah. But Utah was the choice, within her boundaries was the spot designated, and the great natural advantages of California failed to afford sufficient temptation to cause them to waver. They resolved—and the result has so far proved, wisely resolved—to remain on the spot first selected. And though since that time tales of the discovery of fabulous wealth, exceeding everything before known, and of the development of a vast empire on the lands they might have called theirs, and

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in the very country which their brothers and sons helped to conquer, have abated their ears, yet they have never for one moment doubted the wisdom of their decision, and have felt thankful to the Lord for helping them to abide by it.

Wild as the assertion may seem, we have no hestation in stating that the situation of the people of Utah, at the present time, is far superior to what it would have been, had they, instead of remaining in Utah, moved here. Individual cases are not wanting to prove the truth of this. Many have left there for the land of gold, with the idea of improving their circumstances by the change; but the majority are not so well off to-day, even in a pecuniary point of view, as it is probable they would have been had they remained. This might have been different had it been proper for them to have left Utah, and had their experience been such as to have enabled them to profit by all the advantages afforded in California, without being affected by the evils which also abound. But therein lies the difficulty. The lessons of self-denial, virtue, industry, and irresistible energy learned by the people of Utah, in consequence of the circumstance in which they have been placed, are necessary for the perfection of a great people. The cold and forbidding climate and sterile soil of New England, have developed a people superior, in many respects, to those occupying more favored localities; and the history of our race abounds with similar instances. It was proper, in the wisdom of the Almighty, that the Latter-day Saints should stay in Utah. There was a work to be done and an experience to be gained there, that could not be done nor obtained elsewhere. Already is the wisdom of this design becoming plainly apparent. Noted as California is for rich mines, prolific soil and inviting climate, she is, nevertheless, not developing a people that can rival those produced by sterile, severe and uninviting Utah. In all the elements of true wealth, prosperity and greatness, Utah is gradually outstripping her more favored sister, and her people are being trained in every quality that must eventually command success. This is visible to every scrutinizing observer at present, and every year will only make it more so."

FAITH.

—o—

Notwithstanding the great amount of discussion, which has been had upon this subject, were we to judge from personal observation, we should be forced to the conclusion, that little was known or understood by the Saints in these lands, of or concerning this—perhaps the most important gift bestowed upon man by the holy Spirit through obedience to the Gospel. Many suppose that *faith* and *belief* are synonymous terms, and so use them; as also did the translators of the Old and New Testament, in a majority of instances. It is written, "the just shall live by *faith*," and again, "without *faith* it is impossible to please God," in which quotations the term is correctly used; and being so used, it becomes a matter of great importance to us, and with all the family of man, to know in what this *faith*, so necessary to life and salvation,

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consists. As the terms *faith* and *belief* have been employed to convey the same idea, or meaning, we will examine them separately, and determine the true signification of each; at least, according to our understanding thereof. To us, *belief* signifies nothing more nor less than volition of the will, or a certain state or condition of the mind, in which it yields assent to the truth of any declaration:—be the subject matter of that declaration true or false; or the existence of any condition of things, as the result of testimony or mental reasoning amounting to evidence. The most abandoned of our race may be, and indeed are, in possession of this volition to the same extent, or so far as their powers of comprehension will permit, as the most faithful and obedient child of God. Both, then, being possessed of this same power of will, are they not equally pleasing to God and acceptable to Him? Such must necessarily be the case, if *belief* and *faith* are one and the same thing, and our definition of *belief* be correct. But we do not so consider them. Having given the definition of *belief* according to our understanding thereof, we will proceed to briefly consider the more immediate subject of remark.

What, then, is *faith*? We answer; it is a principle of power, or a commission given unto those who are called to administer in the name, and by authority of the Lord Jesus Christ, in the ordinances of his Gospel. It is that power by which the worlds were organized. It is that power which caused the light to shine forth, and the dry land to appear. It is the power by which the righteousness of God is revealed. It is the power by which God acts, in whom a fullness dwells; a power of the Priesthood; the authority of God. Moses, Elijah, Daniel, and all the Prophets and Apostles possessed this same power, and exercised the same when necessary—differing only in the degree thereof. The Saints of Latter-days have the power given unto them also; and we may say, that God never had a people upon the earth who did not possess this power, to a greater or less extent, and all to a degree commensurate to their wisdom or necessity. It is that power by which the sick are healed, devils cast out, the blind made to see, and the deaf to hear. It is also that power which gives effect to the words of the servants of God, and the testimony of the Elders of Israel. Should they not, then, seek unto God for wisdom, that they may use this power, fraught with life and death, only as dictated by the Spirit of truth? Yea, verily, lest they themselves be destroyed by the injudicious exercise thereof. But how can we become possessed of this power? We answer: by obedience to the requirements of the Gospel—believing on the Lord Jesus Christ, repenting of our sins by forsaking them, and being baptized for the remission of the same; and having by obedience now attained unto a justified position before God, we are prepared to receive the gifts of the Holy Ghost, by the laying on of hands,—one of which is, this *faith* of which we have been speaking, and by which we will be enabled to live unto God, and overcome the world and the evils therein.

Here, then, we see that *belief*, as before defined, is common to all men, while *faith* is a *principle of power* bestowed upon those only, who yield obedience to the Gospel; a principle of power by which the Saints preserve their natural lives upon the earth, and secure to themselves eternal life in the world to come, thereby pleasing God who delights not in the death of any.

From these few remarks, we trust the Saints will be enabled to comprehend,

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to some extent, the nature and workings of this principle of power, and also to reflect upon the responsibility, which rest upon them, for the proper use of this power—be it possessed in a high or low degree—and also to remember, that they cannot trifle therewith with impunity. M.

THE SHELL ON THE SHORE.

I had turned over the wet pebbles and the damp weeds, and sought with naked feet amongst the waves for some bright shell or colored stone to carry home, but I could find none. Tired out, sat on a pile of stones to rest, and to watch the waves unroll themselves on the waiting sands. I heeded not the tide, but let it go and come without notice. After a longer interval than I dare tell, considering I was without boots or stockings, and my coat damp with the spray of the last tide, I woke up from my dreaming and renewed my search for a prize, and sure enough there was a shell glistening and gleaming, colored like sunlit crystal, just dropped from the white fingers of some daring wave. I did not hurry to possess myself of it, but sat still admiring. It was mine; I was sure I could reach it at any moment with my stick; and who was near on this lonely beach to pick it up ere I could get it? Splash—splash, and up rolled a huge wave, hissing and hurrying, rattling the stones, wetting my feet —and the shell, where is it? I looked round, I followed the receding water; dripping sea-grass and creamy clots of froth only remained to meet me; the shell—the beautiful shell was gone. Old Neptune had altered his mind and got back his pearl. A little loss this, but uttering a lofty lesson, never to lose an opportunity of taking every gift of mercy or usefulness the tide of time may bring us; if unused—neglected—the wave that brought it will soon take it away.

CORRESPONDENCE.

AMERICA.
Great Salt Lake City, }
Feb. 27, 1866. }

President Brigham Young, Jun.

Dear Son,—Since my last letter to you, dated the 18th inst., your favor of January 15th has been received, and the business and other items duly noted.

I am gratified to read of your welfare and progress, and to notice that you are diligent in attending to the duties which devolve upon you, and in seeking to obtain the spirit of your calling and position. There is no reason why you should lack in the least degree the necessary spirit, knowledge and revelation which you require to enable you to magnify your Priesthood, and fill with honor the station assigned to you. It is a highly responsible calling, that which you now occupy, and your mind should be open at all times to receive the teachings and whisperings of the Spirit, that nothing may be neglected in teaching, counselling, reproving or warning the people, or in regulating the various fields and Conferences—that would forward the progress of truth, or increase the love and understanding of it in the hearts of the people.

So far as I can judge from your letters and the STAR, your course, in the management of the affairs of the

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Work and the disposition of the Elders, is wise and satisfactory. You have our prayers and faith continually exercised in your behalf, that you may be blessed in your labors and be preserved from every evil.

There has nothing particularly noteworth occurred here since I last wrote to you. The weather is becoming milder, and good health generally prevails.

The news from the east, which we have been receiving these past few days, is very interesting and spicy, and somewhat exciting. Brother Hooper has informed us in his letters, that the feeling at Washington was very intense against us, and there was a deep-seated, sullen determination manifested on all hands to strangle the remaining "twin" as early as possible. We know what their feelings are as well as they do themselves. We know that the wicked are uneasy and plotting continually against the Work of God, and the nature of their designs are manifested to us from time to time by the Spirit of God, so that we can be prepared to guard ourselves against their attempts. Present reports, however, indicate that there are affairs enough of importance to occupy the attention of Congressmen at Washington, without having any very great amount of spare time to meddle with our business. Our enemies here have been exceedingly jubilant of late, in anticipation of the trouble that they have been hoping to bring on us. The train was laid, and as they supposed, it only needed the match to be applied to produce the desired explosion. But they will be disappointed. They will find, when they commence a war with the Almighty and his purposes, with a determination to thwart them, that they have a power to contend with in the presence of which they are but as vile worms. When they think they have the trap all ready to spring, with the expectation of securing their prey, they will find that the proposed prey is not there.

Measures are being taken at present to organize a company here to supply our northern neighbors in the Territories of Montana and Idaho, with flour and other produce at remunerative, yet moderate prices. It is hoped that if the proposed plan can be fairly carried into operation, it will prevent the unwise competition of our people, which has enabled speculators in those Territories to take advantage of them in their dealings. By organization, a uniformity of prices can be maintained, which will prove a great benefit to our citizens, and also to the citizens of the north, as they will not then be left to be preyed upon by speculators.

I am much pleased with the specimen page of the Book of Mormon which you have forwarded. An edition of that size, and in that type, will be very handsome, and I should like marginal notes, if you can obtain them; but if you should have notes arranged, be sure and get as good ones as you can, so that they may be satisfactory.

Praying the Lord to bless, uphold and preserve you, I remain your father,

BRIGHAM YOUNG.

SUMMARY OF NEWS.

AMERICA.—The Fenians continue their organization, and are mustering regiments into the service of the Irish Republic in various parts of the country. General Sweeney, commander of the Fenian military forces, has made a speech in which he said, that "he did not know where the first blow for Ireland's emancipation would be struck," though many thought it would be made at Canada. The excitement, caused by the Fenians, in Canada, is subsiding, though active preparations for defence continue.—President Johnson has forwarded to the House of Representatives the information asked for regarding the internal condition of Mexico. The information includes a letter from Senor Romero to Mr. Seward, dated 9th March, in which he states that he had

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received intelligence from a highly reliable source in Paris, that Napoleon proposed to adopt a middle course on the Mexican question, by abandoning Maximilian, and re-establishing the Mexican Republic, with Marshal Bazaine as President, *ad interim*.—Intelligence has also been received, *via* New York, that a naval engagement had taken place between the Spanish fleet and the Chilian vessels of war. The latter having been discovered in the harbor of Ancud, in the island of Chiloe, by the Spanish fleet, two frigates—the Villa de Madrid and Blanca—opened fire upon the shore batteries, and at long range on the Chilian fleet inside the harbor. The engagement lasting about two hours, when the Spanish frigates withdrew, having each sustained considerable damage. It is also reported that Admiral Mendez Nunez, on receipt of this intelligence, despatched the ironclad frigate Numancia, from Valparaiso, to run the batteries on shore, and destroy the fleet inside the harbor. Bolivia had joined the Chilian Alliance, which the Columbian Congress had refused to do.

EUROPE.—The latest intelligence from the continent of Europe is still warlike, and the military fever appears to be spreading. It has become almost epidemic. Austria and Prussia have been arming for some time. Russia and Turkey have been following the bad example, though in a minor degree, and now Italy has become infected. It is quite evident that if the German powers come to blows, Italy intends to avail herself of Austria's embarrassment to wrest Venetia from foreign dominion. Telegrams from Florence announce the forming of a camp of 70,000 men near Bologna, under command of Cialdini. The principal generals of the Italian army have been summoned to meet at Florence, and it is reported that the Italian men-of-war have been ordered to rendezvous at Ancona or Brondisi, and that Austria is making military preparation in Venetia. The Florence papers deny that military preparations are being made, and state that the military movements are such only as are occasioned by the requirements of the service.

VARIETIES.

A little boy having been much praised for his quickness of reply, a gentleman observed that when children were so keen in their youth they are generally stupid and dull as they advance in years. "What a very sensible boy you must have been, sir," replied the child.

A contemporary states that a good story is current relative to the readership of the Temple, which has just been filled up by the appointment of the Rev. A. C. Ainger. Among the 150 candidates was one reverend gentleman who sent in an enormous pile of testimonials, backed, by way of a clincher, by a letter commendatory from himself.

VISIBLE SPEECH.—At the Society of Arts, a paper was lately read by Mr. Alexander Melville Bell, on his new system of visible speech—the spelling of spelling as it has been called—comprising a series of thirty letters or symbols, whereby every sound in every language can be so accurately indicated that a person who never heard a word of the language uttered, can pronounce even the most difficult words of it strictly like a native, on merely reading from Mr. Bells new letters or symbols, which appear to bear the same sort of relationship to the positions of the mouth and tongue in the respective sounds, which the picture of a laughing face may be supposed to do the spoken word "laughter." Mr. Bell's sons gave clear proofs of the practicability of their father's invention, by pronouncing words set down by him in their absence, from the utterance of old Indian residents, Scotsmen and others present; but the conclusion of the whole exposition was marred by the refusal of Mr. Bell to exhibit the symbols on the blackboard. He wishes the Council to appoint a committee to consider the subject, with the view of inducing the Government to take upon itself the practical realization of his system, which he is willing to give up freely for national or universal utility, should they agree to adopt it. Professor de Morgan, Sir D. Brewster, and Mr. A. J. Ellis, the chairman on the occasion, have been initiated into the whole mystery, and are said to approve of the system.

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ADDRESS:

Charles W. Stayner,
Archibald N. Hill,
Ephraim T. Williams, } 17, Coleman Street, St. Mary's, Southampton.

MARRIED:

CHAPMAN—JACKSON,—March 31st, in London, by Elder N. H. Felt, Mr. John Chapman of Hayes to Miss. Eliza Jackson of Farnborough, Trent.—DESERET NEWS, please copy.
SCOTT—WATSON,—March 11th, 1866, at Stockton-on-Tees, by Elder Wm. Littlefair, Elder John Scott, of Seaham Harbour, to Miss. Sarah Watson, of Ravensworth, near Richmond, Yorkshire.—DESERET NEWS, please copy.

DIED:

BLACKBURN—Jan 7th, 1866, at Tottington Mill, Elder Samuel Blackburn, in his 38th, year.—DESERET NEWS, please copy.
WHITEHEAD—Feb 28th, 1866, at 8, Steep Street, Bristol, of hooping-cough, Wm. Willes, aged 1 year and 8 months, son of George and Julia Whitehead.—DESERET NEWS, please copy.
JACKSON—Feb 21st, 1866, at Hull, of consumption, Elizabeth daughter of James and Elizabeth Jackson, aged 21 years 6 months and 16 days.—DESERET NEWS, please copy.

[N. B. We make this insertion for the purpose of correcting the notice published in a former number of the Star. If the brethren forwarding these notices will see that they are correct and legible before doing so, much unnecessary trouble will be avoided.—ED.]

POETRY.

THE CHRISTIAN WARRIOR'S DEATH.

(*Selected.*)

I'm weary and worn
With life's long fight,
And waiting for dawn,
The dawn of true light,
The dawn of the morn—
Of day without night.

I stand on the pier,
The brink of the shore;
The boatman is near
To ferry me o'er;
Earth, take my last tear,
I cannot give more.

Earth sinks into shade,
Dawn bursts on my sight;
Come on, my last foe,
Come on to the fight
Just one battle more—
The last I shall fight.

If such the prospect
That opens before,
Oh, what will it be
When I enter the door?
Earth, take thy poor dust—
Thou canst not claim more.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 16, Vol. XXVIII. Saturday, April 21, 1866. Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE GLASGOW DINING HALL, CAMBRIDGE STREET, BIRMINGHAM, ON SUNDAY, 7TH JANUARY, 1866.

(*Continued from page* 228.)

Half-past 6, p.m.

Choir sung, "Go, ye messengers of glory," &c. Prayer by Elder W. W. Raymond. Choir sung, "Praise to the man who communed with Jehovah," &c.

Elder Charles Widerborg then said —Beloved brethren, sisters and friends. I do not know if I will be able to make you hear me, but I will try my best, and I pray that God's Spirit may dictate the few words I may say. As President of the Scandinavian Mission, I now speak to you in obedience to the request of President Young. I am glad to bear my testimony with the other brethren. I was in Birmingham in 1860, at a Conference; since then I have been home to Utah, and sent out again on another mission. I was brought to a knowledge of the truth by one of the servants of God, who went to those northern countries of Europe — Elder Erastus Snow. Thousands, besides myself, have also embraced the truth in those countries, and I am happy to say that the same Spirit actuates them as does you here. In every assembly and meeting, I have heard them pray for the success of the Work in this land, as well as in their own. They try to live their religion as well as their circumstances will permit. The Saints in the Scandinavian Mission number 5388 souls, and more than 1000 baptisms have taken place during the last year. They are anxious to gather home to Zion, out of the spiritual bondage which exists amongst the people. I have been very happy in meeting with you in this Conference; and although not a native of England, and not being able to speak your language with good accent, yet I have been edified and built up by the remarks I have heard made. I can also say that I know this to be the Church and kingdom of God; not because men have testified unto me that it is so, but because I have received a knowledge of it myself; my Father in heaven has blessed me with this knowledge. God raised up the Prophet Joseph Smith, to prepare this genera-

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tion to receive the Son of God, just as the Apostle John was sent to prepare the Jews for the coming of Jesus in the meridian of time. Joseph Smith was the man elected by God to do his work in the last days, and now our Prophet Brigham Young is his successor, and the mouthpiece of God unto the world. The Church of God is now restored, with all its privileges and blessings. The days will come when the world shall see we have the truth, to their own regret and sorrow, and will have to acknowledge the words of the Prophets. Not one jot or tittle of my word, said Jesus Christ, shall fall to the ground, neither is there any hand that can stay the kingdom of God. It has to be built up in a natural way. By this are the world deceived as of old; they expected the kingdom of God to come in great pomp and glory, but overlooked the fact that Christ must first come and die upon the cross as an atonement for their sins. It is just so now. God has instituted the simple principles of the Gospel we teach, but they are too simple for our friends. If they will but listen to our message and obey it, they shall receive a knowledge as well as ourselves. I am happy to unite with you, and pray the Lord may bless and save you all. I wish all men would listen to our teachings, for they are eternal life. I wish they would begin and prepare themselves to live eternally with God, to receive sanctified tabernacles, and a world purified from its wickedness. It is good to contemplate these things. I pray that God may bless the President of this Mission, and all who assist him. I pray that the bonds of those who are now in darkness upon the continent of Europe, may be speedily broken; that the truth may be carried unto them, and that they may be saved with us in the kingdom of God. May this be the happy lot of all, for Christ's sake. Amen.

President Brigham Young, Jun., said it was necessary to present the Authorities of the Church to the people, that they might testify their willingness to support them in their positions. The Authorities of the Church at home and abroad were then presented in the usual manner, and the several motions unanimously sustained by the congregation.

Elder Orson Pratt, Sen., said—I feel happy to meet with so large a congregation as the one before me, also with so large a number of the missionaries from Utah. I am very glad to see you all. I am very glad to see the strangers who are present, and I would our hall had been larger, and then I think we should have had many more present at this time. Brethren, sisters and friends, we are living in a dispensation fraught with eventful circumstances; we are living in the last days, when the winding up scene of all things will shortly take place. How happy I am to live in such a day. What a happy time it has been to me, in trying to bless and save mankind; and although old age is now fast creeping upon me, yet I feel to thank God that I am what I am. I can look back for thirty-five years, and thank the Lord for his mercies vouchsafed to me, and for the glorious truths which I have learned. I have ever tried, from my youth up, to disseminate the principles of truth and justice, and I am not yet wearied. I feel to be as energetic to-day as ever. To live in a day when angels have visited the earth and communed with man, when we have Prophets in our midst, is to me a source of unspeakable joy; and to live in the enjoyment of the Holy Spirit, is a joy to me that cannot be surpassed. I have seen many of you that are present, before, and have lifted up my voice many times in the halls of Birmingham. I have been absent from this town about one year, since which time, in company with Elder Riter, I have labored principally upon the continent of Europe, in trying to introduce the truth to the nation of Austria; but the people there are so clothed with darkness, and priestcraft binds them down so fast, that our efforts have produced but little success as yet. I have now returned, and my year's labors have given me further experience and knowledge. You see before you on this Stand, the Elders who have travelled some seven thousand miles to preach the truth to you; not for speculation or gain, but for the salvation of the honest. Many left houses, lands, carriages,

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everything, when the word came that they must go and preach the Gospel, warn the people, and testify of the things God is doing in these last days. No doubt the world consider it ridiculous that the Latter-day Saints should believe in Prophets, in these enlightened days of Christianity; but is it not more reasonable to believe in them, than to think that God has shut himself up from all communication with his children? Such a doctrine is revolting to my feelings. Give me the privilege to commune with my God, as in days of old, and let me hear the continual whisperings of his Holy Spirit, to lead me aright in the path of truth. When I read the records of the ancient Saints in the Bible, and learn what shall take place in these days, before Christ shall come again amongst us, no tongue can tell the joy I feel, when I see these events transpiring around me. Ridiculed and scorned though we may be, we know we have the truth, and that God is on our side. How consoling to these brethren around me to know, that God will sustain and assist them on their missions; to know that He can hear them when they cry unto him, and that their testimonies are preserved in the archives of heaven, against those who will persecute and oppose them.

I had the honor of personally knowing the Prophet Joseph Smith. I became acquainted with him when a boy, and have seen the power of God made manifest through him many times. I was also acquainted with the witnesses to the Book of Mormon, who saw the angel that gave to Joseph Smith his authority to act in the name of God. I know that this is the Work of God, and that the Book of Mormon is a true record. However much it may be ridiculed, it is a glorious book, and the prophecies therein written will be fulfilled to the very letter. I also know that the prophecies uttered by Joseph Smith, will be fulfilled upon this and other nations who reject the message we bring unto them. The American war came as the result of that nation disregarding our message unto them, and because of their wickedness in slaying the Prophet and Patriarch, and persecuting the Saints of God. The prophecy of Joseph revealed the warfare which the nation has passed through, and which has been thus far literally fulfilled, and was published many years before the war commenced. I myself travelled through the States of America, and in the city of Washington warned the people of what would come upon them, but they heeded me not. They treated the message with contempt, as many others have done in this country, when the servants of God have prophesied to them, and warned them. The revelation which foretold the American war, also speaks of Great Britain, and says that it shall be involved in war with other nations, and shall be scourged with judgments, &c. Will this come to pass? It surely will, although the nations are now at peace, and in comparative harmony. Then do not be surprised that the Elders are so anxious to gather you out of this country to Zion, to save you from the calamities which will shortly burst forth. We dare not hold our peace concerning these things, lest the blood of the people should be found on our garments. To those of the Saints who cannot see any prospects of gathering, let me say: God will not forget you; do all you can, and leave the rest to Him. But to those who could gather out if they wished, and will not do so, let me warn such: woe unto you if you do not gather up speedily; and as was remarked this afternoon, if you do not, you shall surely see sorrow as the consequence of neglecting to obey the voice of God.

Elder James McGaw said—I have pleasure in adding my humble testimony. This Work is not like the Work commenced by Jesus Christ, to be overcome, and its servants destroyed, but is never more to be thrown down or given to another people. This Church was organized with six members, and see how it has progressed in a few years. It has met with opposition, but its course has been onward, and it now numbers its hundreds of thousands. Is this not a testimony of its truth? The Saints are gathering to Zion, where there is peace and prosperity. The people there are also making great efforts to assist you here in emigrating. This year they are sending

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down 500 teams to the frontiers, to gather up all the Saints who can manage to reach there. The expense of these teams, &c., being sent down, will be about £50,000, and this is being done by the poor Latter-day Saints. What greater sign of the times in which we live could be given unto the world, than is presented by these 500 teams? But other signs are beginning to make themselves manifest. The angels of God are now visiting the earth, and communing with man as anciently; and yet, in spite of all these things, our friends will not believe our testimony, although we also promise those who will obey our doctrines, that they shall receive a knowledge of the truth from God for themselves. May God bless you Saints; begin and leave no stone unturned, to save means to leave this country and go up to Utah. That is the place Isaiah spoke of, when the people should say, Come ye and let us go up to the House of the Lord, that is being established in the tops of the mountains. This is a gathering dispensation, and after the first principles are taught you, then gather out to the place appointed by God. May you continue faithful and wear a crown of life, is my prayer. Amen.

Elder William Gibson said—I feel glad to have an opportunity of saying a few words. Four years ago I was in this town, and bore my testimony to the truth. Since then I have been to Utah, and have now returned to bear the same testimony. I have proved this to be the Work of God, and know the Prophet Brigham to be a man of God, strict in his integrity. He is to us our mouthpiece unto God. If a proof is wanted of our faith, you have it in these my brethren, who have come so far for the good of their fellow-men. We love God, and show our love by coming here to bless you. We court no man's favor, and, thank God, we fear no man's frown. The Work of God must roll on and prove victorious. Brethren and sisters, hear what has been said unto you this day, and gather out to the West. Salvation is held out to all who will believe and obey. The world despise us because we are weak and unlearned, but God has chosen the weak to confound the mighty and the wise. The principles spoken of by Elder Pratt this evening, are glorious. The powers of Satan have battled with this Work, and will continue so to do, but let the nations beware. In the days of Christ, those who stumbled over the stone of the kingdom were dashed to pieces, we are told; but on whomsoever it now falls, it will grind to powder. Then gather home to Zion. What have you to stay here for? What have you to live for in this country? Why, sin and poverty continually stare you in the face; your streets are full of corruption, and those things which will condemn the people. When you go to Zion, take Zion with you in your hearts, as it is easy to be a Saint in appearance, but quite another thing to be one in heart. I glory in my religion—it is my all. It has given to me that which the world cannot give, nor take away. Like Job of old, I know that my Redeemer liveth, "and though after my skin worms may destroy this body, yet in my flesh shall I see God." What is death and hell to us? If faithful, we will have the power of God to place us beyond these terrors. Everything that has been promised to me will be mine, if I will only live for it; and is that not worth living for, and, if necessary, dying for? To know God is life eternal. Then let the world persecute and slander us to their heart's content, we fear it not. Their time is short, for soon shall all wickedness and lies perish. Again I testify that this is the Work of God, and I have proved it in thousands of ways. My prayer is, that the honest in heart may hear the truth, and be saved in the kingdom of God. Amen.

Conference was then dismissed till January 1867. Choir sung, "Before Jehovah's awful throne," &c. Conference dismissed with prayer by President Brigham Young, Jun.

A great, a good, and a right mind, is a kind of divinity lodging in flesh; and may be the blessing of a slave as well as of a prince. It came from heaven, and to heaven it must return; and it is a kind of heavenly felicity, which a pure and virtuous mind enjoys in some degree even upon earth.

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ASCERTAINED FACTS RELATING TO THE DEAD SEA.

(*Continued from page* 232.)

"Count de Bertou, who visited the Dead Sea in April, 1835, thus writes: "In attempting to describe the scenes which we had yesterday beheld, I felt the utter inadequacy of words to express my feelings. I had wandered through the Alps, the Pyrenees, and many other mountains. I had seen countries blasted by the curse of the Almighty, the plains of Moab and the land of Ammon, but had hitherto seen nothing to compare with the mountains of Zoarah and Esdrom. Here is a desolation on the grandest scale, and beyond what the imagination of man could conceive: it must be seen —to describe it is impossible. In this striking and solemn waste, where nature is alike destitute of vegetation and inhabitants, man appears but an atom; all around is enveloped in the silence of death—not a bird, not even an insect is seen! The regular step of our camels returned a dull sound, as if the earth were hollowed beneath their feet; the monotonous chant of the camel driver accompanied at times the step of this inhabitant of the desert, but was suddenly stopped, as if he feared to awaken nature. Three Bedouins went before us to examine the road, for we have to fear meeting with Arabs, who might be enemies to our tribe. The sun concealed itself by thick clouds, and seemed unwilling to shine upon the land cursed by the Almighty. We saw the traces of several wolves. Everything seemed to combine to make the landscape a scene awfully sublime."—Journal of the Royal Geographical Society, vol. ix, p. 280.

Even M. de Saulcy, whose remarks on the traditions of the ancients, when he first reached these shores, were all too flippant, had an opportunity of witnessing a scene which penetrated him and his associates with a conviction that they were, after all, in a region of no common gloom. We can only transcribe the chief sentences in his account:—"When we had attained a point above the level of the Dead Sea sufficiently elevated, we were singularly fortunate in being present at a spectacle few men can hope to witness twice in their lives, and which demands a passing comment. We may almost say that we saw the catastrophe of the Pentapolis, and are still under the strong impression of the scene that we gazed on with the most intense excitement. When we began ascending the first acclivities, large black clouds, driven by the westerly wind, passing above our heads and over the Djebel Esdoum, rushed down upon the Dead Sea, in the direction of the Rhor-Safieh, then rising again along the flank of the mountains of Moab, soon cleared the view, and allowed us to contemplate the expanse of water, resembling a vast motionless sheet of molten lead. By degrees, as the storm hurried towards the east, the western sky became again fine and radiant; then, for a moment, the setting sun darted above the mountains of Canaan fiery rays, which seemed almost to cover the summits of the land of Moab with the flames of an enormous conflagration, while the bases of those imposing mountains remained as black as ink. Above was the dark, lowering sky; below, the sea, like a metallic sheet of dull, leaden gray; around us, the silence of the desert, and utter desolation; afar off, in the west, a bright and cloudless sky, shining over a blessed country, whilst we seemed to be flying from a country condemned forever.

"It is impossible to describe this scene, which, to be fully understood and felt, must have been witnessed. Our Bedouins themselves, though accustomed to the grandest operations of nature, participated in the sensations by which we were completely mastered. 'See, sir, see!' they exclaimed to me, 'Allah is smiting Sodom!' And they were right. The tremendous spectacle which was witnessed by Lot, from nearly the same spot where we were now standing,

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must have borne a striking resemblance to the magnificent repetition with which we had just been favored by the same presiding Providence."—Vol. i, pp. 526-28.

Whilst these extract will do much to justify travellers of an imaginative temperament, and in a superstitious age, from the imputation of wanton exaggeration, they naturally conduct our thoughts to the consideration of that catastrophe which has invested these regions with their thrilling and unrivalled interest.

The accounts which Moses has preserved in the book of Genesis, of this region, before and after the destruction of the cities of the plain, will now require our attention, in order to harmonize them with the topographical phenomena we have already noticed.

The first notice we have of this remarkable region, occurs in Gen. iii, 10, where it is called "the Plain of Jordan," well watered everywhere, as the garden of the Lord, like the land of Egypt. This raises the question about the course of the Jordan, which flows south, and at present terminates in the Dead Sea. That distinguished traveller, Burckhardt, when exploring Edom, found a broad valley, El Araba, extending from the eastern arm of the Red Sea, to the southern extremity of the Dead Sea. He, therefore, constructed a theory, that the Jordan once flowed between the mountains of Canaan and Moab, and so held on its course into this valley, until it emptied itself into the gulf of Akabah, the eastern horn of the Red Sea, leaving the present bed of the Dead Sea a fertile plain. Colonel Leake, in his preface to Burckhardt's Travels, approves of this theory, "as confirming the truth of that great volcanic convulsion described in the 19th chapter of the book of Genesis, which interrupted the course of the river, which converted into a lake the fertile plain occupied by the cities Adma, Zeboim, Sodom and Gomorrah, and which changed all the valley, to the southward of that district, into a sandy desert."

This theory, which, as such, is really beautiful, and so plausible as to secure the approval of many men of science, has been proved utterly untenable. The Count de Bertou has traversed the whole extent of El Araba, and has ascertained that the level of the Red Sea is much higher than that of the Dead Sea, and the plain of Jordan generally, and, consequently, as that river could not flow up hill, it was not possible that its waters were ever emptied into the gulf of Akabah. Besides, he found that all the springs that rise south of the Dead Sea, do not take a southerly direction towards the gulf, but flow north towards the Dead Sea. To these discoveries Mr. W. R. Hamilton, in his anniversary address before the Royal Geographical Society, in 1839, referred and said—"We have a satisfactory solution of the problem, whether the waters of the Dead Sea could ever have flowed into the gulf of Akabah. M. de Bertou has shown that there is an elevated range of land, not volcanic, which forms the termination of the valley called El Ghor. This ridge causes a division of the waters flowing north to the Dead Sea, and south to the Ælanitic Gulf, and lies between these two seas, about two-thirds of the distance from the former."

"CHAIN GANG OF STATES."

CONGRESS INAUGURATING A REVOLUTION—A WAR OF RACES IN PROSPECT.

[The following article from the *New York Herald*, describes in a clear and concise manner, that condition of things in which the wise and prudent may behold the fulfilment of the prophecies of Joseph Smith; but in which the ignorant seem only to recognize the natural results of a pre-existent condition without acknowledging therein an overruling Providence.]

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No person can contemplate the action of Congress without forebodings for the future. This is to us the darkest hour in the history of the country. It is true that we have crushed an extensive and powerful rebellion. The disputed question in regard to the interpretation of the Constitution, has been appealed to the arbitration of arms and settled. It has been disposed of finally and forever, by the removal of the cause of disagreement, in the total abolition of slavery. In this decision the people of the revolted sections have acquiesced and now come back, asking from the Government the privilege of enjoying all the blessings of restored Union, and the exercise of their legitimate rights under it. At this point they are met by Congress, which defiantly refuses admittance, thus, in effect, saying that those States which could not secede by passing ordinances of secession, which could not sever their connection with the Union by the sword and bayonet, are nevertheless out by the will of Congress. Thus the nation, which has been convulsed by war, and is now longing for peace and re-union, is kept under agitation by a fanatical and revolutionary Congress.

Nor is this all. The daily records of the proceedings of that body are filled with inflamable torches, which, being applied to the body politic, are kindling the fires of another revolution more extensive, fierce and relentless, than that from which we have just emerged. The Jacobins in Congress are doing their utmost to bring about a war of races—the worst of all wars. Instead of pursuing a course of pacification, they are trying to stir up strife, and are sowing the seeds which, sooner or later, if they continue, will deluge the streets of our Northern cities and the plains of the South, with rivers of blood. There will be scenes of bloodshed to which the insurrection in St. Domingo and Jamaica, with all its chapters of horrors, will furnish no comparison.

The enemies of this country in Europe were constantly predicting, during our late war, that it made no difference whether the North succeeded on the battle field or not, the Union was destroyed, and the country could never be united again. The South, they declared, might be whipped, but they would never renew their allegiance to the Union. We have already seen how false and erroneous has been this prediction. Even those who were the loudest in proclaiming it, have long since admitted their error. But instead of this evil threatening us, we have one still more formidable, pregnant with the most dire results. Towards this we are drifting with an alarming velocity. The war for the preservation of the Union has ended. The Chief Magistrate of the nation inaugurated a policy under which the country was rapidly changing from a warlike attitude to that of peace. Our gallant soldiers are rapidly returning to their homes, and resuming their places around the family fireside. Just at this stage Congress assembles, and at once arrays itself against this course of events.

Not only are the revolutionary faction which control that body, laboring to arrest this march of peace, but they are plunging us into inextricable difficulties. Before the blood of our soldiers who fell in battle is cold, or the grass is green upon their graves, the Jacobins are endeavoring to force a war of races upon the country, and carry desolation to the very heart of our populous cities and thriving villages. Here we stand, a nation burdened by an enormous debt, with the tax-gatherer at each elbow; our commerce, which was nearly driven from the sea, again trying to resume its place; one section of the country paralyzed by the stern events of war, yet struggling to arise, Phœnix-like, from the ashes, and yet Congress actually refusing to render assistance, and insisting upon adding fuel to the flame, and holding the country down with its fanatical grip—all for the purpose of retaining party supremacy. This is the picture which is now presented to our view. This is the feast which is now being prepared for us by those whom the people supposed were their representatives in the National Legislature. Sad as it is, painful as it may be to look upon, it is nevertheless a solemn and living reality.

The revolutionary faction, under the lead of their Dantons, Marats and

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Robespierres, in Washington, are instigating measures and passing laws upon the pretext of protecting the blacks, that must eventually lead us to a direct conflict between the Anglo-Saxon and African races in this country. Thus, while pretending to be the friend of the negro, they are in reality his enemy, and hastening the day of reaction which will sweep him from our land. The blacks, in their joy over their freedom, and their rejoicing over their proposed political rights, little dream of the volcano which is beneath them, or the fires of destruction which their pretended friends are kindling around them.

A great noise is made by the fanatics in Congress about distinction of color, but the very steps which they are taking, are increasing that prejudice and adding to that feeling which nature has planted in the breast of every man. There is a point beyond which the people will not be passive lookers on. To that point we are rapidly being pushed by the modern Jacobins.

The people of the North realized but little of the hardships of the recent war. We saw the tax-gatherers approach our doors; we saw the wives and daughters of those gallant soldiers who fell in battle put on weeds of mourning; we saw the maimed and crippled brought back from the front, but beyond this it was but a dream. It came and passed away like a storm in the winter, leaving here and there a mark indicating that something unusual had transpired. The people in many sections of the South, however, saw more of its solemn realities. Families were broken up and homes destroyed, all of which was but the legitimate penalty of rebellion and attempt to destroy the Government.

But even this hardship and suffering is small in comparison to that which will follow the conflict that Congress is forcing upon us. The fanatics of that body are leading us, step by step, into a bloody contest that will extend to every section of the country. Its evil results, its hardships and devastation, will not be confined to one section, but extend over all localities, east and west, north and south. A war of races opens wide the door for rapine and murder. It affects the highest and the lowest. We have but to refer to the horrible scenes that transpired in St. Domingo at the close of the last century, and those of Jamaica but a few months since, to realize its horrors and dangers. During the late war all could count upon the enjoyment of life. No person was in danger of the bullet unless he was in front, when the contending armies stood face to face. But let a war of races be once fully inaugurated—and at the present rate it will come sooner than we expect—and the assassin is at the door of every citizen, at his side when he walks the street, and he knows not when he leaves his home in the morning, whether those whom he holds dear will be alive when he returns at night. The contest will be the most fierce in the South, for there the races are more evenly balanced. But it is idle to suppose that we shall escape its dreadful results here.

We write thus earnestly, for we see the storm coming. We see the fires burning, and Congress engaged in fanning the flames and increasing the danger. It is impossible to look dispassionately upon their work, without seeing the dreadful calamity that will visit us unless measures are taken to arrest its progress. We saw enough in the riots in this city, we have heard enough of the deeds along the valley of the Mississippi, to warn us of the danger ahead. Seeing the whole country standing, as it seems to us, on the verge of a precipice, we raise our voice of warning in the hope that even Congress may pause in the storm, and see where it is drifting. The conservative portion of that body have the strength and power to arrest the evil, if they only have the courage. Will they not take hold like men, and assist the President in resisting the fanatical tide, and thus earn for themselves the plaudits of their countrymen?

The fruits of the earth do not more obviously require labor and cultivation to prepare them for our use and subsistance, than our faculties demand instruction and regulation, in order to qualify us to become upright and valuable members of society, useful to others, or happy in ourselves.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 21, 1866.

TRUST IN GOD.

FAITH in God and his Son Jesus, is constantly the mainspring by which the people of the Latter-day Kingdom move, and maintain a religious and political existence upon that boasted land of freedom, in spite of the vile calumnies and myriads of plans which have been, and are still being concocted for their destruction. As faith has been lately touched upon in our columns, we wish to add a few words, quoting from the Book of Mormon, respecting that fundamental principle of our religion. It is no new thing to the Saints, to tell them that the Christian world are wholly devoid of faith; and, indeed, one has only to bring the test of Scripture, and the open avowals of each Christian denomination, to fully prove that they are wholly destitute of that principle of faith, without which it is impossible to please God. In the writings of Moroni, who hid up the plates from which the Book of Mormon was translated, we find the following, which is most clear and pointed in shadowing forth the present condition of the religious world:—"And Christ hath said, if ye will have faith in me, ye shall have power to do whatsoever thing is expedient in me. And he hath said, repent all ye ends of the earth, and come unto me and be baptized in my name, and have faith in me that ye may be saved. And now my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will shew unto you with power and great glory at the last day, that they are true; and if they are true, has the day of miracles ceased? Or have angels ceased to appear unto the children of men? Or has He withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? Behold, I say unto you nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore if these things have ceased, woe be unto the children of men, for it is because of unbelief, and all is vain; for no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man; for they are as though there had been no redemption made." Hear the voice of one crying from the dead—Oh! ye Christian nations, why will ye deny God the right to control in your councils? Why

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will ye deprive yourselves of the blessings obtainable in the Gospel, and cast aside, as worthless, the counsels and commandments of Jehovah?

We turn to the Saints of the Most High, and expect a far greater manifestation of faith, than can be exercised by those in the world who know not God. But we fear there are some who are becoming faint-hearted, because they have not yet heard of a vessel being chartered for their accommodation, particularly those who are compelled to vacate farms, houses, or surrender other property by which they have hitherto obtained a livelihood. The faith of the people can be tested in these items, in showing forth their entire confidence in God, as did their brethren who forsook their fruitful fields in Jackson county, and their fine dwellings and magnificent Temple, which had cost years of unremitting toil to complete, at the city of Nauvoo. Be thankful for what you already possess, and let your trust in God be firm and unshaken; and although it is difficult to obtain vessels, owing to the numerous losses during the past winter, yet we are in the hands of God; and what President Young counsels in his letter, is applicable to all—"Do not be discouraged, but be cheerful and hopeful; you will be competent to every duty, if you will only put your trust in God."

Man may doubt his own strength or ability; but, brethren, we cannot doubt that Power which has so long maintained the faithful, causing their hearts to burn within them, and sing praises to God on high, and on earth peace and good will to man.

DEPARTURES.

Elders John Sharp jun., and Harrison Shurtleff sailed from Liverpool for New York per steamship *City of Boston* on the 11th inst., also Elders Wilford Woodruff jun., Elnathan Eldridge jun., and Ensign I Stocking, per steamship *Erin*.

These brethren have been faithful in discharging the duties incumbent upon them as laborers in the vineyard of the Lord. They were released to return home by the Council held at Birmingham in January, except Elder Shurtleff, who was appointed to the Presidency of the Preston Conference, but his health subsequently failing, it was deemed wisdom for him to return to his mountain home. They return to their families and friends in Zion with the approbation of the servants of God.

THE IMPORTANCE OF GATHERING.

(*From the Western Standard.*)

Every Latter-day Saint who contemplates the situation of things, as they at present exist througout this country, must be forcibly struck with the propriety and wisdom of God in revealing the doctrine of the Gathering. The necessity of the Saints gathering to the place appointed by the Lord, has been preached, for years, by the Elders of the Church, and the truthfulness of the

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doctrine has been abundantly proved from the Scriptures. Numbers of the Saints have, from time to time, gathered, believing that it was their duty to do so, and that it was as obligatory upon them to obey that principle, when they became acquainted with it, as it was any other that the Lord had revealed. It mattered not, to such ones, whether the judgments and calamities, which the Elders said were coming on the earth and its inabitants, were to come immediately, or to be years in coming; whether, by gathering, they were going to a better or poorer land than the land they then lived in, or whether the movement was likely to improve or injure their worldly circumstances. To those who rightly estimated their religion, and the privileges they would obtain by living up to it, these things were of secondary importance, they had but little weight in influencing their decision as to the propriety of their going to the body of the Saints; and their subsequent experience has taught them the wisdom of being thus decisive. When the Lord reveals a principle for men to obey, it is unwise in them to weigh the advantages and disadvantages attending obedience to it; they are too short-sighted, and, therefore, not competent to decide upon the benefits that will accrue from compliance with the command. But, even if men were *not* to be benefited temporally—if there were no judgments, calamities and perplexities to escape by gathering out from the midst of Babylon, it would be improper and criminal for men to hesitate, when a direct and positive command is given; for, in the kingdom of God, the benefits and advantages to be derived are only to be obtained through obedience. How much more willing, then, ought men to be to obey a command, when, in reality, it is directly conducive to their interests, in a temporal as well as in a spiritual point of view. In reality, it is not so much of a sacrifice to gather to the place appointed, and men do not forego so many pleasures and enjoyments, as they sometimes imagine they do. There may be individual cases where their temporal circumstances are, for the time being, injured; but the mass of the people have been benefited, rather than otherwise, by the change; and there is an equivalent to be obtained in the peace which prevails there, that amply remunerates for every sacrifice. Indeed, the situation of the people of Utah, with all the trials and privations they have had to endure, is an enviable one, and infinitely preferable to that of any people we are acquainted with; and we think that, if any people ever had cause to bow down, morning, noon and night, and thank the Lord for the blessings they enjoy, it is that people.

The time will come, and it is very evident that it cannot be far distant, when men will flee to the land where the Saints reside, to enjoy the peace not to be obtained elsewhere, and to be in a position, also, where they will not be required to witness and participate, daily, in scenes of strife and bloodshed. Thinking, observing men, if they will but look around them, must acknowledge that the causes are already at work which, if not eradicated, will produce this. Numbers, however, flatter themselves with the idea that the progress and increase of crime will be stayed, that there is a better time coming; but we cannot discover upon what foundation they predicate such a hope. Men may delude themselves with the hope that, as crime always has existed, there need be no more apprehension indulged in now than formerly; but they have only to consult their own memories to be convinced that crime has fearfully increased within the last few years, and that, if its increase continues in the same ratio, life and property will, ere long, be held by a very uncertain tenure. Measures have been taken to stop these evils and extirpate them; but with

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what success, may be ascertained, by a perusal of our columns this week. Six weeks have been spent, by some of the most influential citizens of this city, (San Francisco,) with this intention; the accomplishment, however, of such a result, seems as far distant to-day, as it did when they began. Such methods cannot eradicate the evils which are now at work, destroying the peace and security of society. The fiat has gone forth, in relation to these things, and it will not return unfulfilled. We confess that it is a mystery to us, why Latter-day Saints, when they view the circumstances by which they are surrounded, as they really exist, can see no reason for the doctrine of the Gathering to be fully believed in and acted upon, as fast as circumstances will possibly admit. In the world, distrust and suspicion are manifestly increasing on all hands; the insecurity of property has become proverbial, and peace—one of the most precious boons of heaven to man—is not to be obtained. The opposite of this is the case—acknowledged even by our enemies—among the people of Utah. There, men can enjoy the blessings of peace; and, if they will only seek to obtain it, they can enjoy a feeling of confidence in those by whom they are surrounded, that will drive away all distrust and suspicion. To enjoy these blessings, and to be obedient to the commandments of God, the Saints should be willing to make any sacrifice that might be required; for, although they may, at present, enjoy an exemption from the troubles and perplexities with which others may be annoyed, yet they have no assurance that this will be the case always. "A prudent man foreseeth the evil, and hideth himself."

CORRESPONDENCE.

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ENGLAND.

Liverpool, April 7, 1866.

President Brigham Young, Jun.

Dear Brother,—As I have been released to return home on account of ill health, I feel it a duty to give you a brief account of my labors in this country. I arrived in Liverpool on the 25th day of July, 1864, in company with President Wells, yourself, and Elder Hatch. In the evening of the same day, I received an appointment to labor as Travelling Elder in the Nottingham Conference, under the direction of Elder H. J. Richards, as Conference President, and Elder James Townsend, as District President. I continued my labors in that Conference until the Council held in Birmingham, January 1865, when I was appointed to preside over the Dorsetshire Conference, under the direction of Elder C. W. Stayner, District President. I labored in this Conference about one year, teaching the people the way of life and salvation; and although but few persons embraced the truth during my labors therein, I feel that I did my duty in warning the people of the judgments about to be poured out upon the wicked, and in testifying to them of the truth of the Gospel which we preach. At the General Council held in Birmingham, January 1866, I was appointed to the Presidency of the Preston Conference, under the direction of Elder W. R. Smith, District President, where I continued my labors in the ministry until released to return home. In each of these Conferences I have enjoyed myself much, and have performed my duty to the best of my ability. I have received much good counsel from the brethren presiding over me, and I feel to say—God bless them.

As I am about to leave this country, I do so with the consciousness of having done my whole duty, as far as circumstances would permit. This, to me, is a source of pleasure, and I feel

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thankful that I was accounted worthy to come upon this mission. I look upon the last two years as the happiest and most profitable of my life.

I have labored in weakness, putting my trust in God, who has never failed to bless me with his Spirit. I know that the Work in which we are engaged, is the Work of God, and that the people called Latter-day Saints are His people, and I hope that by obedience and faithfulness, I may ever be found worthy of a name and place among them.

Thanking you for the many expressions of kindness to me, and praying God to impart to you every needful blessing, I am your brother in Christ,

H. T. SHURTLEFF.

Liverpool, April 11, 1866.

President Brigham Young, Jun.

Dear Brother,—As I am about to leave these lands, and start on my homeward journey, I feel it a duty incumbent upon me to write you a brief account of my labors in the ministry, since called to officiate as an Elder in the Church of Christ; and to make an expression of my feelings, and thankfulness for the blessings which I have realized during my sojourn in these lands, administering to the Saints.

This is the first mission upon which I have been sent as a minister of the Gospel. I was called, together with a number of young Elders, in the spring of 1863, to fill a mission to Europe. I left my mountain home on the 30th of April, in the same year, in company with Elders H. J. Richards, J. H. Felt, B. J. Stringam, and S. H. Hill. I arrived in Liverpool on the 25th of July, in company with eleven other Elders, making twelve in all, which fact earned for us on board ship the title of "The Twelve," as we were "Mormons," but we were nevertheless treated respectfully.

On my arrival in Liverpool, I received an appointment from President George Q. Cannon, as Travelling Elder in the Dundee Conference, under the direction of Elder M. McCune, in which position I continued until the General Council held in Birmingham, January 1864, when I was appointed to succeed Elder McCune in the Presidency of that Conference, he being released to return home. I labored in this position until October of the same year, when I was called by President D. H. Wells to take charge of the Swedish District, under the direction of Elder Charles Widerborg, President of the Scandinavian Mission. I studied the Swedish language diligently for some time, in order to gain an understanding of it, so that I might be able to bear my testimony to that people of the truths of the Gospel of Jesus Christ, revealed to Joseph Smith in this last dispensation. I continued to labor in Sweden a little more than a year, and in December 1865, I received an invitation, when in the city of Stockholm, from President Widerborg, to accompany him to England, to attend a General Council of Elders to be held in Birmingham, January 1866. I accepted the invitation, and attended the Council, where I was released by yourself to return home. I accept this release thankfully, and return home with joy, for I love to live amongst the Saints of God in Utah, where peace, and the principles of virtue, truth and righteousness prevail.

I feel thankful to the Lord and his servants, that I was called to the ministry, and that I was appointed on this mission to Europe, which has given me an experience in many things which will be of lasting good, and make me far more useful than I otherwise could have been.

I have received much kindness from the Saints amongst whom I have labored, and much good instructions from brothers McCune and Widerborg. During my labors in Scandinavia, President Widerborg was all that a father could be to me, in counselling and instructing me in the things appertaining to my duties, and I pray that the Lord may always bless and prosper him, for I know he is a good man. I beg leave to return my sincere thanks to yourself, Elder Widerborg, and the Saints in Scotland and Scandinavia amongst whom I have labored, for the kindness which I have experienced at your hand and theirs; and as I am about to return to the home, friends and relatives that I left, to promulgate the truths of heaven to this people, I

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would say that my faith in the Gospel, for which I have labored, is far greater now than when I left the home of the Saints, because I have learned more concerning it, and can bear my testimony that it is of divine origin.

Praying that the Lord may bless you with all necessary blessings, I am your brother in the Gospel,

JOHN SHARP, JUN.

SUMMARY OF NEWS.

AMERICA.—In the United States another political "crisis" has been reached. Congress, some time since, passed the "Civil Rights Bill," the object of which was to force all the Southern States to place the negro upon an equality with the white man, and which was duly presented to the President for his approval or rejection. Upon this Bill he decided, as in the case of the Freedman's Bureau Bill, to use his Veto power, and returned the same to Congress, with his objections thereto. It can now become a law only by a vote of two-thirds of both Houses. The President places his objections to the Bill, upon the broad ground which he took in relation to the Veto of the Freedman's Bill. This second Veto has provoked the Radicals to an extent almost beyond endurance, for they had prepared this Bill, as they thought, in such a moderate way, that it would surely secure the President's approval. They will, of course, use this Veto act as a reason for the most terrific onslaught upon the President, but which attack will be repeled by the popular feeling, as was the Radical abuse caused by the previous Veto. Strenuous efforts are being made by the Radicals in both Houses of Congress, to pass the Bill over the Veto. Almost every power has been brought to bear upon Republicans suspected of affiliation with the President. For the moment, presidential Patronage seems to have lost its allurements, and in the House the Radicals have actually secured the two-thirds necessary to pass the Bill. In the Senate they have actually succeeded in expeling one of the members who was a friend of the President, and the most high-handed measures are resorted to for the accomplishment of their purpose. The contest is close, and when the final vote on the Bill is taken, an exhibition of the most animated scenes may be expected. One member of the Senate, Senator Wright, who is sick and in a very low condition, 220 miles from Washington, has consented to be taken to Washington on a bed, to vote on the passage of the Bill; and for this purpose a locomotive is kept with steam up and car attached on the sidings, ready to carry this Senator to the Senate chamber, when the summons over electric wire shall bid him come. In Connecticut an exciting election canvass has been going on between the rival parties. The Republicans have spared no labor to elect a Republican Senator in this State, and thus secure their end in spite of the Veto. In this election the President concluded to throw the weight of presidential Patronage in favor of the Democrats, expecting thereby to secure a Democratic Senator from that State, and thus effectually check-mate the Radicals in their mad career. The political condition of the country is at fever heat, and will not be cooled down probably for some time to come.

EUROPE.—The Paris correspondent of the *Daily News*, writing on Saturday, April 7th, says the apprehension was very general, that hostilities would break out. There were rumors that Prince Napoleon's visit to Italy related to the eventuality of war. Marshal Neil had suddenly arrived at Paris, and had interviews with the Emperor. General Count Pelikar had also been summoned to join this conference.

VIENNA, April 8.—It is rumored that a despatch has just been sent to Count Karolyi, the Austrian representative in Berlin, in reply to the last note of Herr von Bismark. Austria, it is stated, reiterates the demand contained in

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her note of the 31st ult., and expresses the hope that Prussia will give explanations as unreserved relative to the meaning of her warlike preparations, as those afforded by Austria with regard to the pretended concentration of her troops.

BRUSSELS, April 9th.—The *Independance Belge* affirms that the Duke of Coburg has communicated directly to the King of Prussia conciliatory letters received from Count Mensdorff. The same paper states positively, that after the correspondence between the Emperor of Russia and the King of Prussia, the former sovereign sent General Richter to Vienna to call upon Austria to disarm. Austria, it is said, will probably make her disarmament conditional upon Prussia also disarming. It is believed that the intervention of Russia, though it may not lead to any settlement of the difficulty, will nevertheless prevent for some time any further complication. It is reported that Count Bismark intends to propose the convocation of the German Parliament.

VARIETIES.

Some improvements have been provisionally specified by Messrs. Matthews and Fereday, of Wolverhampton, which consist in constructing furnaces for steam-boilers, and for other purposes, with a bridge flue and a series of traversing flues, partly open and partly closed; in the closed flues the smoke is retained until burnt by the flame which traverses the open flues.

A spring of natural ink—a mineral substance resembling crude petroleum, but without any smell, and possessing all the qualities of the finest writing fluid—has been discovered in Los Angles, in the vicinity of Buena Vista Lake, California.

NEW STEAM GENERATOR.—An improved safety-boiler has been introduced by Mr. Joseph Harrison, jun., of Philadelphia, United States, which is claimed to combine essential advantages in absolute safety from explosion, in cheapness of first cost and cost of repairs, durability, economy of fuel, facility of cleaning and transportation, not possessed by any other boiler now in use.

HARDENING AND TEMPERING STEEL.—Mr. E. Savage, of West Meriden, U. S., has patented an invention, whereby any piece or article of steel may be hardened or tempered to any degree required at so low a temperature for the preliminary heating that the shape or configureation of the most delicate or complicated character is not altered, the requisite tenacity being at the same time preserved. The principle upon which these results are effected lies in the employment of solutions in which to immerse the heated steel which possesses a very high degree of conducting character for heat, so that the utmost rapidity in the cooling will be attained, for in this the true theory of the operation appears to be involved.

EXTRAORDINARY FEMALE LONGEVITY.—The late cold whether which so suddenly set in, told seriously on the aged. In three days the deaths of 23 ladies and eight gentlemen were recorded, whose united ages amounted to 2,632 years. Of the ladies, 23 were octogenarians and three nonogenarians, whose united ages amounted to 1,969 years, giving an average of 85 years and seven months to each. The oldest was 95, and the youngest 80 years of age. The united ages of the eight gentlemen amounted to 663 years giving an average of 82 years and 10 months to each. The oldest was 86, and the youngest 80 years of age.

The United States coin about 100,000,000 dollars annually from their gold and silver mines.

THE CANADIAN TIMBER TRADE.—The following estimate may serve to show the extent of the active industry yearly carried on in the depths of the Canadian forest. In 1863 about 27,000,000 cubic feet of timber was cut on the Ottawa and its tributaries. No less than 25,000 men are engaged in getting out and manufacturing this timber for market. There are annually consumed 12,000 barrels of pork and 15,000 barrels of flower in the production of square timber. The horses devour 6,000 tons of hay and 275,000 bushels of oats.

Every day 13,392 tons of water are converted into steam and discharged into the air from locomotive engines alone in Great Britain.

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LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND MISSIONS FOR THE QUARTER ENDING MARCH 31, 1866.
(THIS ACCOUNT IS MADE UP TO NO. 13 INCLUSIVE, VOL. 28.)

CONFERENCE.	AGENT.	AMOUNT. £ s. d.	CONFERENCE.	AGENT.	AMOUNT. £ s. d.
			Brot. fwd.		250 18 1
Bristol ...	Wm. McMaster	15 15 8	Lincolnshire ...	Robert Watson...	14 19 11
Bedfordshire ...	W. S. Warren ...	13 10 8½	Lands End ...	J. G. Brown ...	3 18 3½
Belfast	John Reid ...	74 2 7½	Leicestershire	Wilford Woodruff	1 14 4½
Channel Isles	Charles Horman	5 19 8	London ...	A. K. Thurber ...	5 15 2½
Carmarthen ...	John Evans ...	2 12 10½	Monmouthshire	William Lewis ...	5 11 5
Dublin ...	Robert Brown- ...	37 14 10	Norwich ...	John L. Dolten...	1 19 6
Dundee ...	JoshuaK.Whitney	23 1 3	Reading ...	Jonas N. Beck ...	18 3½
Derbyshire ...	H. Cumberland	2 1 11½	Swansea ...	Philip Dell ...	5 4 4
Denbighshire	Thomas P. Green	3 18 8	Staffordshire...	James Stanfield ...	10 17 9
Durham and			Southampton	E. T. Williams	1 11 10½
Newcastle ...	George J. Linford	1 17 11½	Worcester ...	E. Eldredge, jun	4 16 9
Essex	Chas. W. Penrose	1 10 6	MISSIONS.		
Edinburgh ...	James Ure ...	13 6 8	Australian ...		308 0 4½
Flintshire ...	Edwin Price ...	1 15 9½	East Indian ...	James P. Meik ...	7 15 6½
Glamorgan ...	James Boden ...	5 3 9½	South African	George Francom	117 11 11½
Glasgow ...	John Rider ...	47 11 1½	San Francisco		70 0 5½
Herefordshire	Seth A. Pymm ...	0 14 0			
Carried forward ...		...£250 18 1	Total		.. £811 14 1¾

POETRY.

(*Selected.*)

SUNRISE.

Slowly from of the night-clad hills
The mists arise, and forth peeps dawn:
A strange misterious stillness fills
The air and waits the coming morn.
Softly the morning star recedes,
Rose-tinted clouds speed fast away:
Night melts, and darkness, sore dismay'd,
Flies, as bursts forth the new-born day.

Then brightly glancing, laughing sunbeams
Stray lingering shadows chase away:
The wakeful lark upspringing, soaring,
Sings to the sun his morning lay.

Thousands of tiny insects now
Spring into life, their glad wings spread:
Roused by the sun, the hungry fish
Darts swiftly from his mossy bed.

The sunbeams kiss the drooping flowers,
They raise their heads to welcome day,
Smile through their dewdrop tears, then ope
Their petals to the warm bright ray.
From their soft nests the songsters spring,
Glad music gushing from each throat,
Till with the song the woodlands ring,
As echo catches each sweet note.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON; AND FROM ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 17, Vol. XXVIII. Saturday, April 28, 1866. Price One Penny.

PLURALITY OF WIVES.

—o—

"The doctrine of Plurality of Wives has been, and is the subject of considerable attention in various quarters. That our position and the basis of our faith, as a community, with regard to it, may be better understood than they seem to be at present, we republish the Revelation which enjoins it upon us as a divine command.

This Revelation was first published in the Territory of Utah, in a DESERET NEWS Extra, pamphlet form, on Sept. 14th, 1852, a large edition of which was struck off and widely circulated. It was reprinted from that Extra in the MILLENNIAL STAR, No. I, Vol 15, January 1st, 1853; and was again published in the History of Joseph Smith, when that History reached the date on which the Revelation had been received, in the DESERET NEWS, No. 46, Vol. 6, under date January 21st, 1857.

REVELATION; GIVEN TO JOSEPH SMITH, NAUVOO, JULY 12TH, 1843.

"Verily thus saith the Lord, unto you my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I the Lord justified my servants, Abraham, Isaac and Jacob, as also Moses, David and Solomon my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory, for all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundation of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must, and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these: all covenants, contracts, bonds, obliga-

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tions, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed by the Holy Spirit of promise, of him who is annointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or, will I receive at your hands, that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father, but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down; and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God: for whatsoever things remaineth, are by me; and whatsoever things are not by me shall be shaken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her, so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world, therefore, they are not bound by any law when they are out of the world, therefore, when they are out of the world they neither marry, nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more and an exceeding and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to al eternity, and from henceforth are not Gods, but are angels of God forever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood, and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities and powers, dominions, all heights and depths, then shall it be written in the Lamb's book of life, that ye shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity; and shall be full of force when they are out of the world, and they shall pass by the angels and the Gods, which are set there, to their exaltation and

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glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory; for strait is the gate and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom he hath sent. I am He. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death, and many there are that go in thereat, because they receive me not, neither do they abide in my law.

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood,—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was. Abraham received all things whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, viz., my servant Joseph,—which were to continue, so long as they were in the world; and as touching Abraham and his seed, out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars, or, if ye were to count the sand upon the sea shore, ye could not number them. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham, and by this law are the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham;—enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which he made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham, to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay;* for I the Lord commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, though shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the

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promises, and sit upon thrones; and are not angels, but are Gods.

David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

I am the Lord thy God, and I give unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you, according to my word; and as ye have asked concerning adultery, —verily, verily I say unto you, if a man receiveth a wife in the new and and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery, but hath been faithful, for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily I say unto you, that whatsoever you seal on earth shall be sealed in heaven, and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth shall be remitted eternally in the heavens; and whosesoever sins you retain on earth shall be retained in heaven.

And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I the Lord am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily, I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins. I have seen your sacrifices in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all as I did Abraham, and that I might require an offering at your hand by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God: for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things; and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But, if she will not abide this com-

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mandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she hath trespassed against me: and I the Lord thy God will bless her, and multiply her, and make her heart to rejoice.

And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

Now as touching the law of the Priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him, for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the Priesthood:—if any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to none else: and if he have ten virgins given unto him by this law, he cannot commit adultery; for they belong to him, and they are given unto him:—therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed, for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men, for herein is the work of my Father continued, that he may be glorified.

And again, verily, verily I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things; then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I the Lord his God will give unto him, because she did not believe and administer unto him, according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen."

False Pleasure.—Pleasure which cannot be obtained but by unseasonable or unsuitable expense, must always end in pain; and pleasure which is acquired at the expense of another's pain, can never be such as a worthy mind can delight in.

Time.—Years rush by us like the wind. We see not whence the eddy comes, nor witherward it is tending; and we seem ourselves to witness their flight without a sense that we are changed; and yet time is beguiling man of his strength as the winds rob the woods of their foliage. He is a wise man, who like the millright employs every gait.

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MINUTES OF A DISTRICT CONFERENCE

HELD IN THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, ON SUNDAY, 18TH FEBRUARY, 1866.

(*Reported by Alexander Fortie.*)

Present on the Stand — Brigham Young, jun., President of the European Mission; Orson Pratt, sen., of the Quorum of the Twelve; Presidents of the Nottingham, Birmingham, Sheffield and Manchester Districts; also the Presidents of the Liverpool, Preston, Nottingham and Manchester Conferences. Three choirs being present, the Manchester choir was requested to perform the musical services of the morning, the Bolton choir of the afternoon, and the Oldam choir that of the evening. Meeting opened by the choir singing, "The morning breaks," &c. Prayer by Elder Gibson. The choir further singing, "We thank thee, O God, for a prophet," &c.

Elder Hatch, rising, said he felt grateful for the blessings and privileges enjoyed by the Saints, and especially for the present opportunity of addressing those who desired to love and serve their God; that he felt joyous in the society of the Saints, and to exhort them to increased diligence, to be obedient to God in all things, for to such and such only was the promise that they should eat the good of the land—the land of Zion.

Elder Priday said he had labored in the Manchester Conference for eleven months, had visited every Branch therein, and had done good to all to the best of his ability. That a large majority of the members of the Church in this Conference were striving to live their religion, and to increase in the knowledge of God and of his ways; while a few thought they had received a fulness of knowledge, and therefore could not be taught. He said he rejoiced in his labors, and in the possession of a sure testimony of the truth, which was promised unto all who would obey the Gospel. That he could say with Paul, that the Gospel was the power of God unto salvation to all who would obey its precepts.

Elder Shurtleff said, that having labored but a short time in the Preston Conference, he was not prepared to give a very full report of that Conference. He believed that the most of the brethren were doing their duties faithfully, while some were apparently indifferent alike to their temporal and spiritual welfare, and that his prayer was, that God would increase the desires of the Saints to do right.

Elder R. N. Russel responded to a call by stating, that he had labored but a short time in the Liverpool Conference, and that he believed it to be in good condition; that a few had been baptized, and hoped that much good might result from his labors. That he had realized the fulfilment of many of the promises made to him by the servants of God, when he was set apart for this mission, that he desired to live humbly before God, and that his constant prayer was, that Israel might be saved, Zion redeemed, and God's kingdom firmly established on the earth.

Elder Smith said he felt thankful for the opportunity now enjoyed, to bear testimony to the Work of God in which he knew he was engaged; also in being able to report the Conference in a thriving condition, and that several had been added to the Church, with a prospect of further accession. He reminded the Saints that by obedience, the Gospel would save them from their sins, but not in their sins. He was pleased to see so many of the Saints together, as it showed to God and the Priesthood that they were willing to honor the requirements of the Gospel. Exhorted the Saints to secure the means necessary for their emigration to Zion by all lawful ways, and reminded them that God helps those who help themselves.

Elder Rice said he rejoiced in being permitted to meet with the Saints here, and had always been blessed in meeting with them. That he had,

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until lately, been laboring in the Norwhich Conference, where he had proclaimed the fulness of the Gospel so far as he was able, ever relying on God for assistance in discharging the duties required of him. Said he could testify of a truth that Joseph Smith was a Prophet of God, and that Brigham Young is his successor. He knew that the kingdom was growing rapidly, notwithstanding the world did not observe it. That his prayer was, that God would bless all who desired to to live godly in Christ Jesus.

Elder Hatch said he believed the reports, as far as given, to be correct; that the most of the brethren had but lately come to their present fields of labor, but all were trying to do the best they could; and as for himself, he had done those things which the servants of God had required of him, to the best of his ability. That he loved "Mormonism," so-called, that he had grown with its growth, and strengthened with its strength, and trusted that those who presided over him, were satisfied with his labors in this present field; and that, notwithstanding he was about to leave them, he still desired them to do right, and to give to him their faith and prayers for his continuance in well-doing. He then read the Financial and Statistical Reports of the Conference, which were accepted.

President Young remarked, that he was pleased to meet with so many of the Saints in Manchester, and with so many of the Priesthood. Our number is, however, small, when compared with the many who have received the testimony of Jesus, which is the Spirit of prophecy. If you will live righteously, this Spirit will lead you back into the presence of God. The Gospel we preach is life and truth, and will impart the blessings of eternal life to all who will obey the same. May we be faithful to God, keep our covenants with him, and seek to let our light so shine that others, seeing our good works, may be led to obedience and rejoice with us. God has again revealed himself to the children of men, and imparted of his Spirit unto many; and he was happy in meeting with so many who had received of that self same Spirit, and who were willing to acknowledge God as their friend. That if we cleave unto God and godliness, we shall have of his Spirit here to-day, and not only to-day, but every day we live for God. The Elders go forth teaching pure and correct principles—principles that will save and exalt mankind, if they will obey them—and not for pecuniary gain, as some assert to hide their own wickedness. As we are surrounded by the spirit of evil, which is continually tempting us to go astray, let us guard our actions and our lives, that we do not those things which would cause a blush upon our face, though done in the presence of holy angels. May God bless us through this day. Amen.

Choir sung, "Praise to the man," &c. Prayer by Elder Hatch.

2.30 p.m.

Conference called to order. Bolton choir sung, "The time is nigh, that happy time," &c. Prayer by Elder Schofield. Singing by choir.

President Young said it was customary with the Saints to vote to sustain the Authorities of the Church, not in a political point of view, but for the purpose of witnessing unto God that we are willing to honor His ways and yield to his superior judgment. The Authorities were then presented, who were all unanimously sustained. He said this finished those business items which the world called temporal affairs, but for himself he could not find the dividing line—if there be any—between temporal and spiritual things, and that God took cognizance of our temporal affairs, so-called, as well as of spiritual matters. We need the assistance of God's Spirit in everything we do, and we are told that God is angry with all who do not acknowledge his hand in all things. Then let us ackowledge the hand of God, prepare our hearts and minds to receive the revelations of his will and the light of truth, that we may be led thereby to become the obedient children of truth in very deed. We are in this world left to act upon an agency of our own, which God has given unto each one. Life and death are set before us, and it is for us to chose life with all the attendant blessings,

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or the opposite, which is disorganization, decay, death. This agency is given unto us for our good, to enable us to prove ourselves before our Father, and to secure to ourselves, by obedience, celestial glory. Prophets, Apostles, &c., are in our midst, to enable us to come to a unity of the faith, that we may be the children of God and brothers of Christ. We are not so foolish as to believe that we can do without the officers in the Church, when God has placed them for a wise purpose. The Christian world, so-called, profess to believe that they are going straight to heaven, some one way and some another, and that whatever difference may now exist, they will all be made right when they get there, and that they are all the chosen of God. But if the Bible be true, the revelation of God correct, they will find they have made a sad mistake in rejecting the authority God has placed in his Church. Let us seek for the Spirit of the Gospel, for the unity of the faith, and covenant with God daily, that as for me and my house we will serve the Lord. Walk uprightly, live honestly, and let your lives be a constant witness of your love of the truth, of your obedience to the Gospel, and of your triumph over sin by righteousness. In all things do right. Gather home to Zion as speedily as possible, thereby securing a temporal salvation from the judgments of God, and eventually eternal salvation in his presence, which may God grant to all Israel. Amen.

Elder Gibson said he was pleased to meet with the Saints once more in Manchester. That sixteen years ago he labored in that city, and bore testimony then to the truth of the Latter-day Work. That his testimony was the same to-day, but that since that time he had learned much by experience, but all confirming the testimony he then gave. Friends? you may despise and reject the testimony of the Latter-day Saints, but truth will triumph, the Work of God will progress through all eternity. You may persecute the followers of the meek and lowly Jesus, but you cannot destroy them. God has set his hand to gather Israel, and to establish his kingdom again on earth, which shall never more be destroyed nor given to another people. Repent, therefore, and turn to God, lest He who sitteth in the heavens shall laugh at your calamity, and mock when your fear cometh. God will not deprive you of your agency, in order to save you in his kingdom.

"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.
He'll call, persuade, direct aright,
Bless him with wisdom, love and light;
In nameless ways be good and kind,
But never force the human mind."

Therefore if you, by neglect or disobedience to the Gospel, secure your banishment from God, you have only yourselves to blame. But as ambassadors of Christ, we exhort you to become vessels of honor unto God, through obedience to his Gospel; and if you do this, eternal life is yours, which may God grant. Amen.

Elder Gillet said that it gave him much pleasure and a great degree of satisfaction, to meet with those who were trying to become the Saints of the Most High, and to hear truth unfolded by the servants of God. That he had not been educated and trained like the ministers of the so-called Christian churches to preach. He had not learned to do so without the aid of the Spirit of God. Said he knew Joseph Smith was a Prophet of God, and that Brigham is also. That he knew these things by the revelations of God to him, and that it was an easy matter for all to obtain this knowledge for themselves. Nothing more was necessary than obedience to the Gospel. He courted investigation of the principles he promulgated, and pointed to the divisions and contention of the religious world, as a monument of the folly of man undertaking to preach and teach the things of God without the revelations of His Spirit.

Singing by the choir. Benediction by Elder Orson Pratt.

Evening, 6.30.

The Oldham choir sung, "God moves in a mysterious way," &c. Prayer by Elder B. W. Kimball. Choir further sung, "The glorious day is rolling on," &c.

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Elder Pratt said he would take the present opportunity to express his thanks to God, for seeing so many Latter-day Saints present. Many of them he did not know, but they might know him. He was glad to have the privilege of addressing them once more. As some would have to leave the meeting soon, he would ask the Lord to bless them and those who remained, and that the Spirit of God might be poured out upon all in a great measure, that all might feel blessed in coming together. There were no people on earth that he loved as he did the Saints, for the simple reason that they loved righteousness more than did any other people. That from the time he was nineteen years old, he had labored faithfully in the ministry, and borne a faithful testimony of the truth of the Gospel we preach, and of its saving power. That he had not sought the honor of the world, but had for the honor which comes from God. He bore testimony to the divine authenticity of the Book of Mormon, and that Joseph Smith was a true Prophet of God, and exhorted the people to give heed unto the teachings of the one, and the principles contained in the other. Spoke of man's pre-existence, and of his association with his Father's family. Said we had been sent here that we might gain an experience by contrast, know good and evil, and, by obedience to the Gospel, be enabled to regain the presence of our Father, and prepared for eternal exaltation and glory.

Elder Hatch then exhorted the Saints to reduce the principles taught throughout the day to practice, to cultivate a nearer relationship to God, and to seek earnestly for both a temporal and spiritual salvation.

Singing by the Oldham choir. Conference dismissed by President Young.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 28, 1866.

GOD IS WITH US.

WHAT confidence it inspires in the hearts of the servants of God, when His words are repeatedly fulfilled, and they are the continual recipients of the promised blessings. Verily do we know, that in and of ourselves we are but like the dust beneath our feet, whirled and scattered to the four winds. Never did the servants of God have greater reason to acknowledge the interposition of His providences in their behalf, than we, in procuring vessels for the transportation of the Saints across the Atlantic this spring. For weeks our way seemed entirely closed, no prospect opening for the obtaining of vessels from any of the shipping firms, either in London or Liverpool; and it was only by a strict compliance with the injunction, "Ask, and ye shall receive," that we succeeded in overcoming the fear to which the natural man, unsupported by the Spirit of the Gospel, is subject, and in accomplishing the desired object.

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When we tell the Saints the prices demanded by some firms for ships and provisions, they will wonder at the very reasonable terms we have been enabled to conclude with Messrs. Guion and Co., of Liverpool;—and Grinnell, Tinker and Morgan, of London. The estimates which we obtained from several houses of the cost of ships and provisions from Liverpool to New York, were £6 2s. per adult, adding to which estimate, the railroad fares from New York to Wyoming, would swell the amount to £9 4s., besides the charge for all luggage over the stated amount at the rate of 2½d. per pound.

The Lord knowing the condition of those whom he is gathering from the four quarters of the globe, softens the hearts of men that his purposes may be fulfilled; and it is only through lack of faith on our part, that we ever fail in carrying out the portion assigned to us in this kingdom. Two magnificent vessels, the JOHN BRIGHT, 1440 tons, and the CAROLINE, 1132 tons, have been chartered, the former to sail from Liverpool, clearing on the 30th inst., carrying 680 American adult passengers, and the latter to clear from London on the 5th of May, with 350 American adult passengers. These vessels are well officered, swift sailing, and have every convenience attached to first class American packet ships, and we have every reason to believe that the Lord will bless the people with a safe and prosperous voyage across the wild waste of water which intervene between them and the land of their proposed adoption.

There are numbers of the Saints who will not be prepared to go by either of the vessels we have mentioned, and for their comfort and convenience, we shall endeavor to charter other vessels to sail on or near the 25th of May prox. Those who purpose emigrating the present season, and have not yet advised us of the fact, would do well by sending in their names. ages, etc., at the earliest practicable moment. If we are early in possessien of the names, a vessel may be chartered in season, so as to give them a greater length of time to prepare for emigration. The Lord has opened the way thus far, and we have every reason to believe that He will continue to bless his people, providing they further trust in Him ; and although fares to Wyoming, say £7 14s. per adult, are higher than last year, yet, in consideration of the unusually high prices of provisions, and extraordinary demand for ships, we consider it very moderate, and an especial interposition of the power of the Almighty ; for while other emigrants are paying £5 for the passage of each adult to New York, our people are only paying £4 12s., showing a difference of eight shillings, besides the superior quality and quantity of provisions furnished to the Saints on their voyage across the sea, which is a great difference to those whose means are limited. Those having the means to go to Zion this emigration, will do well to avail themselves of the present favorable opportunity, for we have no assurance from our Father in heaven, that times will get better in these lands; but on the contrary, the Lord has said through his Prophets, that he would utterly waste away the wicked, until the earth should be emptied of wickedness, which spreads like a veil over the inhabitants thereof. "A wise man foreseeth the evil and hideth himself, while the simple pass on and are punished."

If we grapple with sin in our own strength, the Devil may go to sleep.

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PRAYER.

—o—

Among the many duties devolving upon the Saints, there is perhaps no one, the performance of which is more rigidly enjoined, than that of prayer; and no one which is more frequently neglected by those professing to be Saints of God. To some it may seem needless to speak or write more upon this subject than has already been done; but our every day experience proves to us the necessity of our minds being stirred up, by way of remembrance, to the performance of this duty. When we neglect this duty, it manifests a lack of understanding, and a disregard for our own welfare both temporally and spiritually, for it is through the medium of prayer that God bestows upon us the blessings we need or enjoy. But, says one, do not the wicked who bow not before God in prayer, enjoy many blessings in common with the Saints? Yes, but is not the very helplessness of all men a constant prayer to God for those things necessary to physical life? The Saints are not seeking for those things alone that appertain to this life, but they are, or should be, seeking the kingdom and the interest of the kingdom of God, and laboring not only for the life which now is, but for that also which is to come. To do this, we need the wisdom which comes from God, which we can obtain only through the medium of prayer, for nowhere has God promised to impart this blessing, only upon the condition of earnest prayer therefor. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The Savior, understanding the necessity and efficacy of prayer, enjoined it as a special duty upon his disciples to watch and pray, lest they should enter into temptation; and knowing that they were beset on all sides with evil and evil influences, He exhorted them to pray without ceasing, and to let their lives be one continual prayer to God for deliverance from the power thereof; and not only did he do this, but he also set the example for them and for us to follow. Are we stronger than they? Do we need any less of that influence and power which prayer alone imparts, to preserve us from temptation and sin, than did the immediate followers of our Lord? By public prayer we acknowledge God before men, by secret prayer we confess to God our dependence upon him, and by family prayer we teach by example, those around our firesides, the principles of humility and obedience. Where you see the duty of family prayer faithfully performed, there you will find a family wherein peace, order and happiness prevail. How many of those professing to be Saints in these lands, attend strictly to the discharge of this duty of family prayer? We fear they are not legion. May not this condition of things account for the complaints often made, that the power of God is not as visibly manifested now as in the earlier days of the Church? and that there is less of the vital power of our holy religion enjoyed by the Saints now than formerly? We fear also that this complaint is too well founded. But why the existence of this state or condition of things? Has God changed in his dealings with men, or his ear become deaf that he cannot hear? Nay, verily, but we have changed in our devotions to God, have forgotten or neglected our

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prayers, and, consequently, have ceased to enjoy so fully the Spirit of the Gospel; for God does not and will not impart of his Spirit to any unasked. There is no greater evidence of our spiritual weakness, and coldness of heart in matters of religion, than a backwardness in prayer, a weariness of their length, so glad when they are done, a readiness to find an excuse for the neglect, and the aptness to loose an opportunity of asking and receiving a blessing from God, in the doing of which, we not only honor him, but also benefit ourselves.

We should never suffer ourselves to become so engrossed in the affairs of life, that we cannot find time to offer up our prayers, for, by so doing, we set up in our hearts that, to which we pay more reverence than to the God of heaven, thereby bringing ourselves under the condemnation of that law which says, "Thou shalt have no other gods before me." Let us remember, that in all our business engagement we need the assistance of our God, and the greater our responsibility, the greater our need of that assistance. Remember and obey the precept of Xenophon, which teaches us to "pray to God at the beginning of our works, that we may bring them to a good conclusion;" and if we cannot do so with a conscience void of offence, the sooner we abandon our occupation, and engage in one in which we may with propriety ask that our labors be crowned with abundant success, the better. Let us, then, as Saints, obey the injunction of the great Apostle of the Gentiles,—"Be careful for nothing, but in everything by prayer and supplication, with thanksgiving let your request be made known to God," remembering that in prayer there is a virtue that prevaileth against all temptation, and secures to us every needful blessing. M.

ARRIVALS.

Elders John W. Young and William Jennings, arrived in Liverpool on Saturday, the 14th inst., per steamship *Australasian*. These brethren had a pleasant voyage across the water, with the exception of when about two days out from Queenstown, they experienced a gale than which none this season has been more severe, and during which three persons were thrown with such violence as to break their legs, and one other had a knee joint dislocated.

Elder Jennings will remain in this country a few weeks, visiting his friends and relatives, for which purpose he came, also preaching the Gospel as circumstances may permit, and then return to his home in Great Salt Lake City.

Elder John W. Young will remain, discharging the duties of his mission as he may be directed.

DEPARTURE.—President Brigham Young, jun., left Liverpool on Thursday, 19th inst., at 4 o'clock, a.m., accompanied by Elder John W. Young, for Hamburg, *via* London, Dover and Calais, on business connected with the Scandinavian Emigration. He will return in about one week.

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RELEASE AND APPOINTMENTS.

Elder Aurelius Miner has been released from laboring in the Edinburgh Conference, and appointed to labor in the Liverpool Office.

Elder John W. Young has been appointed to labor under the direction of the Liverpool Presidency.

BRIGHAM YOUNG, JUN. } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

CORRESPONDENCE.

ENGLAND.

READING CONFERENCE.

Newbury, Berks., April 10, 1866.

President Brigham Young, jun.

Dear Brother,—As I am about to transfer the business of this Conference to Elder Henry Barlow, I deem it my duty to inform you of the present condition of the Conference. The Saints in this Conference number 186, who, I am pleased to say, are increasing in faith and good works. They are prospering in their labor, as a legitimate result of their paying their Tithing, which the most are now doing, for the Lord always bestows blessings upon those who keep his his law. We have nearly liquidated the debt which was upon this Conference, and in this the Saints feel well, as in all their labors in the work of God.

As for myself, I feel well, and rejoice in the work of the Lord; but at the same time realize that Satan and his emissaries are not on terms of amity with the Saints, and that we need to watch and pray, lest we fall into temptation, and loose the Spirit of Truth, and become subject to the influence of the power of darkness. I also realize the responsibility resting upon me as an Elder in Israel, more fully now than when I commenced my labors in this mission, and have learned much of what appertains to the duties of a laborer in the vineyard of the Lord. I am thankful that I was accounted worthy to come on this mission, and that I have been made a partaker of the blessings of the new and everlasting Covenant. And, notwithstanding I have been released from my labors in this land to return to my home in Zion, I do not feel that my labor in the cause of truth should cease, for there is enough for all to do while in this probation. Hoping ever to be able, through the grace of God, to live as becomes a Saint, and praying for your prosperity and the prosperity of the cause of Zion, I remain your brother in the Gospel,

JONAS N. BECK.

NORWICH CONFERENCE.

Norwich, April 18, 1866.

President Brigham Young, jun.

Dear Brother,—As the time for my departure from these lands is near, I propose to give you a brief account of my labors while here. I arrived in Liverpool on the 20th day of July, 1863, per steamship *Hecla*, and immediately thereafter received my appointment from President George Q. Cannon, as Travelling Elder in the Bristol District, under the direction of Elder George Halliday. In January 1864, I was appointed to labor in the Cheltenham District, under the direction of Elder John G. Holman, where I continued my labors until January 1865, when I was appointed to labor in this Conference, under the direction of Elder George W. Mousley, when in September last, he being released to return to his home on account of ill health, I was appointed to succeed him in the Presidency of this Conference, where I have been laboring up

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till the present time, though having been released by the last Birmingham Council to return home this season.

In each of my fields of labor, I have discharged the duties devolving upon me to the best of my ability, and have had much joy in laboring among the Saints, who have been very kind to me, for which I feel thankful to God and them.

How much of good will result from my efforts in endeavoring to teach the people the principles of truth, I know not, but this I have learned, that one may plant, and another may water, but God alone can give the increase. I know the Work in which we are engaged, to be of God, and that it will continue to increase, despite the opposition of man thereto. Although I am released from laboring in this part of the vineyard of the Lord, I feel that I am still required to do all the good I can, and never to cease my efforts to advance the cause of truth, until Satan shall be bound, and the Saints secure a glorious victory.

Ever praying the Lord to bless you and all Israel, I remain your brother in the Gospel of Peace,

JOHN L. DOLTEN.

SUMMARY OF NEWS.

AMERICA.—United States, New York, April 7th.—The Senate has passed the Civil Rights Bill over the President's Veto by a vote of 33 to 15. It is believed that the House of Representatives will also pass the bill over the Veto. An animated and excited debate occurred in the Senate previous to the passing of the Bill, Mr. Saulisbury declaring that its enforcement would lead to war, bloodshed and disunion. It seems that the Radicals are doing their utmost to procure the passage of this Bill, expecting that the President will refuse or neglect to enforce the same, thereby hoping to find cause for his impeachment and removal from office. A mass meeting has been held at Washington, emphatically endorsing the President's policy.

Mahony has issued a circular announcing the arrival of Stephens in Paris, in which Stephens, through Mahony, informs the Fenians that the organization in Ireland is in as good condition as it has been since the recent Fenian scandals in America; that he left the reins of government in competent hands during his temporary absence; that he was in Paris on important business, not because the enemy forced him to leave Ireland; and that he would visit America to restore harmonious councils and well-concerted action. It is reported that numerous Fenians have gone to the Canadian fisheries to cause a collision between England and the United States. if possible.

MEXICO.—Advices from Mexico, *via* San Francisco, to the 10th ult., report several Imperial successes. General Almonte had accepted the mission to France. Official Republican advices from El Paso to the 9th ult., state that the Republicans had set out to occupy Chihuahua, where Juarez would shortly re-establish his Government.

EUROPE.—St. Petersburg, Monday, April 16th.—At four o'clock this afternoon, as the Czar was entering his carriage, after a promenade in the summer garden, a pistol shot was fired at him by a stranger, but without taking effect. His Majesty is uninjured. The perpetrator of this outrage was arrested, and has been brought before the tribunal of police.

The news of the attempted assassination occasioned a painful surprise in Paris. The Emperor and Empress of the French each telegraphed to St. Petersburg congratulating his Imperial Majesty upon his providential escape.

ITALY.—The *Movimento* of Genoa says—"We learn that the Minister of Marine has just issued orders which indicate extraordinary activity. Admiral Persano has been appointed commander of the united squadrons of evolution, and Vice Admiral Albini has been appointed second in command. The

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armaments of the navy are pushed on with great activity. Amongst other orders issued is one for hastening the naval *levee*."

The *Italia* of Naples says that the naval establishment there has received orders to prepare for the armament of the disposable vessels of war. The men in the arsenal are activeiy employed in the manufacture of war material. In addition to the Garibaldi and the Castelfidardo, the Count Cavour and other vessels will be immediately put in commission.

The *Opinione* has formally contradicted the rumours afloat respecting the existence of an offensive and defensive alliance between Italy and Prussia. One of the latest reports from Florence is, that an Austrian agent, empowered to treat for the cession of Venetia, is at this moment in the Italian capital. The report is not generally credited ; but private letters from Florence state, that something is passing between the two Governments on the subject, and that Italy is desirous of observing the strictest secresy in the matter.

PARIS, April 19th.—The *Gazette des Etrangers* of to-day, announces that Stephens, the Fenian "Head Centre," will be entertained at dinner this day at the residence of the Marquis De Boissy. Letters received here from Madrid, state that apprehensions exist of fresh disturbances breaking out in Spain.

INDIA, March 28.—The Sultan of Muscat has sent an Envoy to the Bombay Government, asking for recognition, which has been refused.

The cattle disease is spreading in Burmah. It is said to be of the same character as in England.

VARIETIES.

A woman is often much struck with a man before marriage, and sometimes by him afterwards.

A stupid author went one morning in the house of Rulhieres, in order to read two tales of his own composition. After having heard the first, and before the author could take the second sheet out of his pocket, Rulhieres said to him, "I like the other best."

Happiness consists in a virtuous and honest life, in being content with a competency of outward things, and in using them temperately.

If conversation be an art, like painting, sculpture and literature, it ows its most powerful charm to Nature; and the least shade of formality or artifice destroys the effect of the best collection of words.

A WISE THOUGHT.—Difficulty is a severe instructor, set over us by the supreme ordinance of a parental guardian and legislator, who knows us better than we know ourselves, as he loves us better too.

In the last published finance accounts it appears that out of a gross payment for Customs duties of 22½ millions for the entire imports of the United Kingdom, the articles sold by grocers, including tobacco, paid over 16½ millions to the public revenue, or nearly three-fourths of the Customs duties.

In China, in 1865, there were 187 missionaries, including ladies. Of these, 92 are Americans, 77 are English, and 18 are German.

Two hundred and seventy-eight battles were fought during the late American war. Of these there were in Virginia, 89 ; in Tennessee, 87 ; in Missouri 35 ; Georgia, 12 ; South Carolina, 16 ; North Carolina, 11 ; Alabama, 7 ; Florida, 5 ; Kentucky, 14 ; the Indian Territory and New Mexico, 1 each. There were 17 naval engagements.

The following estimate, founded on the last United States census, has been made of the probable amount which it costs the individual members of the different Churches in that country to sustain them :—A Baptist or Methodist, 3 dollars 40 cents ; a Presbyterian, 7 dollars ; a Congregationalist, 10 dollars ; a Roman Catholic, 14 dollars ; an Episcopalian, 18 dollars ; a Reformed Dutch, 22 dollars ; a Unitarian, 23 dollars.

Oliver Cormwell was a staunch puritan, and could not brook the least approach to Popery. "What are these?" he once inquired as he saw a dozen silver statues in the niches of a chapel. "The Twelve Apostles," said the trembling dean. "Take them down," said Cromwell, "and coin them into money, so that they may go about doing good."

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NOTICE.—A new edition of the Book of Mormon just published, and now ready for sale.

ADDRESSES:

Seth A. Pymm. } 39 West street, Barnes-Well, Newport, Mon.
Edwin Frost. }

DIED:

GILBERT—March 9th, 1866, at Coventry, of paralysis, Elizabeth Gilbert, aged 75 years.—DESERET NEWS, please copy.

GIBSON—January 8th, 1866 of consumption, at Great Salt Lake City, Lydia Hazell, wife of Elder William Gibson, aged 25 years and 10 months. Her amiable disposition and upright course as a member of the Church of Christ won for her the esteem of all who knew her. She is not lost, but gone before.—*Communicated.*

ISAAC—April 1st, at Top Hill, Glamorganshire, of consumption, Joseph Isaac, aged 21 years 2 months and 19 days.

KILSON—January 24th, 1866 at Froma Mills, Jane Kilson aged 34 years.—DESERET NEWS please copy.

RODERICK—April 3rd, 1866, at Freeport, Ann Roderick in her 76th year.—DESERET NEWS, please copy.

POETRY.

(*Selected.*)

THE MOTHERLESS CHILD.

I saw a little orphan girl
In gentle sleep repose;
Her ruby lips appear'd to curl,
And then a sigh arose.
A liquid pearl was near her eye,
Which glitter'd as she smiled—
Methought some tenant of the sky
Was weeping o'er that child.

Her little cheek was clothed in light,
Bright was her nut-brown hair;
Her fairy neck, of snowy white,
Than marble was more fair.
Some cheering dream of mother's love
Her infant heart beguiled;
And gazing down from heaven above,
That mother bless'd her child.

Her tiny arms were spread as though
Again she sought that breast,
Where oft she hid her pretty brow,
And lull'd herself to rest.
Again she saw that mother's face,
And heard her accents mild—
Again within her fond embrace
That mother held her child.

I gazed upon her little form,
That like some budding gem,
Gleam'd proudly thro' the blighting storm
Which crush'd its parent stem.
Oh, who could tell the sacred bliss
Her vision'd fancy hail'd?
And Oh! how far surpassing this,
The realms to her unveil'd!

In vain I struggled to control
My feelings as she slept;
So wildly throbb'd my spell-bound soul—
Such magic o'er me crept,
I could not stay the burning tear
That burst forth from mine eye,
And mingled with my fervent prayer
To God enthroned on high.

Oh, may her path be ever free
From sad misfortune's blight—
Her soul be ever filled with glee—
Her heart be ever light!
And may her mother's peerless worth
Her every impulse guide;
That while she's spared to dwell on earth,
Her days in peace may glide.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.*"—ISAIAH.

No. 18, Vol. XXVIII. Saturday, May 5, 1866. Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE TEMPERANCE HALL, MERTHYR TYDFIL, SOUTH WALES, ON SUNDAY, 25TH MARCH, 1866.

(*Reported by Elders Barry Wride and James Boden.*)

Present on the Stand—Brigham Young, jun., President of the European Mission; Orson Pratt, sen., of the Quorum of the Twelve Apostles; Presidents of Districts, Elders Abel Evans, of the Welsh District, and Abram Hatch, of the Birmingham District, also William D. Williams, late President of the Welsh District. Presidents of Conferences: Elders W. S. Phillips, of Glamorgan; W. E. Lewis, of Monmouthshire; Phillip Dell, of Swansea; John Evans, of Carmarthenshire, and George Gibbs, of Pembrokeshire. Travelling Elders: John Parry, Griffith Roberts, Elias Morris, Barry Wride, William T. Jones, Evan A. Richards, David Rees and James Boden.

The meeting was called to order by Elder A. Evans. After singing, prayer by Elder J. Parry, and singing by the choir, Elder W. S. Phillips was called to represent the Glamorgan Conference, and read the Statistical Report, which represented the Conference as numbering 828 persons. He said he believed that the number of members was on the increase, and that the Saints enjoyed the Spirit of the Lord. That in some places many of the world came to hear the Word preached by the brethren, that he wished to do good while he remained here, and desired to see the Work of the Lord prosper in this Conference.

Elder Phillip Dell reported the Swansea Conference as numbering 286 members. Said that since he had labored in the ministry, he had endeavored to do the best he could to preach the Word of Life unto the people; that he thought at one time that many would come forward and embrace the Gospel, but that few had as yet come, but hoped, by further diligence and faithfulness, many would come and unite with the people of God.

Elder John Evans reported the Carmarthenshire Conference as numbering 195 members. Said he felt well in meeting in Conference; that he

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labored among a very good people, and had great pleasure among them, but that he had been released by President Brigham Young, jun., at the last Birmingham Council, to go home. Said they had had some opposition from apostates, but who at present were going to sleep, having been conquered, and prayed that the Work of the Lord might continue to prosper in that region.

Elder G. Gibbs reported the Pembrokeshire Conference as numbering 80 members, and although few in number, they were a very good people, and that they had a great desire to go to the Valleys of the Mountains. That he rejoiced in his labors in promulgating the principles of truth among the people, but that many were proud and highminded, and were not humble enough to bow to the ordinances of the Gospel; that he felt proud to have had the privilege of laboring in the ministry.

Elder G. Roberts reported the North Wales Conferences — Flint, Denbigh and Carnarvonshire — as numbering 132 members. Said that the brethren, E. Price, Thomas P. Green and Edward Roberts, who presided over these Conferences, were good and faithful men, and were always ready to do their utmost in rolling on the kingdom of God, and that the Saints, as a general thing, were feeling first rate. We are baptizing a few now and then. Our field of labor is a large one, extending over six counties. We found it necessary to move about and not stay long in one place, in order to keep the flame burning among the Saints. That he had seventeen years' experience in the Church, and it was with him all the time, "The kingdom of God or nothing at all."

Elder B. Wride was called on, in the absence of Elder William E. Lewis, to report the Monmouthshire Conference, who said he had only labored one month in that part of the District, and could not say much about the financial and statistical affairs of the Conference; but, as a general thing, the Saints were manifesting a desire to live as acceptable members of the Church of Christ, but there was room for improvement. Said he had a great desire to labor for the upbuilding of the kingdom of God and the salvation of the Saints.

Elder William E. Lewis entering at this time, was called upon to report his labors, who said he had labored three years in the Monmouthshire Conference, and during that time had been striving to build up the kingdom of God, and the people, as a general thing, felt to do right, although there were some exceptions; that they had emigrated forty in the past year, and baptized forty-eight: total number in the Conference, 338. He felt thankful for the privilege of laboring in the ministry.

Elder John Parry was called upon to read the appointments to fill the places of the brethren that were released at the last Birmingham Council to go home, which were as follows:— Elder John Parry to preside over the Glamorgan Conference; Elder Barry Wride over the Monmounthshire Conference; Elder Elias Morris over the Swansea Conference; Elder Richard J. Davies over the Carmarthenshire Conference, and Elder William White over the Pembrokeshire Conference. Flintshire, Denbighshire and Carnarvonshire, to be united and called the North Wales Conference, and Thomas P. Green appointed to preside over it. Elder Griffith Roberts was appointed to take the oversight of North Wales Conference, and divide it into smaller districts, as it seemeth him good. Elder Phillip Dell was released from the Presidency of the Swansea Conference, to prepare to emigrate.

Elder J. Parry was called to make a few remarks in Welsh, which he did, speaking of the temporal blessings enjoyed by the Saints in Zion, and of the resources of the country. He gave good counsel to the Saints who are about to emigrate, and spoke of the trials they would have to endure; but if they were faithful and kept the Spirit of the Lord, they should have power to overcome all things.

Elder Abel Evans was called to address the meeting. He spoke of the unity of the Saints in the Valley. Said that there were people from eleven different nations in the settlement that he lived in, and he never saw any strife or discord in their midst,

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neither had they any trouble to get along, and the reason of their oneness was, because they had obeyed the same ordinances, partaken of the same influence, and drank of the same Spirit of the Gospel which leads those who obey it to see eye to eye in all things. Brother Evans repeated his remarks in Welsh.

President B. Young, jun., arose and said, that it afforded him much pleasure to meet the Saints and the brethren in Wales. That three years had passed since he met last in that place with the Saints. That he had since then been home to the Valleys of the Mountains. He felt pleased to hear the brethren bear testimony of the truth that God had restored the Gospel to men on earth. Some might say that I am of the interested party. I am interested in the welfare and salvation of the people, also in my own; but I receive no salary or pecuniary compensation for going to the nations to preach; other occupations would have been more desirous, because I receive the persecution, revilings and frowns of the people; but I wish to labor where I will be of the most service in building up the kingdom of God on the earth. Said that although some of the brethren had spoken in the Welsh language, which he did not understand, he felt that they had been dictated by the good Spirit, and that they were doing the best they could to advance the cause of God in this land, and that he was pleased to hear the reports of the different Conferences.

Singing by the choir. Prayer by Elder Abram Hatch.

2, p.m.

Conference resumed. Singing by the choir. Prayer by Elder Griffith Roberts.

Elder W. D. Williams said that he was glad to meet with the Saints in Conference, and that he always felt well in the Work of the Lord. He bore a strong testimony to the truth of the great Latter-day Work. Showed the inconsistency of the different creeds of the people in the world. Said he had been released to return home to Zion, which he deemed a great privilege.

Elder Abram Hatch said he was glad to have the opportunity of rising to address both Saints and strangers for a short time. He bore a strong testimony to the truth of "Mormonism." He also said that he knew Joseph Smith the Prophet from his youth, and knew him to be a Christian and a virtuous man. Said he was exceedingly glad for the opportunity of visiting the Saints in Merthyr.

President B. Young, jun., said he was pleased to meet with the Saints in Conference, and wished that all that should be said might be dictated by the Spirit of God. Said that he had a testimony of the Work of God for himself, and that he was not dependent upon any man for the testimony he had received. He had received it through the Spirit of God. Said that his parents taught him to fear God and keep his commandments, but they could not give him a knowledge of the Work he was engaged in. Showed that the sectarian world do not want to have any communication between the heaven and the earth. Spoke of the great corruption that abounds among the people in the world. He showed clearly the impossibility for God to have a people upon the earth without the spirit of unity among them. The Spirit of God is a Spirit of oneness. Said that there is not a single sect upon the face of the whole earth that believes in the doctrines of Christ, as taught by Him in their purity. Showed that men, by human learning, cannot understand the principles of life and salvation. Said that as soon as people would yield obedience to the commands of God, their minds were enlightened by the Spirit of God, that they could understand them alike. Said that wickedness and corruption were fast increasing, and that there was not that amount of innocence among the inhabitants of the earth, as there was fifty years ago. Showed by Scripture, that the principle of polygamy was of divine origin. Said that man must become as humble as a little child, and yield to the requirements of the Gospel, before he can please God and be saved in his kingdom. He said the Saints were fast increasing in good works, and that the kingdom of God was a progressive one, and that

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there is no power on earth that can retard its progress. Said that the great difference between the Saints and the sectarian world was, that the Saints believed that revelation was necessary to lead mankind back to the presence of God, while the sectarian world rejected revelation. Exhorted the Saints to live faithfully and diligently their religion.

Benediction by Elder Orson Pratt.

6, p.m.

Conference convened. Singing by the choir. Prayer by Elder Abel Evans.

President B. Young, jun., then presented the Authorities in Zion in the usual manner, who were sustained by the unanimous vote of the Conference. Brigham Young, jun., President of the European Mission, Abel Evans, President of the Welsh District, and Elder John Parry as his counsellor, and the brethren according to the appointments in the forenoon, also the Branch Presidents, were all sustained by the unanimous vote of the Conference.

Elder Orson Pratt, sen., being called upon to address the meeting, rose and said—This is the first time I have stood before a congregation in Wales. Although I have visited Great Britain at different times, and have also visited most of the Conferences, I often have had a desire to visit and bear my testimony in Wales. I was called by revelation in 1830, to preach the Gospel to this generation, and to bear testimony that God had commenced a Work and revealed the Book of Mormon through the Prophet Joseph. The same God that spoke to the ancients, spoke to me; this gave me much encouragement and great confidence to go forth in the face of opposition. I endeavored to make myself acquainted with ancient prophecy, comparing it with modern prophecy: the more I studied and compared the Bible with the Book of Mormon, the more beauty and harmony I saw in them. The great events to take place in the latter days, have been clearly spoken of in these two books. We have been in the habit of supposing that the Bible contains all the revelations ever intended to be given. In this, however, we were mistaken: the Bible was written by a succession of Prophets and Apostles on the Eastern Continent, and handed down to us: the Book of Mormon is a production of inspired Prophets and Apostles on the Western Continent. Had not the Lord the same power to speak to the people on the Continent of America, as he had to speak to the people in Asia or any other country? Is there anything unreasonable in the Lord's holding communication with people on the Western Hemisphere? If the Lord is almighty, and everywhere present, inquires the infidel, why did he not speak to other nations as well as to those in Palestine? This question is a reasonable one, for he made the people on the Western Hemisphere, as well as those in Palestine or Judea? Referred to the prophecies in the 37th chapter of Ezekiel, concerning the stick of Judah and the stick of Ephraim, each written upon. Most people are well aware that letters were then written on parchment and rolled on a stick; copies of some of these manuscripts, in a mutilated condition, have reached our day; and their translations have been accomplished by uninspired men, and called the Bible. Those who performed the work of translation, did the best they could: I am not finding fault with them; but they did not profess revelation from God; they rejected many of the manuscripts; this was done by human wisdom,—by persons denying the gift of revelation. The Book of Mormon was not got up in this manner; but it was translated by the gift and power of God. It is because of this book that the Welsh nation have been so much blessed. I do know that the Spirit and power of God have been in your midst. Dan Jones did a great work in translating books for the benefit of the Welsh; he enjoyed the Spirit of revelation; and also many others, through whom you have received many blessings. By what power did they act? Did they act in their own name? No. It was in the name of the Lord Jesus; in his name you were baptized, and had hands laid upon you for the baptism of the Holy Ghost. The Lord has many times shown forth his power by signs

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and miracles, but these are small evidences to the mind, when compared with the greater evidence obtained through the reception of the Holy Ghost. They did not receive their power by signs; they did not learn the truth of these things by miracles; but it was by the revelations of the Holy Ghost. There were a great many opinions concerning Jesus Christ; some conjecturing one thing, and others another; some said that he was John the Baptist; some Elias; and others Jeremias, or one of the Prophets. But Jesus said unto the disciples, Whom say ye that I am? And Simon Peter said, thou art the Christ, the Son of the living God. And Jesus said unto him, Blessed art thou, Simon Barjona, for flesh and blood have not revealed it unto thee, but my Father who is in heaven. He did not know that Jesus was the Christ by the opinions of men, or by signs, or miracles: he knew by direct revelation from heaven. You have the testimony of your forefathers that the Bible is true; but that is not sufficient evidence to prove to you that it is so; the only means by which you can know it to be true, is by having a testimony direct from heaven. This, also, is the way that you can know that Joseph Smith was a Prophet of God, and that this Work is the Work of the Lord. One of the great objects that the Lord had in view in bringing forth the Book of Mormon, was the establishment of his kingdom on the earth. Many think that the kingdom has been on the earth since the days of the Apostles, and, consequently, that there is no need of its establishment; but the Latter-day Saints do not believe so, and they have sufficient evidence to prove differently. We read in the New Testament of its organization in the days of the Apostles, but we find nothing like it on the earth at present, except among the Latter-day Saints. The Romish Church say they have an Apostolic succession. But do they believe in new revelation? You ask them, and they will say, that they have had no revelation since the days of the Apostles. We read in the writings of Paul to the Hebrews concerning the Priesthood, that no man taketh this honor unto himself, except he that is called of God as was Aaron. Every one that is acquainted with Bible history, can see that Aaron was called by revelation through a Prophet. But the Romish priesthood have assumed this honor in a very different way. Many have taken Peter's chair since, without revelation. Dr. Milner, a high authority among the Catholics, in his writings denies this principle, and consequently destroys or cuts off his church from all divine authority. King Henry VIII., when he founded the English Church, did not pretend to have received revelation from God. Martin Luther did not profess to have been called by revelation. Many others came out and suffered death at the stake for their faith; they did well; I do not blame them; they did a great work, and will be rewarded for it; they performed a work by which you now have liberty in Wales. Had it not been that they came forth in this manner, the strong hand of tyranny and oppression would have been felt severely throughout the world. Go and ask the different denominations whether they have any new revelation? and they will say, that Prophets and Apostles are not needed. The gift of prophecy and revelation, and the gifts of the Gospel, as enjoyed by the ancients, they all deny. Their own testimony proves that they have not the fruits of the Gospel. Do they forbid the people to desire or pray for new revelation? Yes: they do so in the thirty-nine articles of the English Church. Is not this shutting the channel of communication, and saying that God shall not speak to them? I feel sorry that men should refuse to receive information from a higher source; for they are traditionated in this way, and I feel for them. Their traditions teach them to reject nearly all the principles that resemble the Apostolic Church; and, consequently, there is a great necessity for the re-establishment of the kingdom of God in the latter-days. God raised up a youth to bring forth the Book of Mormon. This great and important revelation of modern times, far surpasses the productions and books of men; as much so, as the wisdom of God surpasses the wisdom of men.

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This book speaks of a great work that is to be brought about in the Latter-days, and of the glory of the Latter-day Kingdom. These things are also dwelt upon in the Bible. John saw, that a message should be sent to the earth—namely, the Gospel of Jesus Christ. People for many centuries past have read of the power and gifts of the Gospel, but they have not enjoyed them; neither could they enjoy them without one authorized to administer in the ordinances: it would be preposterous for me or any other man to officiate in the Gospel ordinances, without being called of God by revelation; it would be illegal, and a great imposition. It is of great importance that mankind should be well informed in relation to these things. The Lord told Joseph that he should baptize the penitent believer for the remission of sins, and he should receive the gift of the Holy Ghost. No impostor would dare make these promises; for if he did, the promised blessings would be withheld, which would effectually prove him to be an impostor; but if the promised blessings are received, the obedient would know that he is a true messenger. You have proved this to be true, and have manifested your faith by sending thousands from this country; such have left their nearest relations for the Gospel's sake. Does this not prove the sincerity of the people? Could you get the different sects and denominations to do this? You incorporate this principle in their creeds, and you would soon see a great backing out. The Spirit of this Work moves upon the Saints without urging to go to Utah. It is reported that the people who inhabit that country are the worst people on the earth. Do you think that there could be such a great change in the people by merely crossing a certain point? There have been 125 ships loaded with people like those who are before me; and I say that they are a kind and good people, and the longer they are together, the better they get. But enemies say you have that wicked Brigham Young among you. But why do you speak so much about him? Is it because he is kind and fatherly, and gives good fatherly counsel, as a good father on the earth would give to his children? I crossed the ocean with him in 1840, and back again, and performed many missions with him in the States, and have travelled thousands of miles with him; and if I know of any one who is faithful, and who has sacrificed all for the Gospel's sake, it is that man. I can say the same of many others who have been faithful and true to the kingdom to the present day. We do not need to urge the Saints to emigrate, for we know the feeling of the people is to leave this country, and go where they can enjoy more freedom and greater temporal blessings. (Spoke of the richness of the Mississippi valley, and the smallness of its population in proportion to that of England.) But we do not gather for temporal blessings only, but to enjoy to a greater extent the blessings of the kingdom of God; if you wish to live among a people that do unto others as they would wish others to do unto them, go to Utah; if you wish to live among a people who have sacrificed all for the Gospel's sake, go to Utah. The Lord has sent us to declare to the people that he has spoken from the heavens, and to testify of the great events that are to take place on the earth. Would the people believe our prophetic testimony concerning the wars which were coming on America? It was told them years before, when all was peace. We were forced by our enemies to go to the Rocky Mountains; but, in the providence of God, it proved our salvation from the calamities and dreadful scourges of war. In the great revelations which have in part been fulfilled, we can read the future of Great Britain, and the great events that are to transpire in relation to other nations, all of which will be fulfilled as literally as the past. (Spoke of the treatment we get from the sects and parties.) They do not like our doctrines; they are too Scriptural, and strike a death blow to human creeds. Our treatment to them in Utah is different, when they visit us; we invite them to our halls and places of worship to preach to us. I may probably pay a visit to Wales again, and travel through the Conferences.

May the Lord bless you with a ful-

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ness of the blessings of the Gospel, is my prayer in the name of Jesus Christ. Amen.

After singing by the choir, President B. Young pronounced a parting benediction.

EXTRACT FROM STEPHENS AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(*Continued from page* 217.)

RUINS OF UXMAL.

"At daybreak the next morning, with new Indians and a guide on horseback from the hacienda, we resumed our journey. The surface of the country was the same, limestone with scrub-trees. There was not soil enough to absorb the water, which rested in puddles in the hollows of the stones. At nine o'clock we reached another hacienda, smaller than the last, but still having a lordly appearance, where, as before, the women were drawing water by a wheel. The major-domo expressed his sense of the honor conferred upon him by our visit, and his anxiety to serve us, gave us a breakfast of milk, tortillas and wild honey, and furnished us with other Indians and a guide. We mounted again; very soon the sun became intensely hot; there were no trees to shade us, and we suffered excessively. At half-past twelve we passed some mounds of ruins a little off the road, but the sun was so scorching that we could not stop to examine them, and at two o'clock we reached Uxmal. Little did I think, when I made the acquaintance of my unpretending friend in New York, that I should ride upwards of fifty miles on his family estate, carried by his Indians, and breakfasting, dining, and sleeping at his lordly haciendas, while the route marked out for our return would bring us to others, one of which was larger than any we had seen. The family of Peon, under the Spanish dominion, had given governors to the province of Yucatan. On the establishment of independence, its present head, a staunch Royalist, retired in disgust from all kinds of employment, and the whole of the large family estates were managed by the Senora Dona Joaquina. Unfortunately, Don Simon had left for Merida, and we had missed him on the way. Moreover, owing to the heat of the sun and our awkward saddles, we arrived at the end of this triumphal march in a dreadfully jaded and forlorn condition, and perhaps we never dismounted more utterly worn out and uncomfortable.

The hacienda of Uxmal was built of dark grey stone, ruder in appearance and finish than any of the others, with a greater appearance of antiquity, and at a distance looked like an old baronial castle. A year before it had been given to Don Simon by his father, and he was making large repairs and additions to the building, though, as his family never visited it, and he only for a few days at a time, for what purpose I could not conceive. It had its cattle-yard in front, with tanks of water around, some with green vegetation on the top, and there was an unwholesome sensation of dampness. It had, too, its church, which contained a figure of Nuestro Senor, "Our Lord," revered by the Indians of all the haciendas around, the fame of which had reached the household servants at Merida, and which was the first object that attracted the attention of our guide. The whole hacienda was immediately at our disposal; but, worn down with heat and fatigue, we took at once to our hammocks.

In the afternoon, rested and refreshed, we set out for a walk to the ruins. The path led through some noble woods, in which there were many tracks, and our Indian guide lost his way. Mr. C., being unwell, returned to the hacienda. We took another road, and, emerging suddenly from the woods, to my astonishment came at once upon a large open field strewed with mounds of ruins, and vast build-

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ings on terraces, and pyramidial structures, grand and in good preservation, richly ornamented, without a bush to obstruct the view, and in picturesque effect almost equal to the ruins of Thebes; for these, standing on the flat valley of the Nile, and extending on both sides of the river, nowhere burst in one view upon the sight. Such was the report I made to Mr. Catherwood on my return, who, lying in his hammock unwell and out of spirits, told me I was romancing; but early the next morning we were on the ground, and his comment was that the reality exceeded my description.

The place of which I am now speaking, was beyond all doubt once a large, populous and highly civilized city, and the reader can nowhere find one word of it on any page of history. Who built it, why that spot was chosen, away from water or any of those natural advantages which have determined the sites of cities whose histories are known, what led to its abandonment and destruction, no man can tell. The only name by which it is known is that of the hacienda, on which it stands. In the oldest deed belonging to the Peon family, which goes back 140 years, the buildings are referred to, in the boundaries of the estate, as Las Casas de Piedra. This is the only ancient document or record in existence in which the place is mentioned at all, and there are no traditions, except the wild superstitions of Indians in regard to particular buildings. The ruins were all exhumed; within the last year the trees had been cut down and burned, and the whole field of ruins was in view, enclosed by the woods and planted with corn.

We passed a most interesting and laborious day, and at evening returned to the hacienda, to mature our plans for a thorough exploration; but, unfortunately, during the night Mr. Catherwood, I believe affected by the immensity of the work, had a violent attack of fever, which continued upon him in the morning, with a prospect of serious illness.

In the afternoon Mr. Catherwood's fever left him, but in a very low state. The hacienda was unhealthy at this season; the great troughs and tanks of water around the house were green, and, with the regular afternoon rains, induced fatal fevers. Mr. Catherwood's constitution was already severely shattered. Indeed, I became alarmed, and considered it indispensable for him to leave the hacienda, and, if possible, the country altogether. To carry out other plans, we intended at all events to return. We made a calculation that, by setting out the next morning, we could reach the Spanish brig in time to embark for Havana, and in ten minutes' consultation we determined to break up and go home. Immediately we communicated our purpose to the majordomo, who ascended to the belfry of the church and called a coach, to be ready at two o'clock the next morning.

In the meantime I returned for one more view of the ruins. Mr. Waldeck's work on these ruins had appeared before we left the United States. It was brought out in Paris, in a large folio edition, with illustrations fancifully and beautifully colored, and contains the result of a year's residence at Merida, and eight days at Uxmal. At the time of his visit the ruins were overgrown with trees, which within the last year had been cleared away, and the whole was laid bare and exposed to view. In attempting a description of these ruins, so vast a work rises up before me that I am at a loss where to begin. Arrested on the very threshold of our labors, I am unable to give any general plan; but, fortunately, the whole field was level, clear of trees, and in full sight at once. The first view stamped it indelibly upon my mind, and Mr. Catherwood's single day was well employed.

The first object that arrests the eye on emerging from the forest, is a large building situated on our right. Drawn off by mounds of ruins and piles of gigantic buildings, the eye returns and again fastens upon this lofty structure. It was the first building I entered. From its front doorway I counted sixteen elevations, with broken walls and mounds of stones, and vast, magnificent edifices, which at that distance seemed untouched by time and defying ruin. I stood in the doorway

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when the sun went down, throwing from the buildings a prodigious shadow, darkening the terraces on which they stood, and presenting a scene strange enough for a work of enchantment.

This building is 68 feet long. The elevation on which it stands is built up solid from the plain, entirely artificial. Its form is not pyramidal, but oblong and rounded, being 240 feet long at the base, and 120 broad, and it is protected all around, to the very top, by a wall of square stones. Perhaps the high ruined structures at Palenque, which we have called pyramidal, and which were so ruined that we could not make them out exactly, were originally of the same shape. On the east side of the structure is a broad range of stone steps, between 8 and 9 inches high, and so steep that great care is necessary in ascending and descending; of these we counted 101 in their places. Nine were wanting at the top, and perhaps 20 were covered with rubbish at the bottom. At the summit of the steps is a stone platform 4½ feet wide, running along the rear of the building. There is no doorway in the centre, but at each end a doorway opens into an apartment 18 feet long and 9 wide, and between the two is a third apartment of the same width, and 34 feet long. The whole building is of stone; inside, the walls are of polished smoothness; outside, up to the height of the door, the stones are plain and square; above this line there is a rich cornice or moulding, and from this to the top of the building all the sides are covered with rich and elaborate sculptured ornaments, forming a sort of arabesque.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 5, 1866.

IMPORTANCE OF COUNSEL.

—o—

Among the important things, ordained of God for the perfecting of the Saints, is Counsel, delivered through the inspiration of the Holy Ghost by his servants. Counsel, when thus imparted, is the word of the Lord, the mind of the Lord, the will of God, to all those to whom it is given. The Saints, by virtue of their covenants and relationships in the kingdom, are under the most sacred obligations, to receive and strictly obey such counsels. If the counsels of the Priesthood of God will condemn the disobedient world, how much more will they condemn the disobedient among the Saints. Counsels are sometimes given upon matters which may be considered of small moment; at other times they may relate to subjects of vast importance: they are often, not only given to accomplish some great and beneficent object, but to prove the fidelity and integrity of the children of the kingdom.

He who will not hearken to the powers ordained of God, will not hearken to God himself: and he who will despise counsel in small things, cannot be

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considered trustworthy in matters of greater moment. When ancient Israel were counselled to build no fires in their camp on the Sabbath day, one among them looked upon it as a matter of not much importance, and ventured to disobey; but the Lord was angry, and sentenced him to death. When Samuel told Saul the king of Israel to wait for him seven days, and he would then come and offer an offering, the king no doubt thought, as some in these days think, that the counsel was of no great moment, and ventured to vary a little from the same; but the consequences were, that the kingdom was wrested out of his hands and given to another. A great Prophet in Israel, on a certain occasion, was counselled to eat no bread, and drink no water in a certain place; but another Prophet, to test the fidelity of the first, tempted him to disobey the counsel, for which disobedience he was slain by a lion, (See 1 Kings, xiii chap.) Numerous examples might be cited, wherein great and fearful evils came upon those who were careless or presumptuous in regard to counsels imparted by men of God, having authority.

Latter-day Saints! should not those ancient examples of disobedience, and the swift judgments which immediately followed, deter you from pursuing the same dangerous path? You must not think, for one moment, that God has changed. Disobedience to-day is just as offensive to Him, as it was when committed anciently. If you are counselled to attend the meetings, and refuse without a reasonable excuse, to comply, you are under condemnation. If you are counselled to arise before a congregation and speak, and neglect to do so, you grieve the Spirit of God. If you are told to pray in your families, and refuse, you have sinned. If you are instructed at a meeting, either for worship, or for a public concert, to conduct yourselves with gentility, and not scatter nut-shells and orange peelings over the floor, and you regard the counsel lightly, and consider it of too small importance to have any bearing upon your minds, and disobey, you prove before God and his people that you are unworthy to be entrusted with counsels upon matters of a higher importance. If you are counselled to lay aside the use of tobacco, beer, whiskey, &c., and save the money, which is foolishly expended for these injurious articles, for the righteous purpose of gathering home to Zion, how great will be your condemnation in rejecting this good advise. When you have means, or can procure sufficient means, to flee with your families from among the wicked, and you delay from year to year, your sin is great; you treat the word of God, and the counsels of his servants, as things of naught.

When you are notified to go on a particular ship, and suffer trifling excuses to prevent you from complying with the wishes or counsels of those who are appointed to guide you for your present and eternal welfare, you grieve the Spirit; you bring darkness on your minds; you greatly weaken your own faith; you subject yourselves to the tempter, and before you are aware, if this course is continued, you are in the highway of apostacy.

When do you expect to do the will of God as it is done in heaven, if you continue to set at naught those things so often taught you by the faithful servants of God? There are hundreds of Saints now in these lands, who, if they had not been disobedient to counsel, might have been gathered with the Saints years ago. But they have tarried, and the good Spirit has, in a great measure, left them, and their children have grown up among the wicked, and

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have partaken of the spirit of the world, and left the Church. Who must answer for these things? We reply, disobedient parents; those who have been careless, who have not exerted themselves, according to the numerous counsels of the servants of the Most High. Awake! Oh Saints of Latter-days! Awake from your dreaming! Begin in earnest to learn the will of God, and obey the same. Put forth your energies in the strength and power of Israel's God, to free yourselves from the bondage of these wicked nations. Help yourselves, and God will help you; for you are his people, and he is your God.

ARRIVALS.—President Brigham Young, jun., arrived in Liverpool, in company with Elder John W. Young, at 3 o'clock a.m., on Wednesday the 25th inst., from Hamburgh, where he had been on business connected with the Scandinavian Emigration, having satisfactorily accomplished the object of his visit.

THE MISSION OF "MORMONISM."

(*From the Western Standard.*)

Since the early days of "Mormonism," its complete overthrow and annihilation have been regarded by many as the inevitable consequences of certain contingencies which were expected sooner or later to arise. For instance: while the Prophet Joseph was alive, it was thought that his cunning and the extraordinary faculty that he had of governing and controlling men, were the qualities that kept the system and its followers together. Let dissentions spring up in their midst and his power be broken, said his enemies, and the system will speedily fall to pieces, and its adherents be scattered; or let him be killed, and the fate of "Mormonism" will be for the historian to record, while he hands down to future posterity another striking instance of the credulity of our race and the wonderful effects of delusion. But how plainly the history of the past twelve or thirteen years has proved that they were not gifted with prescience! Dissensions sprung up, the Prophet was martyred; but the system neither fell to pieces nor lost its power. The truth of the adage, that "man proposes but God disposes," was fully illustrated; for the identical measures through which they proposed to check the progress of "Mormonism," proved the means of accelerating it.

The experience of the past, however, has failed to teach the majority of the world that "Mormonism" is entirely independent of contingencies for its success, and combinations of circumstances for its perpetuity. They are still waiting for "something to turn up" which will bring about the consummation so long and hopefully desired. No sign of trouble in "Mormondom" escapes their notice; a drowning man clutches at a straw no more eagerly than these individuals do at everything that affords the least shadow of hope, that there is likely to be a difficulty or dissension soon among that people. Every time they allude to the subject, they write and speak as though the time for which they had been so anxiously waiting for twenty-seven years, had at length

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arrived; the event had transpired which was to prove the initiatory step to the final destruction and overthrow of "Mormonism." Hopefully and gleefully they hail it, dilate upon it, and foretell its consequences,—but, alas! for their expectations, only to be again disappointed. These expectants of the destruction of "Mormonism," however, are never discouraged. They have, to them, a happy faculty of being able to fully ignore the increase and continual development of "Mormonism." "Mormonism" as a general thing, in their imaginings, is going down, falling into disrepute among its believers, and trembling beneath the blows which it is receiving from some source or other. They hug this delusive phantasy to their bosom; and continue to hope on, hope ever, though, by the appearance of everything around them, they ought to be convinced that their expectations are unfounded.

The present position and power of "Mormonism," is neither attributable to advantitious circumstances, nor to the wisdom and power of man. God willed that it should do what it has done and is doing, and He overruled everything for the accomplishment of these things. Men err when they attribute the rapid increase and spread of "Mormonism," to the persecution alone which it has received, or to the fiery zeal of its propagators. And they also err when they think that even dissensions among its adherents will produce its dissolution. Should every report which has of late been put in circulation relative to dissensions and trouble which are said to exist in Utah, be true, what would it prove? Would it prove "Mormonism" false? Would it be any evidence that "Mormonism" would not fill the high and glorious mission assigned it? We want every man—particularly those who are watching so eagerly for trouble and dissension among the Latter-day Saints, with the hope that they will prove their destruction—to understand that we are looking for all these things. Every Latter-day Saint who embraced "Mormonism" understandingly, has made his calculations on having trouble to contend with. He knows that the Gospel net gathers fish of every kind, both good and bad; that the tares and wheat will grow together until the harvest; he, therefore, expects to see those who do not practice what they have embraced, dissent and apostatize from time to time, and seek to produce the destruction of those who will do right, and are determined to cling to the truth. False brethren were one of the great trials that the Saints of old had to contend with; and, moreover, the dissenters were more embittered than those who had never known the truth. Dissensions did not, however, invalidate the truth of the Gospel then, neither will they now.

It is no evidence whatever that "Mormonism" is untrue, or that it is about to fall to pieces, because men dissent from it, and seek its destruction and the lives of those who adhere to it. As well might men argue that because Lucifer and the third part of the hosts of heaven dissented and rebelled against the Father, that, therefore, the principles by which the hosts of heaven are governed, are untrue, or that the association into which they are formed will fall to pieces. "Mormonism," as it is termed, is true; its principles are indestructible; they have been revealed from the heavens to the children of earth, never to be again withdrawn,—they have a mission to perform, and they must triumph, for God has spoken it. We do not preach the adherents of these principles unto mankind, for they are human, and subject to all the weak-

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nesses of humanity; but we teach the principles themselves. They are holy, pure and perfect, and will bestow all these attributes upon those who will practice them aright. Whether, then, we live or die, are persecuted or honored, have dissensions and dissenters to contend with, or smooth, undisturbed progress before us, the fiat has irrevocably gone forth, that "Mormonism" must live until the earth is filled with its principles and effects. The people are upon the earth, who are to be the instruments in the hands of God, with their posterity, to bring about all these results. We can be that people, if we will; but if we will not consent to be, and will dissent, rebel, or not carry out these principles, another people will be raised up to do this Work. But all mankind may rest assured of this one thing,—that "Mormonism" will never be overthrown. They wait in vain for "something to turn up" that will destroy it. The massacre of Joseph Smith and of hundreds of men, women and children, did not do it; mobbings, oppression and wholesale expulsion entirely failed; neither will the death of any other man, nor hundreds of men, nor the dissensions or apostacy of any number, however numerous, bring about its destruction.

CORRESPONDENCE.

ENGLAND.

BIRMINGHAM DISTRICT.

Birmingham, April 20, 1866.

President Brigham Young, jun.

Dear Brother, — In giving you an account of my labors for the last two or three months, I will commence by saying that after our District Conference held at Manchester, on the 18th of February last, I devoted a few days to visiting the different Branches of the Church in that very pleasant district, and at the same time taking leave of the kind Saints, previous to my coming to this part of the kingdom. It is with pleasure that I look back upon my year's labor in the Manchester District, and the hundreds of kind Saints whose acquaintances I made while there; and that the blessings of heaven may continue with them, is my earnest prayer.

I arrived here on the 1st day of March, in time to attend the evening meeting at our pleasant little chapel in Farm Street, where I was welcomed by the Saints of this Branch, as I have been by all others throughout the District, as far as I have been. Accepting the kind invitations of yourself and brother Abel Evans, I attended the Welsh District Conference, at Merthyr, on the 25th of March. Of the excellent time at that large meeting, I need not speak, as you were present, and participated in the enjoyment of the day's proceedings. I, on Monday the 26th, after bidding you and brother O. Pratt good-bye at the railway station, in company with brother E. Morris and G. Roberts, visited the celebrated iron works at Dowlais, returning in the evening in time to hear the bell-man crying through the town, "Meeting in the Temperance Hall, at 8 p.m.: will be addressed by 'Mormon' Elders from Salt Lake," which had the desired effect of bringing out a very good audience; in whose company I afterwards visited Mountain Ash, Aberdare and Cardiff; in the two last named places we held meetings, which were well attended. At Cardiff I bid brother Evans good-bye, and with many reasons to remember with pleasure the noble, self-sacrificing Elders in the Welsh District, who have left home and kind friends to proclaim "glad tidings of great joy," without money and without price, as also the kind-hearted, generous Saints there.

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I returned to Birmingham in time to attend our District meeting, held in the Oxford Street chapel, which was indeed a Conference on a small scale. In the afternoon, the Authorities of the Church were sustained in the usual manner, and Elder F. Platt finished the services with an excellent discourse on the blessings to be enjoyed by living in obedience to the laws of the Gospel. The evening meeting was addressed by Elders W. C. Gregg, John Nicholson and myself. I have, as yet, only visited Stafford with brother Gregg; but have just returned from a tour through the Warwickshire Conference, with brother H. P. Folsom. We enjoyed ourselves very much, meeting with the Saints, who everywhere received us joyfully, appreciating our counsels and instructions; walking through this beautiful county, with fine views of hills and valleys, and villages and towns; among the latter is Leamington, noted for beauty, cleanliness, and its healing waters; Warwick for its being the shire town, and containing one of the most noble old castles in the kingdom; Stratford-onAvon as being the birthplace of William Shakespeare; the Holy Trinity Church upon the banks of the Avon, containing his tomb, and all that remains of him that was mortal.

The Saints throughout the District are enjoying usual good health and spirits. Many are going home to Utah this season, and are looking forward with joy for the time to come when they can bid farewell to England's shores; others are already laying up means for another year, which is very commendable, for now is the time to prepare for the labors of the future, not only in emigration, but in everything which is true and of good report.

I am, as I ever wish to be, thankful to our Father who is in heaven, for life and health, and all the blessings which He has conferred upon his people. The Elders in the District are in good health, and join me in kind love to you and all in the Office.

Ever praying for your prosperity and happiness, as also for the household of faith in all the world, I remain your brother in the Gospel,

ABRAM HATCH.

SUMMARY OF NEWS.

AMERICA.—The political crisis in the United States is gradually presenting a new phase. The Civil Rights Bill, which passed both Houses of Congress, and was Vetoed by the President, has been passed over the President's Veto, by the required two-thirds vote, by both Houses, and has therefore become a law. President Johnson bears his Congressional defeat with characteristic resolution and composure, but holds to the correctness of his policy with an unwavering firmness. The Radicals having, at least for the time being, thwarted the President's Reconstruction Policy, find themselves in a very awkward position, being compelled to make the next move on the political chess-board; and until the people shall decide upon the vital question in dispute between the President and his opponents, the Legislature cannot, by any action on their part, put an end to the dead-lock which at present exists.—*Fenianism*: It is stated on the highest authority, that orders have been given by the Government, of a nature to prevent any organized expedition of Fenians setting out for Canada, or anywhere else. The Government is desirous of avoiding coming into conflict with the Fenians, so long as it possibly can, but it will not suffer any violation of the laws of neutrality to be attempted. Measures have been taken to carry out this intention of the Government, and it is believed that Mr. Stanton, and one other member of the Cabinet, are alone in opposing this course. Mr. Stanton would let the Fenians make war how they pleased, and even give them help, so intense is his bitterness towards England, on account of its alleged violation of neutrality during the late war. But the Cabinet is

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controlled by wiser men, and the American Government will do what is right so soon as the Fenians give it sufficient cause to interfere.

EUROPE.—Berlin, April 26—The semi-offiicial *Nord-Deutsche Allgemeine Zeitung* of this evening says the increased armaments of Austria forbid the disarmament of the Prussian forces. Should Austria attack Italy, Prussia could not consent to see the Italian army disabled. Austria must reduce her military establishments to a peace footing on the Italian as well as on the Prussian frontier, or must otherwise expect an increase of the Prussian armaments. The *Borsenzeitung* of this evening says the Austrian despatch delivered here to-day states that Austria has not immediately begun to disarm on account of the fresh complications which have arisen with Italy. The *Nord* publishes the following despach, dated St. Petersburg, April 25 :—"The name of the person who made the attempt against the Emperor's life is Dimitry-Karokoson. He was born in the government of Sarolof, in the district of Serdobsk, where his father possessed a small property. He studied at the University of Moscow. He is of a hypocondriacal and misanthropical disposition. He is weary of life, and holds the most advanced socialistic opinions. He once attempted to commit suicide. The *Invalide Russe* gives an account of a review, on a great scale, which took place on the 18th, in the Champ-de-Mars of St. Petersburg, "everyone" says the journal, being anxious to see with his own eyes the adored monarch, and to testify the feeling of boundless affection and devotion for the Emperor, of which Russian people are so justly proud. The people who lined the streets made the sign of the cross as the Emperor passed along, that being the expression of the sincere joy of a people happy in seeing the sovereign whom they love and venerate saved from the peril with which he was menaced.

VARIETIES.

He who subdues his passion is more heroic than he who subdues an enemy; yet there are men, who while they command nations, are slaves to pleasure.

Nothing makes societies so fair and lasting, as the mutual endearment of each other by good offices; and never did any man a good turn to his brother, but at one time or other did eat the fruit of it.

A formal fashionable visitor thus addressed a little girl : "How are you, my dear?" "Very well, I thank you," she replied. The visitor then added, "Now, my dear, you should ask me how I am." The child simply and honestly replied, "I don't want to know."

THE RULING PASSION.—A great financial reformer is so devoted to figures, that when he has nothing else to do, he casts up his eyes.

SCRATCHING CHICKENS.—A Pennsylvanian prevents chicken from scratching by securing a stick to the heel of the fowl, so that as the foot is raised, the stick falls and strikes the ground, throwing the fowl forward. Repeated efforts to scratch will cause the chickens to walk clear out of the garden.

LEGALLY VOID.—An eminent special pleader visited the theatre, when the play enacted was "Macbeth." In a scene where Macbeth, questioning the witches in the cavern, says, "What i'st you do?" they answer, "A deed without a name;" this phrase struck the ears of the lawyer, who turned to a friend and said, "Why, then, it's void."

THE KING AND THE COMPOSER.—It appears that the memory of kings is as treacherous as that of ordinary mortals. His Majesty King Luiz, of Portugal, promised to send Rossini a pipe of port, of a vintage of which specimens have only been preserved in the royal cellars. The wine had not arrived, but the great *maestro* was not a man to allow a promise to be forgotten. Accordingly he took up his pen and indited to his Portuguese majesty the following reminder :—"You promised me some port wine, sire, and it has not arrived. Your majesty has certainly not fortotten your promise, for sovereigns never forget; but allow me to remind you that I am old, and that at my age there is no time to be lost."

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"I am transported to see you," as the convict said to the kangaroo.

A gardener having been requested to set his master's watch by his sun-dial, he forthwith "planted" it in the ground close to the dial.

Some people maintain that a lawyer's position is doubly perilous, because he often has other people's "deeds" to answer for as well as his own.

ADDRESS:

Richard J. Davis, at Isaac Jones, weaver, Quay Street, Carmarthen.

DIED:

RAMSEY—April 6th 1866, at Deptford, of consumption, Georgina Ramsey, daughter of the late Elder William Ramsey, aged 26 years, 2 months and 2 days.

STRANGE—April 17th 1866, at Newbury, of measles, Alice Maria, daughter of John and Ann Strange, aged 4 years.—DESERET NEWS, please copy.

WILSON—March 27th 1866, at Reading, of consumption, Joseph Wilson, aged 30 years.—DESERET NEWS, please copy.

Prowton— February 4th 1866, at Ashford Hill, Berkshire, of liver complaint, Hannah, wife of Elder Charles Prowton, aged 35 years.—DESERET NEWS, please copy.

POETRY.

HAIL TO THE PROPHET.

All hail to the prophet and leader in Zion,
Long, long may he live Ephraim's children to bless,
And stand in the midst of the earth, like a lion,
Our rights to maintain and our wrongs to redress.
With feelings so godlike, the friend of the people,
His works and his faith do for ever agree;
The aim of his *being*, though wicked men hate him,
The plan of redemption and Zion made free.

The mantle of Joseph, of right he inherits,
Empower'd to give life to the honest-in-heart;
The goodwill of mankind he certainly merits—
No prophet more nobly has acted his part.
As God, see him stemming the torrent of evil,
The weak and oppress'd he does ever defend—
In all his decisions unbiased and truthful,
The judge and the father most happily blend.

Already his words fill the great ones with terror,
Disturbed in their counsels, they feel insecure;
As truth from his lips throws its light upon nations,
Where systems for ages, have fetter'd the poor.
Though Utah at present defines his location,
He cannot be held from dominion and power;
Ordained to the charge of this great dispensation,
The hope of the millions, the man for the hour.

Bless'd Zion advancing, inspired by his precepts,
Despite opposition, proclaims herself free;
Sustained by Jehovah, led on by his prophet,
"The kingdom or nothing's" *our settled decree.*
Let the wicked unite and conspire to destroy us,—
The grand ultimatum we certainly know—,
Secure 'mid the mountains their threats can't annoy us,
With Brigham, we onward to victory go.

D. J. Ross.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 19, Vol. XXVIII. Saturday, May 12, 1866. Price One Penny.

PLURALITY OF WIVES—SOCIALLY CONSIDERED.

(*From the Deseret News.*)

"We do not found our opposition to the admission of Utah, upon any conflict of polygamy with the Constitution, for there is none; or with the Federal statutes, for these are silent on the subject; or with the Common Law of England, for that is without binding force on American legislators, and, at best, but a light which judges consult in the absence of statutes. But we found it upon this—that polygamy debases the race, corrupts the man, degrades the woman, brutifies the relations between the sexes, withers the holiest affections of the human heart, desecrates the family hearth, turns love into lust, men into despots, and women into slaves; it is a violation of the eternal laws of our physical and moral nature, a sin against society, a crime against God."

The above is extracted from a copy of the Philadelphia *Daily Register*, of thirteen years ago, because it contains all that is advanced against plurality of wives, from a social point of view, in a few words; because it proves that the discussion of the subject is not a thing of yesterday, as some would try to make it appear; and because we have not seen anything half so terse or pointed from our opponents on the subject, since it was written.

We have patiently sought for some arguments to reply to, when starting to treat upon the subject socially, but have failed to find any. Abuse, vituperation and malignant assertions have been indulged in without limit, but calm, rational argument has not yet been attempted by those who declaim against plurality of wives.

No one is required to prove a negative. Were such a thing admitted in argument, any number of assertions, the most wild and improbable, might be made, and the truth or falsity of the subject under consideration would never be reached, through the endless obligation of disproving such assertions.

The objections quoted above are, like the entire mass of matter printed against plurality of wives, merely assertions, and we are not required to disprove them; in fact, the only way of doing so is by proving their opposites.

The connection between the social and physiological conditions of the human family is so close, that it is

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difficult to deal with them separately, as physiological results are often dependent upon social circumstances. Defenders of monogamy theorize very beautifully and very poetically with regard to its social and moral excellence and physiological elevation. But in this practical, every-day life of ours, mankind are compelled to admit, whether voluntary or otherwise, that an ounce of practice is worth more than a ton of theory. All the assertions made in the extract quoted are based upon the assumed correctness of a theory, which practical results, however bitterly unpalatable they may be, have proved to be a miserable failure. The only way in which the truth can be reached, is by carefully noting those results. If it be found that the social condition of society, where monogamy is exclusively allowed by legislative enactments, is below that of even eastern countries, where plurality of wives is practiced, unrestrained by the fear of God, ungoverned and undirected by divine revelation, then the conclusion must be reached, whether the admission be made unwillingly or not, that however poetically monogamists may theorize, in practical working the principle has failed to meet the requirements of society.

Christendom has institutions of almost every kind for the dissemination of what its inhabitants believe are correct principles:—hundreds of thousands of paid preachers; millions of salaried teachers; innumerable schools and educational seminaries; a press that premeates the entire face of the nation, continually wielding a mighty influence for good or evil;—in short, it possesses all, or nearly all, the advantages claimed for it, which eastern nations lack, for producing a superior condition of morality. Yet, the first thing almost that meets the gaze of those who visit its large cities, under the very shadow of its holy places, flaunting before the buildings devoted to its sacred purposes, its religious and moral cultivation, are the terrible evidences of an existing evil, which has grown and is growing with fearful rapidity, for which a new term has had to be coined—"the social evil."

When referring to this plague spot upon society, we do not wish to be understood as implying, by imputation or expression, that any comparison can exist between it and plurality of wives, as practiced under the law of God; but in drawing a comparison between monogamy and plurality of wives we note this, because it is the most prominent, practical result of the former which meets the eye at first sight, and appears in all its hideous magnitude on closer examination. Christendom condemns prostitution, repudiates it as unholy; so does the Lord our God; so do we. But its condemnation by Christendom is simply in words—it is theoretically condemned, but practically endorsed, sanctioned and legislated for. Statesmen, preachers, teachers, legislators and public men of every class, have among them those who, though they may loudly decry it, are its most active agents. From the hamlet to the city, from the hovel to the palace, its influence extends, its abominations are practiced, its shameful orgies are celebrated. Christendom theoretically denounces plurality of wives, while it practices a promiscuous intercourse of the sexes, illegitimately and illegally, in a manner the most lewd, filthy and horrible of which it is possible to form any conception. The trivial causes for which divorces are sought in many parts of this great nation, that a change of partners may be obtained, is denounced, and justly so, by every right-thinking moral man and woman; yet throughout Christendom men and women, not a few, but an immense percentage, nightly seek a couch of shame and sin, flitting from one criminal partner of an hour to another, until the most loathsome of diseases, brought on by insatiate and unholy sexual intercourse, demands a large share of the attention of medical practitioners, while a class has sprung into existence, as a consequence of it, who are almost exclusively devoted to its cure. With the intelligence of human beings, they sink below the brute creation in beastial and indiscriminate intercourse. A condition of society has thus been produced, from which the lascivious natives of oriental countries, who make any pretensions to respectability, would turn with loathing and disgust.

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But do not monogamists abhor this terrible evil? They do, in theory; but it is found to be a practical result of, and attendant upon monogamy, wherever and whenever monogamy is enforced and practiced. It is not necessarily involved in one wife marriage, but it is invariably found to accompany or follow it. It is admittedly uncontrolled and uncontrollable by the existing creeds and moral influences of Christendom.

That it is not confined to a few, let the facts bear witness. An eminent English statistician declared a few years ago, and his declaration was uncontradicted, that *every twentieth* woman under the government of the Queen of Great Britain was a *public* prostitute. It is a notorious fact that the morality of France, Germany and some other European countries, is below that of Britain, and our own nation cannot claim a very great superiority in point of virtue. Add to this the vast amount of moral turpitude revealed in divorce courts, suits of *crim. con.*, seductions, abortions, and other kinds of unvirtuousness of which no public mention is ever made, and the social condition of Christendom presents a picture too horrible to dwell on its contemplation. The misery, degradation, debasment and corruption consequent upon the "social evil," are beyond the reach of any statistician.

If this does not "debase the race, corrupt the man, degrade the woman, brutify the relation between the sexes, wither the holiest affections, desecrate the family hearth, turn love into lust, men into despots and women into slaves," who are bought and sold for a few dimes, then facts have no significance, language has no power, and the evidence of our senses is worthless.

It may be urged that we are trying to exonerate one wrong, by proving that a greater one exists. Not so; we simply aim to show the social condition of the Christian world in the relationship of the sexes, which is the point at issue. Men who are no doubt well meaning and well informed in many respects, see this condition of society, and draw their inferences concerning plurality of wives from it, misjudging from what they see, and deplore of that with which they have no practical acquaintance nor any personal knowledge; while others, corrupt in themselves, can only look through their own filthy and libidinous desires. The evils, then, which are charged upon plurality of wives, are really those which are found to attend the illegitimate and indiscriminate intercourse of the sexes, disallowed, yet practiced throughout Christendom.

Much as the morality and virtue of the "Mormons" may be sneered at, we challenge the most bitter enemies of our people to point to *one* such case among us, till the "humanizing" efforts of some who talk loudest of our alledged lasciviousness, brought the evil to our cities. The "social evil," with all its horrible results, was unknown in Utah until then, and is unknown to-day among those who believe in a plurality of wives.

That the doctrine is not a crime against God, has been proved in our previous articles; that it is not a sin against society, nor a violation of our physical and moral being, we design showing.

The wrongs of women, under the practical application of the doctrine in this Territory, is a favorite theme with those who most loudly abuse it. What are those wrongs? Where is woman most wronged? In villified and slandered Utah, where she is protected, her virtue preserved, her chastity guarded inviolate, her purity viewed as a pearl beyond price, where she can become the honored wife of the man she loves, and the happy mother of his children, who are trained with care, and fostered with a guiding parent's hand in paths of righteousness and virtue? or in those vaunted places where she is the prey of every seducer's hellish arts; where, when her holiest affections have been played upon until she becomes the victim of her virtue's murderer, she is cast forth as a pariah, to tread the downward path of degradation among the thousands of her fallen sisters, a thing to be loathed, abused, despised; the plaything of a moment, the curse of her destroyers, the living evidence of eternal crime?

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FALSE TRADITIONS AND THEIR EFFECTS.

(*From the Western Standard.*)

The greatest obstacle that has ever opposed the spread of truth and the diffusion of correct principles, is the traditions of the people. So potent is their influence, and so much importance is there attached to them, that truth is but seldom received, even when supported by the best of reasons and evidence, if it comes in contact with them. They are set up as a standard or criterion by which every new principle or idea must be measured and judged; and whether they be true or false, correct or incorrect, by its agreement or disagreement with them must it be accepted or rejected. Every advocate of truth, whether religious or scientific, has experienced this. The history of the world is replete with instances of this kind. Jesus of Nazareth, the Son of God, the Creator of all things, who advocated and endeavored to propagate a system of pure and heavenly truth among men, by receiving and obeying which they might obtain eternal glory and felicity, was killed by the people to whom he was sent, because his truth could not be reconciled with their traditions. This was the difficulty he had to contend with during his entire ministry in the flesh. He would have gathered them as a hen gathereth her chickens under her wings; he would have made a peculiar people, a holy nation and a kingdom of priests and kings of them, if they would have accepted the truth which he taught. But they would not. His pure life, his heavenly teachings, and the sublime doctrines which fell from his lips, only enraged them; they were so filled with traditions, and unbelief produced by those traditions, that they thought such a fellow unworthy to live on the earth. The more truth he taught, the more embittered they would become; and he learned by experience the truth of his own counsel to his disciples, "not to give that which is holy unto dogs," "neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Upon one occasion they seized stones to stone him. He asked them, for which of the good works, out of the many that he showed them from his Father, did they stone him? They answered, that it was not for any good work that he done they stoned him; but for blasphemy—"because that thou, being a man, makest thyself God." This truth was so unpalatable, and it came so directly in contact with all their prepossessed notions and traditions, that they could not receive it.

Though Jesus proved from the testimony of their own Scriptures—the records they professed to venerate so highly—and also by appealing to other convincing evidences, that the ideas he advanced were consistent and true, yet these proofs had no effect upon them; they neither convinced nor mollified them, and had he not escaped they would doubtless have stoned him. The individuals who received his words and teachings, were those most free from the debasing influences of false traditions. They were persons who had but little worldly knowledge, and who did not pride themselves upon what they knew, but were satisfied to be taught and receive what Jesus had to advance, whether it interfered with their traditions or not. But he had constant labor even with them, though they were, comparatively speaking, devoid of traditions. The vestiges of the traditions of their childhood and early manhood still clung to them, and they were slow to receive the pure truths which he had to communicate. Many of those who were with him during the early part of his ministry, and who had doubtless rejoiced in the truths which he had at first taught, afterwards left him, because he advanced truths which they could not understand nor receive, as they came in contact with their traditions. These are hard sayings, said they, who can hear them?—and from that time many of them went back, and walked no more with him. They had not

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learned that the things that were highly esteemed among men were an abomination in the sight of God; and that the things that were highly esteemed by God, were an abomination in the sight of men; and therefore, had not realized that they were fools in the things of God, and that to be taught they must divest themselves of every man-formed tradition. So long as the simple and plain first principles were taught by Jesus, they could receive them. These did not shock their traditions too violently; but when Jesus began to advance truths that to them were abstruse and repugnant, because of their traditions, they were ready to yield to the suggestions of the Evil One, and reject them and all that he had previously taught, and walk no more with him.

The history of "Mormonism," or the Gospel of Jesus, since its advent on the earth in these days, is but a repetition of what transpired when Jesus and his disciples were here preaching these same principles. Though mankind have the history of these events, to which we have briefly alluded, spread before them, and can see, if they would, the cursed effects of clinging to traditions, yet they still persist in following and adhereing to them, however contrary they be to both truth and reason. The greatest obstacle in the way of the spread of the Gospel of Christ, or "Mormonism," as it is termed, is the traditions of the people. From the day that the angel communicated the Gospel unto Joseph Smith until the present, there has never been an untruthful, unscriptural or unreasonable principle connected with this system. Every principle which has been taught by the Prophets and Apostles of the Latter-day Saints, has been abundantly verified by Scripture and reason; but they have not agreed with the traditions of the people, and hence, the persecution that has been so unrelentingly waged against them and their believers. The first principle that Joseph Smith brought to light was that of new revelation, or the direct communication of God with man. Against this the traditions of the people rebelled. Neither Scripture nor reason condemned it; but on the contrary, both supplied the most convincing proofs in its favor. Yet, with the majority, the force of tradition outweighed every evidence of Scripture and reason, and they rejected the doctrine and its advocates. His history, or the history of the system which he taught, and was the instrument in the hands of God of revealing, may be traced, and it will be found that every principle came more or less in contact with the traditions of the people, and, therefere, there has been an unceasing struggle carried on from that day to this between truth and traditions. Many of those who could receive, in these days, the first principles which were taught—as exemplified in the instance of some of the disciples of Jesus—have not divested themselves sufficiently of their traditions to receive the more advanced truths. Traditions conquered; and Satan taking advantage of them, has led them captive. They have ceased to walk any more with those who would receive and bow to truth in preference to traditions.

Jesus was perfectly aware of this difficulty in the human mind; he therefore taught his disciples that, except they should be converted and become as little children, they could not enter into the kingdom of heaven. They were to humble themselves as a little child; and if they humbled themselves as a little child, they would be tractable and teachable, and be free from every tradition that would interfere with the development of truth. If mankind would obey these teachings of Jesus, they would no longer be found arrayed against "Mormonism." What principle of "Mormonism" is there that they could not receive were they divested of tradition? Even the much-mooted doctrine of polygamy, against which their indignation has been continually levelled, would be believed. They would believe it because their traditions would not blind their eyes and prevent them from seeing the strong and irrefragable proofs in favor of its divine authenticity afforded by the Scriptures, neither would they harden their hearts against the influences of the Spirit of the Lord which bears testimony to it. But the people who have not received

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"Mormonism," are not the only people who have to contend with these things. The Latter-day Saints themselves have not progressed as they might have done, had they been free from traditions which induce unbelief. Upwards of thirteen years ago the Lord revealed, through his Prophet, principles intimately connected with the restoration of man to his presence. These principles had to be obeyed, or man could not receive an exaltation in the celestial kingdom; but were they received gladly, as they should have been? The blindness and unbelief of the people were so great, in consequence of their traditions, though they knew him to be a Prophet and legally appointed servant of God, that he could not teach these principles openly. Had he done so, many of them would have sought his life as eagerly as some of those did who obtained an inkling of these things; and they were not appeased until they had shed his blood. Gradually these principles have been unfolded unto the people; but they had to be administered carefully, item by item, here a little and there a little, or they would not receive them.

Years have elapsed since the revelation of these truths, and the martyrdom of the man who communicated them; but is the reign of tradition and unbelief ended? No; traditions still harden the heart, and blind the eyes, and operate as an effectual barrier in the way of truth and the progress of man. Men to declare truth and to seek to elevate their fellow-men to-day, must still calculate on opposition, and must still hold themselves in readiness to be sacrificed at the shrine of false tradition, as a penalty for endeavoring to overthrow its dominion. The Prophets of God to-day, have many of the same difficulties to contend with that he had who offered his life as a testimony of the truth of his mission. The people have not yet learned the lessons which the experience of the past should have taught them. They have not yet learned that every tradition must be uprooted, and that when God speaks and commands, even if it should be contrary to everything that tradition may make dear, there is no other course but to obey. They are too apt to set up their traditions (which their experience has repeatedly proved to be unreliable) as a standard or criterion. Everything that agrees with them is readily gulped down—it is all right—but every truth that does not, is viewed with distrust and unbelief. Mankind will yet learn that they cannot, by their wisdom, know God; but that to know him, they will have to strip themselves of the multitudinous notions and opinions which they have imbibed, and come before him humbly, realizing their own lack of knowledge, and submit to be taught by his Spirit, and by those to whom he has delegated a portion of his authority on the earth. This they will have to learn before they can make any progress.

EXTRACT FROM STEPHENS AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(*Continued from page* 281.)

The style and character of these ornaments were entirely different from those of any we had ever seen before, either in that country or any other; they bore no resemblance whatever to those of Copan or Palenque, and were quite as unique and peculiar. The designs were strange and incomprehensible, very elaborate, sometimes grotesque, but often simple, tasteful and beautiful. Among the intelligible subjects are squares and diamonds, with busts of human beings, heads of leopards, and compositions of leaves and flowers, and the ornaments known everywhere as *grecques*. The ornaments, which succeed each other, are all different; the whole form an extraordinary mass of richness and complexity, and the effect is both grand and curious. And the construction of these ornaments is not less peculiar

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and striking than the general effect. There were no tablets or single stones, each representing separately and by itself an entire subject; but every ornament or combination is made up of separate stones, on each of which part of the subject was carved, and which was then set in its place in the wall. Each stone, by itself, was an unmeaning fractional part; but, placed by the side of others, helped to make a whole, which without it would be incomplete. Perhaps it may, with propriety, be called a species of sculptured mosaic.

From the front door of this extraordinary building a pavement of hard cement, 22 feet long by 15 broad, leads to the roof of another building, seated lower down on the artificial structure. There is no staircase or other visible communication between the two; but, descending by a pile of rubbish along the side of the lower one, and groping around the corner, we entered a doorway in front 4 feet wide, and found inside a chamber 12 feet high, with corridors running the whole breadth, of which the front one was 7 feet 3 inches deep, and the other 3 feet 9 inches. The inner walls were of smooth and polished square stones, and there was no inner door or means of communication with any other place. Outside the doorway was loaded with ornaments, and the whole exterior was the same as that of the building described below. The steps leading from the doorway to the foot of the structure were entirely destroyed.

The Indians regard these ruins with superstitious reverence. They will not go near them at night, and they have the old story that immense treasure is hidden among them. Each of the buildings has its name given to it by the Indians. This is called the Casa del Enano, or House of the Dwarf, and it is consecrated by a wild legend, which, as I sat in the doorway, I received from the lips of an Indian, as follows :—

There was an old woman who lived in a hut on the very spot now occupied by the structure on which this building is perched, and opposite the Casa del Gobernador (which will be mentioned hereafter), who went mourning that she had no children. In her distress she one day took an egg, covered it with a cloth, and laid it away carefully in one corner of the hut. Every day she went to look at it, until one morning she found the egg hatched, and a criatura, or creature, or baby, born. The old woman was delighted, and called it her son, provided it with a nurse, took good care of it, so that in one year it walked and talked like a man; and then it stopped growing. The old woman was more delighted than ever, and said he would be a great lord or king. One day she told him to go to the house of the gobernador, and challenge him to a trial of strength. The dwarf tried to beg off, but the old woman insisted, and he went. The guard admitted him, and he flung his challenge at the gobernador. The latter smiled, and told him to lift a stone of three arrobas, or seventy-five pounds, at which the little fellow cried, and returned to his mother, who sent him back to say, that if the gobernador lifted it first, he would afterwards. The gobernador lifted it, and the dwarf immediately did the same. The gobernador then tried him with other feats of strength, and the dwarf regularly did whatever was done by the gobernador. At length, indignant at being matched by a dwarf, the gobernador told him that, unless he made a house in one night higher than any in the place, he would kill him. The poor dwarf again returned crying to his mother, who bade him not to be disheartened, and the next morning he awoke and found himself in this lofty building. The gobernador, seeing it from the door of his palace, was astonished, and sent for the dwarf, and told him to collect two bundles of cogoiol, a wood of a very hard species, with one of which he, the gobernador, would beat the dwarf over the head, and *afterwards* the dwarf should beat him with the other. The dwarf again returned crying to his mother; but the latter told him not to be afraid, and put on the crown of his head a tortillita de trigo, a small thin cake of wheat flour. The trial was made in the presence of all the great men in the city. The gobernador broke the whole of his bundle over the dwarf's head without hurting

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the little fellow in the least. He then tried to avoid the trial on his own head, but he had given his word in the presence of his officers, and was obliged to submit. The second blow of the dwarf broke his skull in pieces, and all the spectators hailed the victor as their new gobernador. The old woman then died; but at the Indian village of Mani, seventeen leagues distant, there is a deep well, from which opens a cave that leads under ground an immense distance to Merida. In this cave, on the bank of a stream, under the shade of a large tree, sits an old woman with a serpent by her side, who sells water in small quantities, not for money, but only for a criatura or baby to give the serpent to eat; and this old woman is the mother of the dwarf. Such is the fanciful legend connected with this edifice; but it hardly seemed more strange than the structure to which it referred.

There is another building which is called by a name which may originally have had some reference to the vestals who, in Mexico, were employed to keep burning the sacred fire; but I believe in the mouths of the Indians of Uxmal it has no reference whatever to history, tradition, or legend, but is derived entirely from Spanish associations. It is called Casa de las Monjas, or House of the Nuns, or the Convent. It is situated on an artificial elevation about fifteen feet high. Its form is quadrangular, and one side, according to my measurement, is ninety-five paces in length. It was not possible to pace all around it, from the masses of fallen stones which encumber it in some places, but it may be safely stated at 250 feet square. Like the house of the dwarf, it is built entirely of cut stone, and the whole exterior is filled with the same rich, elaborate, and incomprehensible sculptured ornaments.

The principal entrance is by a large doorway into a beautiful patio or courtyard, grass-grown, but clear of trees, and the whole of the inner façade is ornamented more richly and elaborately than the outside, and in a more perfect state of preservation. On one side the combination was in the form of diamonds, simple, chaste, and tasteful; and at the head of the courtyard two gigantic serpents, with their heads broken and fallen, were winding from opposite directions along the whole façade.

In front, and on a line with the door of the convent, is another building, on a lower foundation, of the same general character, called Casa de Tortugas, from sculptured turtles over the doorway. This building had in several places huge cracks, as if it had been shaken by an earthquake. It stands nearly in the centre of the ruins, and the top commands a view all round of singular but wrecked magnificence.

Beyond this, a little to the right, approached by passing over mounds of ruins, was another building, which at a great distance attracted our attention by its conspicuous ornaments. We reached it by ascending two high terraces. The main building was similar to the others, and along the top ran a high ornamented wall, which was called Casa de Palomos, or House of Pigeons, and at a distance it looked more like a row of pigeon-houses than anything else.

In front was a broad avenue, with a line of ruins on each side, leading beyond the wall of the convent to a great mound of ruins, which probably had once been a building with which it was connected; and beyond this is a lofty building in the rear, to which this seemed but a vestibule or porter's lodge. Between the two was a large patio or courtyard, with corridors on each side, and the ground of the courtyard sounded hollow. In one place the surface was broken, and I descended into a large excavation, cemented, which had probably been intended as a granary. At the back of the courtyard, on a high, broken terrace, which it was difficult to climb, was another edifice more ruined than the others, but which, from the style of its remains and its commanding position, overlooking every other building except the house of the dwarf, and apparently having been connected with the distant mass of ruins in front, must have been one of the most important in the city, perhaps the principal temple. The Indians called it the quartel, or guard-house. It commanded a view of other ruins not con-

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tained in the enumeration of those seen from the house of the dwarf; and the whole presented a scene of barbaric magnificence, utterly confounding all previous notions in regard to the aboriginal inhabitants of this country, and calling up emotions which had not been wakened to the same extent by anything we had yet seen.

There was one strange circumstance connected with these ruins. No water had ever been discovered; and there was not a single stream, fountain or well, known to the Indians, nearer than the hacienda, a mile and a half distant. The sources which supplied this element of life had disappeared; the cisterns were broken, or the streams dried up. This, as we afterwards learned from Don Simon, was an object of great interest to him, and made him particularly anxious for a thorough exploration of the ruins. He supposed that the face of the country had not changed, and that somewhere under ground must exist great wells, cisterns or reservoirs, which supplied the former inhabitants of the city with water. The discovery of these wells or reservoirs would, in that region, be like finding a fountain in the desert, or, more poetically, like finding money. The supply of water would be boundless. Luneros without number might draw from it, and the old city be repeopled without any new expense for wells or tanks.

(*To be Continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 12, 1866.

INSTURCTIONS TO EMIGRANTS.

—o—

The first ship, *John Bright*, carrying a portion of this year's Emigration, cleared from the port of Liverpool on Monday, the 30th of April, having on board 670½ American adults, or 764 souls. We have not seen a finer vessel, or a better company of emigrants, leave these shores, than those who bade farewell to their native land on the 30th ult, trusting in that God who had, through their own obedience, opened the eyes of their understanding to see and comprehend the importance of gathering out from the midst of the wicked. And while we rejoice in consideration of the number who have succeeded in emancipating themselves, we can but regret the course pursued by some of those who were notified of the sailing of this vessel. The notifications were sent out at the earliest practicable moment, but some of the Saints who received them were so indifferent to their own welfare, that they never intimated, by letter or otherwise, whether they would go in the *John Bright* or not, thus causing a loss to be sustained by this Office. These notifications contain ample instructions, and all that we require of the people is to carefully read them over; and

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if the English language is capable of conveying ideas to the understandings of the Saints, they surely can comprehend what is required of them to do. Through the carelessness of some of the Saints, there were a few passengers short of the required number for this vessel.

We have also experienced much embarrassment and difficulty in arranging for the ship *Caroline* (up to date of writing, May 3rd), which is to sail from London on the 5th instant. The notifications for this vessel were duly issued, and as instructed in the body of them, the people are required to return the half IMMEDIATELY, properly filled with names, ages, &c.; but day after day passes by, and the returns are very slow in coming in, and up to within four days of the sailing of this vessel, we have received only 150 returns out of the 350 and upwards, notified. To all human appearance at this time, this vessel will not have one-half her compliment of passengers; and if not, a heavy debt will be incurred by the Church which it will have to pay, in consequence of the slothfulness of the Saints. Again, there is a class who keep the notifications sent to them, failing or neglecting to fill them up and forward them as therein directed, thereby keeping us in ignorance of their intentions about emigration, and come along the *last day*, having broken up their homes, given up their situations, fully expecting that there will be plenty of room on the vessel for them, with every arrangement made for their comfort; whereas, we not hearing one word from them, and after waiting till the last moment, have been compelled to notify others within reach to be at the port of embarkation in their stead. We are fully aware that it is very awkward for the people to be disappointed, when they come with the expectation of going off in a certain vessel; but unless they strictly attend to the instructions contained in their notifications, and let us know immediately, we shall fill up their places; then, if they suffer inconvenience or disappointment, they will have only themselves to blame for their own unwarrantable neglect.

We say unto those who may hereafter receive notifications, that when they come to hand, "Sit down and read them carefully through; and if there are points you do not understand or comprehend, apply to those who are presiding over you, and then these matters will be made clear to your minds. And when you understand what is required, immediately return the proper half to the Office, with names, ages and occupations plainly written in that part designed for them;" and if no time is lost, we shall then be enabled to complete our arrangements for your passage across the ocean, which will be satisfactory to all concerned.

There may be some individuals who suppose when they see the circulars, stating that a vessels has been chartered, that that part of the business is completed, and that nothing more remains to be done at the Liverpool Office, but to wait until the people come forward to obtain their tickets; but in this they are mistaken; there are many things to be done—one very important one among the number is, the provisioning of the ship, which cannot be done until we know exactly how many are going, or until the people return their notifications as directed. It is just as easy to be in time, if we accustom ourselves to punctuality, as to be eternally bringing up the rear. We sometimes think that some people claim the tail-end of creation by right of inheritance, and who do not feel disposed to alienate in the least their possessions. But the Saints

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are taught continually, by the Prophets and Apostles of God, the principles of punctuality, and are exhorted by them to prepare themselves to step forward and assume their proper places, and also to prepare themselves to occupy the positions which will be accorded to them, when they become joint heirs with Jesus Christ, which teachings some, we are sorry to say, entirely disregard.

Now, how many of the Saints, after they shall have received their notifications, will still dally along until the last moment, keeping us in suspense, and proving, by their actions, that they do not know whether to put their trust in God or not? If there are any, we say unto you, repent, for you have more need of repentance than those who know not God.

DEPARTURES.—Elders William Jennings and Charles W. Stayner sailed from Liverpool on the 5th inst., for New York, per steamship *Java*. Elder Jennings made but a short stay in this country, but thinks that the short time he did stop was occupied to the very best advantage in accomplishing the object of his visit.

Elder Stayner has labored for the past three years in the ministry, and was, at the last Birmingham Council, released to return home. He has been a faithful laborer in the vineyard.

These brethren have our best wishes for a safe and pleasant transit across the ocean to New York, and from thence to "Our Mountain Home" in Deseret.

CORRESPONDENCE.

ENGLAND.

SHEFFIELD DISTRICT.

Sheffield, April 25, 1866.

President Brigham Young, jun.

Dear Brother, — I should not feel satisfied did I not write you a few lines before leaving this country, giving to you a brief history of my labors while here, and an expression of my desires at the present time. My love for the truth is no less to-day, than it was when I left home and friends to obey the calls of duty, but is much increased, for every lesson I have taken in obedience has taught to me the propriety and benefits accruing from such a course.

I arrived in Liverpool on the 29th of July, 1863, and was appointed by President George Q. Cannon to labor in the Southampton District, under the direction of Elder Warren S. Snow. Elder D. P. Kimball being appointed to the same field, we repaired immediately to Southampton, where I remained for about one week, when I was called to go to Reading, over which Conference I was soon after called to preside. The Saints received me kindly, and bore patiently with my inexperience. I labored in that Conference till the close of the year 1863, when shortly after I was called by the General Council at Birmingham, to succeed Elder Joseph Bull in the Presidency of the Sheffield District. My stay in Reading Conference was too brief to allow me to become fully acquainted with the people, as I am of that class who require a long time to become familiar; however, I learned that there were many *Saints* in that Conference, and had no desire to change my field of labor; but when

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called to do so, I did it cheerfully, as I wish thus to perform every other duty in life. While upon this mission I have been greatly blessed. I have not suffered hunger nor thirst to any extent, neither have I been forced to lodge by the way-side, or under the shadow of stacks, as many of the brethren have had to do heretofore. The people of Yorkshire are a kind-hearted people. I would not wish to labor in a better field, and I am thankful that I can leave with the blessing and good will of so many of the Saints. I have not pleased all, though I have endeavored to do so as far as I could upon principles of justice; but justice does not suit all, for it reproves their evil deeds. This latter class of individuals, if we pander to their views, are very kind, and profess the highest respect towards us, because they have "an axe to grind," an aim in view, an object to accomplish—they expect to receive double in this life for all they do for the comfort of the Elders, or the support of the Work in any way. There is another class, which I am happy to say, constitutes the large majority, who are kind because they look upon it not only as a duty, but as a pleasure; also who labor for the promotion of the cause of truth for the truth's sake. Such I have learned to love, and can but leave them with deep regret; but I have the consolation of knowing that if they hold fast their integrity, they will ere long be privileged to gather with the Saints. All who profess to be Latter-day Saints have my best wishes, and I have no fault to find with any as regards their treatment to me as an individual, but some have not received the truth with pure motives, and consequently they are disobedient, unruly and selfish, and are continually doing injustice to themselves. This grieves those who have the watch-care over them, and take an interest in their present and future salvation, being sensible that such a course leads only to death.

Lest I trespass I will close, praying that the blessing of Heaven may rest upon you in the future as in the past, and much more abundantly, and upon every Elder laboring in the vineyard of the Lord. Your brother in the Gospel, C. M. GILLET.

AUSTRALIA.

Melbourne, Feb. 24, 1866.

Dear Brother in Christ,—

I avail myself of the present opportunity for the purpose of writing a few lines to you, to acquaint you somewhat with the condition of the great Latter-day Work in Melbourne. I do not, however, propose at present to give an elaborate account of the Work in Australia, as I am not sure that this letter will reach you, I not knowing for certain to whom or where to address it. On the 17th of October 1865, a small company of Saints, in charge of Elder J. D. Spencer, sailed in the barque *Albert* for San Francisco, *en route* for Great Salt Lake City. Previous to that time, that is to say, on the 14th, 15th and 16th days of October 1865, a Conference was held here, which all the Saints in this place attended, as did also many strangers, and the Spirit of God was poured out upon us in so great a degree, that the strangers present confessed that they never could forget it. It was indeed to the Saints a pentecostal feast, who realized in a signal manner the blessings promised to the believer.

The following is an extract from the minutes of the Conference above referred to: — "Present, two Elders, eleven members, Elder Spencer presiding, brother Milne, clerk. Meeting opened by singing, "Ye Elders of Israel, come join now with me," &c., also "The Spirit of God like a fire is burning," &c., and prayer by Elder Beauchamp. The Authorities of the Church were sustained by a unanimous vote. Elder Beauchamp was appointed to labor in the ministry, as he should be led by the Spirit of God. The Sacrament was then administered by Elder Spencer, after which he made a few appropriate remarks, and bore his testimony of the truth of the Gospel as taught by the Latter-day Saints. He then called on Elder Beauchamp to address the Saints and strangers, which he did for a short time upon the first principles of the Gospel, and also in bearing his testimony of the truth of the Latter-day Work. He expressed his desire for the time soon to come when he would be permitted to follow the Saints who were about to start for the 'Home of the Saints.'

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All the brethren followed bearing their testimony and prophesying. Elder Spencer then said he was pleased with the remarks that had been made, and rejoiced in the Spirit by which they had been dictated. The brethren sung, 'Lo! the Gentile chain is broken,' &c. Conference dismissed by Elder Spencer, who thanked our heavenly Father for his great goodness to us all, and fervently prayed that God would watch over and protect the Saints from the perils of the sea, while on their journey to the land of Zion."

Dear brother, when I saw the vessel sail, with all the Saints on board who were in Melbourne, with the exception of myself, I felt for the time being that I was alone; but when I went to my home, and poured out my soul in prayer to my heavenly Father, I felt the comforting influence of the Holy Ghost, and that I was not alone. I feel the responsibility of my calling, and while I am preaching the principles of the Gospel, I endeavor to live by them. Seven souls have been added to the Church, who are striving faithfully to serve God, and secure the means necessary to take them to Zion. There is a prospect of a still further addition, but be this as it may, I have learned that God alone giveth the increase.

Praying for the prosperity of the cause of truth, I remain your brother, &c.,

J. BEAUCHAMP.

SUMMARY OF NEWS.

AMERICA.—The Fenian movement is becoming more serious, and is engaging the attention of the United States authorities, as well as those of Canada and England. We learn by advices per steamship *City of New York*, from New York, April 21st, that General Meade had arrived at Eastport, and announced his intention to enforce the neutrality laws. At Calais, General Meade had an interview with the British General Doyle, on board the American steamer Regulator. The result of the interview was that Federal troops would prevent disturbances in the vicinity of St. Stephens. The British troops originally intended for that place would be stationed at St. Andrews. It is reported that Meade telegraphed for more troops to be sent from Portland to Eastport. The Federal authorities seized the Fenian schooner Prey at Eastport, and landed her arms at Fort Sullivan. Previous to Meade's arrival at Eastport, quantities of arms had been taken surreptitiously from the schooner under the guns of the American gunboat Winvoski. The United States vessels Don, De Soto and Ashuelot, have left for Eastport. The British frigate Duncan, Amiral Sir James Hope, with the 17th regiment on board, has arrived at St. Andrews. The British steamers Rosario and Fawn, with a battery of horse artillery and Armstrong guns, are also at St. Andrews. The Steamers Tamar and Simoon are expected. Killian left Eastport immediately on Meade's arrival. The volunteers who were sent to the Lower Canada frontier were recalled, Fenian raids there being no longer expected. At a meeting of the Senate Faction of the Fenians, held at the Cooper Institute, Roberts announced that this would be the last meeting before the final blow for liberty was struck. The Fenian prisoners in Cornwall, Canada, were examined on the 19th instant, and remanded till the 25th instant. We also learn that the steamer Virginia had arrived at New York (from Liverpool), having 38 deaths on the passage from cholera. The disease broke out on the ocean in the same latitude as on board the England. The cabin passengers were not attacked. The Virginia remained in quarantine. Nine deaths had occurred since the vessel's arrival. Thirty-four are yet on the sick list. The steamer England had left Halifax for New York with convalescent passengers. She had no new cases on board.

MEXICO.—Mazatlan, March 23.—Near Mazatlan 1100 French were defeated, with a loss of 700 killed and wounded, and 350 scattered. The streets of Maz-

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atlan were barricaded. It is believed the Republicans would occupy the place. Imperialists to the number of 4000, under Sobodas, are reported to be marching to the relief of Mazatlan.

BUENOS AYRES, March 27.—This city was visited by an awful storm on the 19th instant, which has not been equalled in violence since that of 1805. A hurricane of dust was succeeded by total darkness, and the city seemed threatened with total destruction. A complete panic reigned among the population. Mothers sought their children in vain, and the scenes in the coffee-houses and clubs baffled description. The hotels were crowded, but no lights could be obtained, and the confusion and alarm were thus increased. Several houses were blown down, and every building in the town shaken to its foundation. The loss in the river was very severe, and many persons were drowned. The railway stations were destroyed, and great damage was done to private property.

RIO DE JANEIRO, April 9.—There is no news of importance from the seat of war. The fleet entered the Upper Parana on the 21st ult. The Paraguayans have fortified a narrow position, and planted there 90 cannon, for the purpose of depriving the allies of the support of their fleet. It is reported from the Rio Grande, that a force of Paraguayans had crossed the Parana at Candelaria, driven back the allied vanguard, and were advancing to give battle to the Brazilian army, under Baron Alegre.

VALPARAISO, March 14.—The Spanish frigates Numancia and Bianca returned here to-day, after an unsuccessful attempt to attack the allied fleet near Chiloe. The American steamship Uncle Sam was seized by the Spanish fleet near Valparaiso, for carrying contraband of war.

EUROPE.—Vienna, May 1.—The *Presse* asserts that, in the Prussian despatch summoning Saxony to disarm, Count Bismark demands explanations respecting the Saxon armaments, and threaten to take measures against Saxony in case she should return an unsatisfactory reply or refuse to disarm. The inhabitants of the fortified towns in Bohemia received notice some time back, to lay in provisions for a considerable period, in consequence of the imminence of war. May 2. According to the *Fremdenblatt*, the intention of holding a Universal Exhibition in this city has been relinquished, on account of the threatening appearance of public affairs. The goods traffic on the railways between this city and Trieste, has been stopped by order of the Government. It is stated that the Prussian reply delivered here yesterday, to the Austrian note of the 26th ult., declares the Austrian proposals for disarmament to be completely nullified by the military measures she has taken against Italy. The *Vorstadt Zeitung* says that Austria addressed a second note to Prussia on the 26th ult., in which she repeated her proposal that the Duke of Augustenburg having the best title to the Schleswig-Holstein throne, should be installed duke of the Duchies. The Prussian note of the 25th, in reply to the Austrian despatch of the 26th, expresses surprise that Austria should have withdrawn her forces from Bohemia, only to continue her armament elsewhere, and that the Imperial Government had not called upon the Middle States to disarm. Prussia, says the despatch, is still ready to reduce her army to a peace footing, if Austria will fully carry into effect her consent to take a similar measure.

ITALY.—Paris, May 2.—The *France* of this evening announces that the Italian fleet sailed on Monday last from Genoa, its destination being unknown. The *Temps* says a despatch from Florence states positively that General La Marmora is about to assume the command of the army, and will be succeeded in the Ministry by Baron Ricasoli. Florence, April 30.—The Chamber of Deputies, to-day, unanimously approved the following resolution, introduced by Signor Mordini :—"That at this momentous crisis every preparation for war should be made." Intelligence received here from the provinces to-day, announces the universal enthusiasm of the people, the troops, and all political parties, in view of the probability of war. A great popular demonstration took place in Naples, also here to-day, in favor of the Government armament and war. Shouts were raised of "Long live the king, the army and Garibaldi.'

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VARIETIES.

What length ought a lady's crinoline to be?—A little above two feet.

A boy at a crossing, begging something of a gentleman, the latter told him that he would give him something as he came back. "Your honor," replied the boy, "you would be surprised if you knew how much money I lose by giving credit in that way."

"How do you like the character of St. Paul?" asked a parson of his landlady one day, during a conversation about the old Saints and Apostles. "Ah!" said she, "he was a good, clever old soul, I know, for he once said, you know, that we must eat what is set before us, and ask no questions for conscience' sake. I always thought I should like him for a boarder."

The agents of two rival iron-safe manufacturers were recently presenting the claims of their respective articles. One was a Yankee—the other wasn't. He that wasn't told his story. A gamecock had been shut up in one of his safes, and then it was exposed three days to the most intense heat. When the door opened, the cock stalked out, flapped his wings, and crowed loudly, as if nothing had happened. It was now the Yankee's turn. A cock had also been shut up in one of his safes with a pound of fresh butter, and the safe was submitted to the trial of a tremendous heat for more than a week. The legs of the safe were melted off, and the door itself so far fused as to require the use of a cold chisel to get it open. When it was opened, the cock was found frozen dead, and the butter so solid, that a man who knocked off a piece of it with his hammer, had his eye put out by a frozen butter splinter.

Scriptural Fortune-Telling.—Whenever the subject of Scriptural fortune-telling came up in Lord Macaulay's presence, he was pretty sure to relate an anecdote of his sojourn in India. He arrived one night, late and tired, at the house of the chaplain of a somewhat unfrequented district, and desired to get to bed as soon as possible. But his host was not going to throw away the rare opportunity of eliciting some valuable information from a guest of such rare ability and scholarship. "Mr. Macaulay," said he, "I positively cannot let you retire till you state your opinion as to the Number of the Beast."—"I was driven into a corner," said the statesman rather than theologian, "and I answered on the spot, 'I have no doubt as to what was foreshadowed by the mystical number—the British House of Commons! The members elected—658—the three clerks at the table, the serjeant-at-arms and the deputy-serjeant, the librarian, and the two doorkeepers, making 666,' and I rushed to my couch."

Christian graces are like perfumes—the more they are pressed the sweeter they smell; like stars that shine brightest in the dark; like trees, the more they are shaken the deeper root they take, and the more fruit they bear.

You may gather a rich harvest of knowledge by reading, but thought is the winnowing machine.

A Turk who had lately arrived in Paris, was asked how he liked a ball. "Ah," said he, "these Europeans spoil everything. Why, they make the men dance!"

A Peaceful City.—The *San Antonio* Texas (*Herald*) is charmed with the serene peace that prevails in that city. "With the exception of fifteen or twenty fights, and the exchange of a few friendly shots without any unfortunate results, nothing has happened of moment for two days."

The King and his General.—The King of Prussia was very jealous of the military reputation of Marshal Wrangel; and on the fall of Duppel, not wishing to compliment Wrangel, he wrote to the Prince Frederick Charles in these terms: "After the God of Battles, it is to you, my cousin, that my thanks are due for the victory." An aid-de-camp showed this note to the marshal, who said, "His majesty is too kind, too flattering. I know I am a good soldier, but to call me the God of Battles is too much."

Imports from France.—In the year 1865 the importations of merchandise from France into the United Kingdom were of unparalleled magnitude, their computed real value having amounted to upwards of 31½ millions sterling. Compared with the aggregate imports in the preceding year, an increase is shown of more than £6,000,000, the greater part being due to additional supplies of wheat and flour, silk raw and silk manufactured, provisions of various sorts, and wine. Ten years ago the total value of French produce and manufactures received by this country was little more than nine millions, so that in the last decade the augmentation has exceeded 245 per cent.

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THE SECRET OF SUCCESS.—By him who can look with firmness on difficulties, the conquest is already half achieved; but the man on whose heart and spirits they lie heavy will scarcely be able to bear up against the pressure. The forecast of timid, or the disgust of too delicate minds, are very unfortunate attendants for men of business, who, to be successful, must often push improbabilities and bear with mortifications.

ADDRESSES:

Barry Wride, 7, Bridge-street, Tredegar, Mon.
R. N. Russell, 42, Islington, Liverpool.
Stephen Hales, 23, Sparkenhoe-street, Leicester.

DIED:

CRACROFT—April 12th, 1866, at Hull, of gastric fever, Alice, daughter of Thomas and Maria Bone Cracroft, aged 9 years 10 months and 15 days.
PICKETT—Nov. 23, 1865, in Gunnison, Sanpete county, Utah, Frederick George, son of John and Rosetta Pickett, aged 3 years 5 months and 8 days.
HATCH—Nov. 27, 1865, Elizabeth Diment, wife of Wilder Hatch, aged 76 years.
KELLETT—Jan. 6th, in Moroni, Sanpete county, Utah, Mary Jane, infant daughter of John and Sarah Kellett, aged 16 months and 4 days.

POETRY.

WASTED TIME.

(*Selected.*)

Alone in the dark and silent night,
With the heavy thought of a vanished year,
When evil deeds come back to sight,
And good deeds rise with a welcome cheer;
Alone with the spectres of the past,
That come with the old year's dying chime,
There glooms one shadow dark and vast,
The shadow of Wasted Time.

The chances of happiness cast away,
The opportunities never sought,
The good resolves that every day
Have died in the impotence of thought;
The slow advance and the backward step
In the rugged path we have striven to climb;
How they furrow the brow and pale the lip,
When we talk with Wasted Time.

What are we now? what had we been,
Had we hoarded time as the miser's gold,
Striving our meed of good to win,
Through the summer's heat and the winter's cold;
Shrinking from nought that the world could do;
Fearing nought but the touch of crime;
Laboring, struggling, all seasons through,
And knowing no Wasted Time.

Who shall recall the vanished years—
Who shall hold back this ebbing tide
That leaves us remorse and shame, and tears,
And washes away all things beside?
Who shall give us the strength e'en now,
To leave forever this holiday rhyme,
To shake off this sloth from heart and brow,
And battle with Wasted Time?

The years that pass come not again,
The things that die no life renew;
But e'en from the rust of his cankering chain
A golden truth is glimmering through:
That to him who learns from errors past,
And turns away with strength sublime,
And maketh each year outdo the last,
There is no Wasted Time.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.*"—ISAIAH.

No. 20, Vol. XXVIII. Saturday, May 19, 1866. Price One Penny.

MINUTES OF A CONFERENCE

HELD IN EMMANUEL CHAPEL, NORWICH, ON SUNDAY MARCH 11TH 1866.

(*Reported by Geo. W. Gee.*)

There were present on the Stand—President Brigham Young, jun.; Elders James McGaw, President of the Norwich District; Geo. W. Gee, President of the Norwich Conference; William S. Warren, President of the Bedfordshire Conference; William W. Raymond and John L. Dolten.

11 a.m.

Meeting opened by singing and prayer. The Branch Presidents were called upon to report their respective Branches, which they did. These reports showed that the Saints, as a general thing, were striving to do the best they could, and to emancipate themselves from these lands, with some few exceptions, but that the Conference as a whole was in a good condition.

President B. Young, jun., expressed his satisfaction with the reports of the brethren, and exhorted the Saints to diligence, to press on and do the best they could, to comply with every call, to pay their Tithing, and that in doing so the Lord would bless them. Said it was just as necessary for them to pay their Tithing, as it was to obey the first principles of the Gospel; and unless they did comply with that law of the Gospel, they could not enter into the celestial kingdom of God.

Conference adjourned till 2.30 p.m.

2.30 p.m.

Meeting opened as usual, by singing and prayer. The Financial and Statistical Reports of the Conference were then read and approved.

Elder Raymond gave a report of his labors in the Norwich Conference. Said that the reports of the brethren concerning the Branches were correct, and that the Saints were the best people on the face of the earth. Said he knew this Work to be the Work of God, and that it would triumph over every opposing power. He gave some good instructions upon the law of Tithing, and the blessings to be obtained by obeying the same. Exhorted the Saints to be humble and prayerful,

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for that in so doing God would bless them according to promise.

President B. Young, jun., then presented the Authorities of the Church in the usual manner, who were unanimously sustained. He then bore his testimony to the truths of the Gospel, and said the Saints present, if called upon, could say they knew this to be the kingdom of God. If the world at large have the Gospel of Jesus Christ, how is it they are in such a wicked condition to-day; he would like his Christian friends to answer this question. Said it was necessary that a reformation should be brought about in some way among the people, and the Latter-day Saints are doing the very work to bring it about. He challenged the world to show that God ever had a people on the earth to whom he did not speak through his servants. Spoke of the Bible being a sealed book to the religious world, but that it is plain to the Saints, for they have put the principles taught therein into practice, and have proven them to be true, according to the promises of the Savior. If we did not know the Work to be true, would we leave our comfortable homes to come to this country to preach these doctrines. I tell you, no. Said he had no fear that the Work would stop, or that the honest would not be gathered to Zion.

Meeting adjourned till 6 p.m.

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6 p.m.

Meeting commenced by singing and prayer.

Elder James McGaw arose and said —I can say with my brethren, that God has again set up his kingdom upon the earth, and that we are sent out as ambassadors of that kingdom to the nations of the earth. The world do not see that this is the kingdom of God, because they are in darkness; because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant, as the Prophet Isaiah declared they would, and for this cause darkness has come upon them, and the Spirit of God has been withdrawn from their midst, until they cannot comprehend the things of God. He spoke of the organization of the Church of Christ in former times, with Apostles and Prophets, and the promise of Christ to send unto them the Comforter, to guide them into all truth after his ascension to the Father; also of the placing in the Church of various officers and gifts for the perfection of the Saints. Wherein consists the likeness between the Church organized by Christ, and the churches of modern Christendom? It was one, they are many; it had Apostles and Prophets, they have none; it had the Comforter to guide them into all truth, they have the wisdom of uninspired men, and who know not the things of God, neither can they in their present condition, because they are spiritually discerned. Testified that the Lord had again restored the Priesthood to the earth by a holy angel, and in connection therewith the fulness of the everlasting Gospel, and has authorized the establishing of his latter-day kingdom, and the reorganization of his Church after the same pattern as that in the days of the ancient Apostles; and that no people or nation, who speak or war against this kingdom, can prosper; and further, that God has sent ambassadors to the nation of Great Britain, to tell them to repent and to forsake the worship of their unknown gods, and to worship the true and living God, and to proclaim that the hour of his judgments had come. Said that a few had received this message, and had fled to Zion for safety, but that the nations have rejected our testimony, and the judgments of God are beginning to be poured out upon them, and will continue more and more, until all nations shall be broken in pieces. What man will say that God has not the right to establish his kingdom and control all nations? They are the work of his hands. If any man will repent of his sins and embrace the Gospel, he may know that this is the kingdom of God. Let me say to you who have become citizens of this kingdom, press on to victory and eternal lives, which may God grant for Christ's sake. Amen.

Elder William S. Warren bore testimony to the truth of the remarks which had been made, and gave a short sketch of the persecutions and drivings of the Saints from the organization of the Church up to the pre-

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sent, and spoke of the many different plans the Adversary adopts to overthrow the kingdom of God, but all to no purpose.

President B. Young, jun., also bore testimony to the truth of the doctrines taught, and said the time had been well spent; but he wished to exhort the Saints to be energetic in trying to emancipate themselves from these lands.

Benediction by President B. Young, jun.

UTAH AND HER TRADUCERS.

(*From the Deseret News.*)

In the midst of other topics of more or less interest in the East, Utah occasionally forms a subject for consideration; and by the manner in which it appears to be viewed, a measurable degree of importance is attached to it. The simple performance of a duty on our part, prompts us to enlighten our neighbors on the other side of the Rocky Mountains, as well as elsewhere, on certain matters with which of necessity we are more familiar than they can possibly be, inasmuch as we reside here, have done for years, and see and understand the various influences that are at work here, some to benefit the Territory and its inhabitants, others to do them material injury if possible. We mean to defend the citizens of Utah against the slanderous imputations of their malicious enemies, who manifest a developed propensity for romancing, or, in plain but pertinent mountain language, lying, which is perhaps without a parallel anywhere else on the face of the earth.

Much of what is asserted against our citizens is so palpably outrageous, that we still hold the belief that no person of reflection would for a moment credit it; yet, as slander after slander is repeated and allowed to pass unnoticed and unquestioned, there may be people, well-meaning and honest, who would come to think there was a foundation for them in truth. We are accused of being intolerant and illiberal—of seeking to curtail the liberty of those who differ from us in religious faith. No better refutation of this could be found, than the fact that we permit the perpetrators of the most malevolent slanders and unblushing falsehoods to daily and hourly walk our streets unmolested and in peaceful quietness, while there is not a boy lingering at a street corner but can retail the latest fabrication of which they are the avowed and public authors. We have never in the least degree sought to infringe upon the rights or curtail the liberty of any person within the bounds of this Territory. We have been forbearing under insult to a degree far past what the patience of the people of any other section of this nation would have borne. Daily a turbid stream of the grossest and most abusive vituperation has been poured forth; our prominent citizens have been and are outrageously slandered and maligned, even when heaping good deeds on their infamous maligners; we have listened to the most unblushing falsehoods uttered by self-styled "regenerators," and applauded by characters so well known to the community, that condemnation from their lips is deemed praise by every good man.

All this, and much more, have our citizens patiently endured, though oftimes sorely tried in feelings; and were it not for the restraining wisdom of those most bitterly abused, the indignation of an outraged people would have been more loudly expressed than it has been. Now, why has this been endured? Had one-twentieth part of the false allegations made been true, would it have been borne? No; for there is not another people under the face of heaven to-day who would have borne it, false or true. And were our citizens the mass of banded beings they have been pictured, a Vigilance Committee from among them would have

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set law at open defiance, and strung up their traducers, without benefit of judge or jury. But in the language of one of our judges, uttered a few days ago, the law has been and is paramount in this Territory, its majesty unquestioned, its action everywhere respected.

It has been for the purpose of hounding on our citizens to overt acts, that this course has been pursued, that the base calumnies perpetrated on them might find a show of justification in acts committed, when under a justly aroused indignation they would be tempted to inflict summary chastisement on their cowardly traducers. We would tell those who have indulged in this jesuitical and despicable thought, to undeceive themselves. The citizens of Utah will not gratify them by making semi-martyrs of them. We have been favored with the presence of officials in Utah before now, the effluvia of whose actions has accompanied them to others parts of the nation, telling what manner of men they were as they sunk into disgrace and loathsome insignificance. And their prototypes may be satisfied that an equally brilliant(?) fate awaits them.

We have been accused of disloyalty, because we have pointed out certain bitter results that would follow declared causes, if a suicidal policy was pursued by those who swayed the masses throughout the nation. In that we have declared no more than the venerable founders of the Republic. But we know what the cry of "disloyalty" means. Like Disraeli's electioneering "cry," it is a sound for a purpose. We have but declared that what God has said, who inspired the framers of the Constitution which forms the basis of our federal Union. If a man takes fire in his bosom he will be burnt. If the principles of the Constitution are destroyed, woe and disintegration will follow. In this belief we do not stand alone. The noblest minds in the nation to-day maintain the principle. We have honored and will continue to honor every constitutional law and enactment of our country; and our enemies may secretly hatch plots, suborn witnesses, concoct and publish the most monstrous calumnies; but they can no more control or alter the purposes of Jehovah, than they can lift the Oquirh Mountains and place them in the bosom of the lake on whose southern shore they cast their frowning shadows.

The Chairman of the Committee on Territories was here on the 4th of last July. He sat in the Bowery in this city during the celebration on that day. He saw before him thousands of happy, united and loyal citizens. Did he believe that day that the people before him were what they had been and are represented by their enemies? Does he believe it now? He cannot. He spoke his sentiments on that occasion. Does he remember his words? If he does not, we could furnish him with a copy of them, and ask him will his voice now re-echo his words of then. We court investigation—honest, upright investigation. Our public records are open and can be examined. But among the strongest testimony in favor of the citizens of Utah, will be found the unparalleled patience with which they endure the baseless slanders of those who, while living on the products of their industry, are their most bitter enemies.

COST OF THE CIVIL WAR IN AMERICA.

(From the New York Tribune.)

But twice since 1791 has our national debt been so low as a million of dollars, and that was in the two years of 1835 and 1836. The largest amount, prior to 1860, was at the conclusion of the war of 1812, when the nation owed $127,000,000. In the next thirteen years, this was nearly all paid off, at the rate of $10,000,000 a year, till the lowest ebb was reached in 1835. After that date, the national debt speedily ran up till it became $64,000,000 in

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1849. Since the commencement of the present war, it has increased with tremendous rapidity, by geometrical rather than arithmetical progression, as is shown by the following figures. The amount of the national debt was :—

On the 4th of March, 1861	$64,769,703
On the 1st of July, 1861	90,867,828
On the 1st of July, 1862	514,211,371
On the 1st of July, 1863	1,098,793,181
On the 1st of July, 1864	1,740,690,489
On the 1st of July, 1865	2,682,593,026

These tables show a rapid increase, growing larger with each successive year of the war. In the first fiscal year, we added $420,000,000 to our indebtedness; in the second year, $584,000,000; in the third year, $642,000,000; and in the last twelve months, $942,000,000. This rapid growth was partly due to the great increase of prices, but more to the determination of the North to restore the Union at any cost of life or treasure. The power of the Government for offensive warfare was never so great as at the time when victory rendered all our preparations useless. We had never had so many men under arms, so many ships on the ocean, so much war material stored up for future use, as at the time of the collapse of the rebellion.

But the foregoing tables only show the amount of debt; to know our war expenditure we must also ascertain the sums received from all other sources. The receipts of Government, exclusive of loans and Treasury notes, during these four years, were as follows :—

For year ending July 1, 1862	$51,935,720
For year ending July 1, 1863	112,687,290
For year ending July 1, 1864	244,626,771
For year ending July 1, 1865	333,714,605
Total receipts in four years	$762,964,386

Such was the willingness of the people to bear taxation, and to devise new means of replenishing the Treasury, that the receipts of the Government increased more than eight-fold in four years; from $41,000,000 in 1861, to $333,000,000 in 1865.

As we have seen, the national debt at the close of the war was $2,682,593,026. To ascertain our expenditures during the four years of war, we must deduct from this sum the ante-war debt of $64,769,703 and its four years' interest, amounting in round terms to $81,000,000; and to this result of $2,601,593,026, we must add the receipts from all sources exclusive of loans and treasury notes, which were $762,964,386, making our total expenditures during the four years of war to amount to $3,364,557,412. But this amount includes the civil expenditures of Government; to ascertain the war expenditure, we must deduct the expense of the Civil List, Foreign Intercourse, Pensions, Indians, and miscellaneous, which are as follows :—

Year ending June 30, 1862	$24,511,475
Year ending June 30, 1863	27,452,441
Year ending June 30, 1864	35,023,528
Year ending June 30, 1865	59,024,131
Total expenditure in four years	$146,011,575

The rapid growth of these expenses, increasing 140 per cent. in four years, is, however, mainly due to the war. Thus, our Pension expenses for 1862, were only $879,583; three years later, they were $9,291,610, and on the 1st of July next, they will be $13,000,000 per annum; a sum almost wholly chargeable to the war. During the war, the cost of the Civil List doubled; that of the Indian Department quintupled. But, allowing all these expenses to belong to the peace establishment, we find that our actual war expenditure was $3,293,206,086 prior to the 1st of July 1865. The amount expended since that date, and yet to be expended while our army must remain at the South, it is impossible to state positively. But, as the Secretary of the Treasury, in his last report, estimates that our national debt, July 1, 1866, will be $3,000,000,000, it is safe to say that the actual expenditure of Government, in putting down the Rebellion, will be $3,500,000,000.

But this enormous sum only expresses our national expenditure. The States, also, made large expenditures for the same object. How much they expended out of their current receipts, cannot be told; but the amount of debt now hanging over them, according to Mr. Blaine's report, is $467,954,364. Then comes the large amount spent by cities and towns in their municipal capacities: the receipts of the Sanitary and Christian Commissions; the bounties freely paid by individuals. At a very low estimate, these sums would fix the war expendi-

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ture of the nation, the States and individuals, at over Four Thousand Five Hundred Millions of Dollars; or over Three Millions, One Hundred Thousand dollars for each and every day from the attack on Sumter to the fall of Petersburg! What nation has ever spent such a sum in their determination to maintain their nationality?

At no time during the war could Government officials tell the amount of our indebtedness, or make correct estimates of coming expenditures. Their knowledge was confined to the payments of moneys, and never included the results of contracts, the alteration of values, or the growth of an expansive warfare. When they came to predict future expenditures, they always fell below the truth. In his first annual report, in 1861, Mr. Chase was compelled to ask Congress to provide for a deficiency of over two hundred and thirteen millions of dollars. When twelve months more had passed away, he had to acknowledge a deficit of over two hundred and seventy-seven millions. During his short term in the Treasury, Mr. Fessenden estimated that the expenditures for the year 1865 would be somewhat less than nine hundred millions of dollars; they were over eighteen hundred millions. But it is only justice to the Secretaries of the Treasury to state, that these estimates are always based upon data furnished them by their brother Secretaries of the Army and Navy. And no man—not even a Secretary—can tell what a year of rebellion may bring forth.

EXTRACT FROM STEPHENS AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(*Continued from page* 297.)

While I was making the circuit of these ruins, Mr. Catherwood proceeded to the Casa del Gobernador, which title, according to the naming of the Indians, indicates the principal building of the old city, the residence of the governor, or royal house. It is the grandest in position, the most stately in architecture and proportions, and the most perfect in preservation of all the structures remaining at Uxmal.

There are three ranges of terraces on which it stands. The first terrace is 600 feet long and five feet high. It is walled with cut stone, and on the top is a platform 20 feet broad, from which rises another terrace 15 feet high. At the corners this terrace is supported by cut stones, having the faces rounded, so as to give a better finish than with sharp angles. The great platform above is flat and clear of trees, but abounding in green stumps of the forest but lately cleared away, and now planted, or, rather, from its irregularity, sown with corn, which as yet rose barely a foot from the ground. At the south-east corner of this platform is a row of round pillars 18 inches in diameter, and 3 or 4 feet high, extending about 100 feet along the platform; and these were the nearest approach to pillars or columns that we saw in all our explorations of the ruins of that country. In the middle of the terrace, along an avenue leading to a range of steps, was a broken, round pillar, inclined and falling, with trees growing around it. It was part of our purpose to make an excavation in this platform, from the impression that underneath would be found a vault, forming part of the immense reservoirs for supplying the city with water.

In the centre of the platform, at a distance of 205 feet from the border in front, is a range of stone steps more than 100 feet broad, and 35 in number, and ascending to a third terrace, 15 feet above the last, and 35 feet from the ground, and which, being elevated on a naked plain, formed a most commanding position. The erection of these terraces alone was an immense work. On this third terrace, with its principal doorway facing the

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range of steps, stands the noble structure of the Casa del Gobernador. The façade measures 320 feet. Away from the region of dreadful rains, and the rank growth of forest which smothers the ruins of Palenque, it stands with all its walls erect, and almost as perfect as when deserted by its inhabitants. The whole building is of stone, plain up to the moulding that runs along the tops of the doorway, and above filled with the same rich, strange, and elaborate sculpture, among which is particularly conspicuous the ornament before referred to as *la grecque*. There is no rudeness or barbarity in the design or proportions; on the contrary, the whole wears an air of architectural symmetry and grandeur; and as the stranger ascends the steps and casts a bewildered eye along its open and desolate doors, it is hard to believe that he sees before him the work of a race in whose epitaph, as written by historians, they are called ignorant of art, and said to have perished in the rudeness of savage life. If it stood at this day on its grand artificial terrace in Hyde Park or the Garden of the Tuileries, it would form a new order, I do not say equalling, but not unworthy to stand side by side with the remains of Egyptian, Grecian, and Roman art.

But there was one thing which seemed in strange want of conformity with all the rest. It was the first object that had arrested my attention in the house of the dwarf, and which I had marked in every other building. I have mentioned that at Ocosingo we saw a wooden beam, and at Palenque the fragment of a wooden pole; at this place *all the lintels had been of wood, and throughout the ruins most of them were still in their places over the doors.* These lintels were very heavy beams, 8 or 9 feet long, 18 or 20 inches wide, and 12 or 14 thick. The wood, like that at Ocosingo, was very hard, and rang under the blow of the machete. As our guide told us, it was of a species not found in the neighborhood, but came from the distant forests near the lake of Peten. Why wood was used in the construction of buildings otherwise of solid stone, seemed unaccountable; but if our guide was correct in regard to the place of its growth, each beam must have been carried on the shoulders of eight Indians, with the necessary relief carriers, a distance of 300 miles; consequently, it was rare, costly and curious, and for that reason may have been considered ornamental. The position of these lintels was most trying, as they were obliged to support a solid mass of stone wall 14 or 16 feet high, and 3 or 4 in thickness. Once, perhaps, they were strong as stone, but they showed that they were not so durable, and contained within them the seeds of destruction. Most, it is true, were in their places, sound, and harder than lignum vitæ; but others were perforated by worm-holes; some were cracked in the middle, and the walls, settling upon them, were fast overcoming their remaining strength; and others had fallen down altogether. In fact, except in the House of the Nuns, the greatest destruction was from the decay and breaking of these wooden beams. If the lintels had been of stone, the principal buildings of this desolate city would at this day be almost entire; or, if the edifices had been still occupied under a master's eye, a decaying beam would have been replaced, and the building saved from ruin. In the moment of greatness and power, the builders never contemplated that the time would come when their city would be a desolation.

The Casa del Gobernador stands with its front to the east. In the centre, and opposite the range of steps leading up to the terrace, are three principal doorways. The middle one is 8 feet 6 inches wide, and 8 feet 10 inches high; the others are of the same height, but two feet less in width. The centre doorway opens into an apartment 60 feet long and 27 feet deep, which is divided into two corridors by a wall 3½ feet thick, with a doorway of communication between, of the same size with the doorway of entrance. The plan is the same as that of the corridor in front of the palace at Palenque, except that here the corridor does not run the whole length of the building, and the back corridor has no doorway of egress. The floors are of smooth square stone, the walls of square blocks nicely laid and smoothly polished. The ceiling forms a triangu-

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lar arch without the keystone, as at Palenque; but, instead of the rough stones overlapping or being covered with stucco, the layers of stone are bevelled as they rise, and present an even and polished surface. Throughout, the laying and polishing of the stones are as perfect as under the rules of the best modern masonry.

In this apartment we determined to take up our abode, once more in the palace of an unknown king, and under a roof tight as when sheltering the heads of its former occupants. Different from ruins in the Old World, where every fragment is exaggerated by some prating cicerone, in general, in this country, the reality exceeded our expectations. When we left Captain Fensley's brig, we did not expect to find occupation for more than two or three days. But a vast field of interesting labor was before us, and we entered upon it with the advantages of experience, the protection and kind assistance of the proprietor, and within reach of comforts not procurable at any other place. We were not buried in the forest as at Palenque. In front of our doorway rose the lofty House of the Dwarf, seeming almost to realize the Indian legend, and from every part of the terrace we looked over a field of ruins.

From the centre apartment the divisions on each wing corresponded exactly in size and finish, and the same uniformity was preserved in the ornaments. Throughout, the roof was tight, the apartments were dry, and to speak understandingly, a *few hundred pounds expended in repairs* would have restored it, and made it fit for the re-occupation of its royal owners. In some of the apartments the walls were coated with a very fine plaster-of-Paris, equal to the best seen on walls in this country. The rest were all of smooth polished stone. There were no paintings, stucco ornaments, sculptured tablets, or other decorations whatever.

In other apartments we found what we regarded as a most interesting object. It was a *beam of wood*, about ten feet long, and very heavy, which had fallen from its place over the doorway, and for some purpose or other been hauled inside the chamber into a dark corner. On the face was a line of characters carved or stamped, almost obliterated, but which we made out to be hieroglyphics, and, so far as we could understand them, similar to those at Copan and Palenque. Several Indians were around us, with an idle curiosity watching all our movements; and, not wishing to call their attention to it, we left it with an Indian at the moment sitting upon it. Before we were out of the doorway, we heard the ring of his machete from a blow which, on rising, he had struck at random, and which chipped off a long shaving within a few inches of the characters. It almost gave us a shivering fit, and we did not dare tell him to spare it, lest from ignorance, jealousy, or suspicion, it should be the means of ensuring its destruction. I immediately determined to secure this mystical beam. Compelled to leave in haste, on my arrival at Merida, Don Simon kindly promised to send it to me, together with a sculptured stone which formed one of the principal ornaments in all the buildings. The latter is now in my possession, but the former has never arrived. In the multitude of regrets connected with our abrupt departure from these ruins, I cannot help deploring the misfortune of not being assured of the safety of this beam. By what feeble light the pages of American history are written! There are at Uxmal no "idols," as at Copan; not a single stuccoed figure or carved tablet, as at Palenque. Except this beam of hieroglyphics, though searching earnestly, we did not discover any one absolute point of resemblance; and the wanton machete of an Indian may destroy the only link that can connect them together.

It was our purpose to present full drawings of the exterior of this building, and, in fact, of all the others. But as at Copan, Mr. Catherwood was obliged to make several attempts before he could comprehend the subject, so as to copy the characters. A drawing was begun late in the afternoon, but was unfinished when we left to return to the hacienda, and, unfortunately, Mr. C. was never able to resume it. The reader will see how utterly insufficient any verbal description must be, but he will be able

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to form some idea of the imposing exterior of the building. The exterior of every building in Uxmal was ornamented in the same elaborate manner as at Copan and Palenque. The whole exterior of the Casa del Gobernador presents a surface of 700 feet; the Casa de las Monjas is 2000 feet, and the extent of sculptured surface exhibited by the other buildings we are not able to give. Complete drawings of the whole would form one of the most magnificent series ever offered to the public, and such it is yet our hope one day to be able to present. The reader will be able to form some idea of the time, skill and labor required for making them; and, more than this, to conceive the immense time, skill and labor required for carving such a surface of stone, and the wealth, power and cultivation of the people who could command such skill and labor for the mere decoration of their edifices. Probably all these ornaments have a symbolical meaning; each stone is part of an allegory or fable, hidden from us, inscrutable under the light of the feeble torch we may burn before it, but which, if ever revealed, will show that the history of the world yet remains to be written.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 19, 1866.

DEPARTURE OF THE SHIP "CAROLINE."

On the 5th inst., from London, the ship *Caroline* was cleared by the Government officers, having on board 34 Swiss, 17 Hollanders, and 286 English, making a total of 337 American adult passengers, and they sailed with every prospect of a pleasant voyage. The officers, so far as we had an opportunity of judging, were gentlemanly, and in a faithful discharge of duty, equal to the best that sail from these ports; and the vessel itself being 8½ feet between decks, and possessing many other conveniences and comforts which the people seemed greatly to appreciate. The provisions, as usual, were selected with care, and a due regard to the health and comfort of the passengers. But what struck us as of far greater importance than these things, was that the people were inspired with the spirit of confidence in their God. One and all looked on the trials and dangers of a sea voyage with unflinching courage, having an assurance that God was their friend, and that his hand would guide them over the trackless deep safe to the promised land of Joseph. How infinite His wisdom, yet how simple are his plans for directing his servants, and with what confidence the Saints can leave the shores of their native land, trusting in the God of Abraham, Isaac and Jacob, and in his power to save. What blessings the Saints enjoy, compared with those who enjoy not the whisperings of the Spirit of God, to guide them through the gloom which has been gathering for ages

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over the minds of the people. Other emigrant ships are returning to these ports almost daily, with the king of terrors, the cholera, raging in the midst of the hundreds of passengers who are crowded between decks in an almost suffocated condition; death, in its most terrible form, surrounding them on every hand, and they compelled to endure this living grave for weeks, unti the dread disease is fully satiated, or they fall a victim to its power. The Saints who have sailed this season were promised, in the name of Jehovah, that if they would live their religion, retain the Spirit of the living God in them, they should have power over this fell destroyer, which has carried off so many of the Gentile emigration, and which is creating such a panic on the Continent of Europe, in this island, and though dreaded, yet fully expected in America.

We were enabled to call the Saints between decks, and affect the usual organization, appointing Elder Samuel H. Hill, President, and Elders W. W. Raymond and J. S. Fullmer, his Counsellors, which seemed to give general satisfaction, and especially to the Swiss Saints, brother Hill being able to converse with them in their own language. As we were sending two vessels from London, it was unknown to us on which one the Saints expected from the Continent desired to sail; but we telegraphed brother Nebeker, that this vessel would sail from London on the 5th of May, and if he could possibly have his people in the latter place a day or two previous to that time, it would be well for them, as they would be permitted to take passage on board this vessel. It was a short notice, giving many of the Saints only three days for preparation; but, with the blessing of the Lord and their own exertion, Elders Nebeker and Spencer, having in charge the Saints from the Swiss, German and Italian Mission, and Elder Joseph Weiler having in charge the Saints from Amsterdam and Rotterdam, landed in London on the morning of the 2nd, in good health and fine spirits, this being all the emigration expected this season from that quarter. We were pleased to meet with these Saints, but did not realize what the Lord had done for us and them, until two or three days had passed away, when we saw announced in the London papers, that cholera had made its appearance in Rotterdam—it having previously appeared in Hamburg—and that emigrants from both of those ports would be compelled to content themselves in quarantine for several days previous to being permitted to land in England. Had our people arrived three days later, they would undoubtedly have been obliged to comply with these restrictions, which would have resulted in heavy expenses, which neither the people nor the Church could well afford to meet under existing circumstances. We could plainly see the hand of the Lord manifested on behalf of the Saints arriving from the Continent, pursuant to the counsels given to them by the servants of God, notwithstanding the many apparently unfavorable circumstances under which they were compelled to labor. And we may safely conclude that God will continue to manifest his power in the preservation and prosperity of these his Saints, and of all others who in like manner yield obedience to the requirements of his servants. It seems to be a demonstrated fact, that there is a line drawn across the Atlantic, where for weeks past emigrants have been attacked with the cholera, scores of them dying each day, and the doctors, who sought by human wisdom to stay the plague, were themselves among its first victims.

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Those of our people who have recently left these shore, in compliance with the command of God, are under his divine protection, and they, through faith, will pass the rubicon, the power of the destroyer be checked, and even the wind and the waves lend their aid in wafting the sons and daughters of God towards the land of Zion, the goal of their long cherished hopes.

RESPONSIBILITY OF ELDERS.

—o—

Do we, as Elders of Israel, at all times fully realize the importance of our mission, and the responsibility resting upon us as the ambassadors of Christ, sent to the nations of the earth to proclaim to them the great principles of life and salvation, and that the hour of God's judgments had come? While we call upon the people to listen and yield obedience to our words, do we at all times render ourselves obedient to the commandments of God and of his servants? These are questions of great moment to each one of us, and also to the people to whom we are sent. We are sent to proclaim liberty to the captive, to open the eyes of those who are spiritually blind, and to unloose the fetters of those who are bound with chains of error and the false traditions of ages. We are sent to testify to the people of those things which we do know: of those things which we have received through the revelations of God concerning them. Of these things we are commanded to make a faithful proclamation: that the Gospel has been again restored with all its gifts and blessings, that the Priesthood, with all its power and authority, has also been again conferred upon man, that God has again set up his kingdom on the earth never more to be thrown down, and that he has sent forth his servants into the vineyard for the last time, to preach repentance to all mankind, and that God is communicating to the people those great principles which, if obeyed, will lead them back into his presence, but if rejected, will prove their condemnation, and that he has raised up Prophets and Apostles, through whom to make known his will concerning all people.

These are some of the important duties which devolve upon us as servants of the Most High, and by the faithful performance of which we will relieve ourselves of the responsibility resting upon us, and clear our skirts from the blood of this generation. We will also become the honored instruments in the hands of God, in bringing the honest to a knowledge of the truth, and to a full enjoyment of the blessings of the new and everlasting covenant. While at the same time we shall secure that evidence which will vindicate the justice of our God, when he shall pronounce the sentence, "Depart from me ye workers of iniquity," upon all those who reject our testimony concerning these things, they being left without excuse. God has sent us forth to make to every nation, kindred, tongue and people, a faithful proclamation of the Gospel, giving to us to know his disciples, and also specific instructions as to the manner in which our testimony shall be borne to him of the rejection by the wicked of his Gospel, and the reasons therefor. In this he requires at our hands strict obedience. He has said, "Whoso receiveth you receiveth me, and the same

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will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not: and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Wo, I say again, unto that house, or that village, or city that rejecteth you, or your words, or your testimony of me; for I the Almighty, have laid my hands upon the nations, to scourge them for their wickedness: and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness, until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye." From these instructions we may learn the importance of our missions, and of the responsibility resting upon us, and the necessity for a faithful performance of every duty. Notwithstanding we may not be permitted to see, as a result of our labors, many yielding obedience to the truth, the reward of our faithfulness will be none the less, "for we are unto God a sweet savour of Christ in them that are saved and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life." Therefore let us continue in well-doing, and seek in humility, by earnest prayer, unto God for that knowledge and wisdom which he alone can give, and which will enable us to do all things required by the Gospel, in such a manner as shall secure to us the approbation of our Father, and a place among those who "shall lift up their voice, and with the voice together sing this new song, saying,

The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenants of their fathers.
The Lord hath redeemed his people,
And Satan is bound and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath:
The earth hath travailed and brought forth her strength:
And truth is established in her bowels:
And the heavens have smiled upon her:
And she is clothed with the glory of her God:
For he stands in the midst of his people:
Glory, and honor, and power, and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever. Amen."

M.

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CORRESPONDENCE.

AMERICA.

Great Salt Lake City, March 24, 1866.

President Brigham Young, jun.

Dear Brother, — I have postponed much longer than I ever supposed that I would, writing to you; but one thing or another has occurred to prevent, until now I feel that I must delay no longer. I saw a letter that you wrote to brother Shearman, in which you stated that I had written to you last; but that, as it was addressed to brother Wells as well as yourself, you did not think scarcely that it fell to you to answer. I should be pleased to receive a letter from you at any time, and should write oftener to you than I have been doing; but it seems that everything is written in his letters that I could write.

By the time this reaches you, I expect that you will be up to your eyes in the business of the emigration—so busy that you will hardly get time to read this, I presume. I hope and pray that you may be much strengthened and blessed in all your labors, and bring the season's business to as successful a close as you could desire. I often think about you there, and wonder how you get along; but I cannot dwell upon these thoughts very long at a time. I have plenty to do and but little time to allow my thoughts to wander off very far from the business in hand. My time, since I have been at home, has been spent very pleasantly. I never enjoyed myself better for the same length of time, than I have done since I have been at home this time. My repeated absence from the society of the Saints in Zion, has enabled me to appreciate the privilege which I now have. It is delightful to be among your brethren and sisters, and to enjoy their society alone, being removed from the presence of the wicked and those who hate Zion. There are wicked persons here—too many of them to please us—but we need not associate with them unless we choose. My duties remove me from even their sight, much more any association or contact with them.

It is amusing and interesting to see the manner in which the wicked are foiled and disappointed in their plans and well-laid schemes. They have been doing their best to arrange and spring the trap upon us; but, up to the present, they have been most effectually disappointed. When men undertake to fight with the Lord, they have a power to meet of which they know nothing. The division between Congress and the President, exemplifies the ease with which trouble can be diverted from the people of God. Were they to be united, we might be placed in a difficult position, as they could then concentrate their efforts against us. There is no plan that these men can hit upon that will be successful, for they will fall out. We can concentrate on any one object; but they cannot to any extent, as a conflict of interests soon arises and they divide, and their plans fail.

The season is opening very favorably for all kinds of agricultural work, and the prospect at present is, that we will have a very fruitful season. We have a good many strangers here, who will probably soon be *en route* for other places. A good many of the troops are being mustered out. All the California troops are to be mustered out, according to report, by the middle of April. The force here is to be but small this season, and there is every probability that Pat's presence here will not be needed by the Government. Whenever he does lose his position, he will be as thoroughly despised and hated as tyrants and wicked men always are when they fall from power. It might be thought, to look at how little they have accomplished, that they would be disgusted with themselves; but the Devil deludes them with hopes which suit and flatter them.

Your father has been confined to his room with a cold and rheumatism for about nine days. It settled upon his lungs, and he has had a severe cough. He is improving rapidly, and I expect that he will be out in the office in a day or two at furthest. This cold, with a severe cough, is quite an

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epidemic at the present time here, and a good many are affected by it.

I expect that some time before this reaches you, brother John W. will be with you. I know that you will have a time of enjoyment together. You know how to do so. You have a fine corps of Elders with you, I should imagine, and must have agreeable and fine times. Brothers W. W. Riter and Isaac Bullock, have been called to act at the frontiers.

I must now draw to a close. You have my faith and prayers in your behalf. Accept my love, and remember me to all the brethren and sisters of my acquaintances. I remain, as ever, your brother and friend,

GEORGE Q. CANNON.

ENGLAND.

SOUTHAMPTON DISTRICT.

Birmingham, May 2, 1866.

President Brigham Young, jun.

Dear Brother,—As I am at present on my way to Liverpool, from which port I expect, by your direction, to sail for New York this week, in company with brother William Jennings, I take this opportunity to represent the field of labor from which I am now released. As far as I am acquainted, and I believe I have been generally well posted by the Presidents of Conferences, the Southampton District is in a good working condition. Since the Birmingham Council, I have visited the Southampton, Reading and Dorestshire Conferences. I have not been over to the Channel Islands, but expect brother A. N. Hill, who succeeds me, will soon let his presence cheer the Saints in that Conference. We have had lively meetings of late in Southampton. We changed our place of worship there, and more strangers attend our meetings, who, as a general thing, appear very desirous of investigating our principles, with the exception of a few, who sometimes come and endeavor to make themselves notorious by interrupting the speaker, until they get ejected by the police. But we are accustomed to a little opposition from such quarters, for it has always been the lot of the Saints to suffer annoyance from the wicked and the ungodly. This shows that Satan does not like us, but fears the otherthrow of his kingdom, which will surely take place.

I know that we are engaged in the great and glorious Work of God, which was to be performed in the last days; and I feel proud and thankful to have a name among the Saints of the Most High, for, as the Lord liveth, the kingdom and the greatness thereof will be given to them, and they shall posses it forever and ever. I glory in the anticipation, that the day is not far distant when we shall be known as we are, and no longer be hated and despised, but like Joseph of old, be honored and respected; while the heathen nations, spared to behold our greatness, will bow to Emmanuel's sceptre, and cry, "bow the knee" before those who have been down-trodden and rejected for righteousness' sake. I cannot express all my feelings, but permit me to say, as this will most probably be my last opportunity while in England, that I feel grateful to the friends whom God has raised up for me in this land. I would say to the Saints where I have labored, may God bless you, and open the way for you to gather home to Zion, in his own appointed time and manner; and to those who have not yet obeyed the Gospel, but have administered to my necessities in kindness, may God's blessing rest upon you, and may your hearts be opened to receive the truth as freely as they have been to sustain the servants of Christ. I also thank the Elders from Zion, and the native brethren, for their willingness to sustain me by their faith, prayers and obedience, which have assisted me much in the performance of my duties in the ministry. And now, brother Young, may the Lord bless you for your kindness to me; and also brother Pratt, whose teachings have comforted me, and made a lasting impression on my mind.

I pray for the welfare of Zion, and the prosperity of the European Mission, that many souls may be added to the Church, and the honest-in-heart gathered to Zion, in the name of Jesus Christ. I remain your brother in the Lord,

CHARLES W. STAYNER.

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SUMMARY OF NEWS.

EUROPE.—The St. Petersburg journals say that the investigation into the attempt on the Czar's life has shown that it was not the act of a wild and single enthusiast, but the result of a conspiracy, which includes numerous accomplices belonging to different classes; consequently many arrests have been made. In St. Petersburg, 20 students have been seized, 60 Poles, and four *high officials;* and in Moscow 30 student have been lodged in goal.

BERLIN, May 7.—This afternoon, about 6 o'clock, a well-dressed man fired several shots from a revolver at Count von Bismark, in the Unter den Linden-street. The would-be assassin was immediately arrested, having been seized by Count von Bismark himself, who was not wounded by any of the shots. May 8. The Berlin papers announce that a great demonstration will take place this evening, in front of Count von Bismark's hotel, to congratulate him on his escape from the attempt on his life. The perpetrator of the attempt against his life is named Blind, and it is understood that he is the son of Karl Blind, the political refugee in London. Blind, while unobserved in prison, stabbed himself in the throat nine times with a pocket knife having several blades. The physicians declared the wounds not dangerous, as no important artery had been severed, and he was put in a strait waistcoat, but died this morning. May 9. Count Bismark was serenaded last night. There were 2000 persons present. He thanked them and said—"We are all ready to die for king and fatherland, let it be on the pavement of the street or the battle field. Our common feeling finds its best expression in the cry of "Long live the king!" Orders have been issued for the mobilisation of the 7th army corps. The town of Erfurt is to be placed in a state of defence. A council of ministers was held this afternoon, subsequently to which Count von Bismark had an interview with the king. Orders have been issued for the mobilisation of the 1st Prussian and the 2nd Pomeranian army corps. The whole Prussian army is now mobilised.

VIENNA, May 8.—The Austrian reply, dated May 5, to the Prussian note of the 30th ultimo, states that Austria must now consider all negotiations on the question of armaments to be exhausted. Austria has no intention of attacking either Prussia or Italy, but is bound, for the protection of her empire, to take precautions in order to place her territory in security against the offensive preparations of Italy. Austria is compelled to ask how Prussia can reconcile her demand that Austria should leave her German frontiers unprotected with her duties as a German Power. May 9. The outbreak of war is considered to be imminent. Great uneasiness has been created here by the speech of the Emperor Napoleon to the Mayor of Auxerre. The goods traffic on the Northern Railway will shortly be stopped. In the event of war, the Archduke Carl Ludwig will go to the Tyrol, where he will superintend the formation of a rifle corps. It is expected that 30,000,000 florins in small coin will be issued by the Government. All hopes of the preservation of peace are abandoned, and war is now believed unavoidable. A rumour is current that Count Mullinen, who arrived recently from Paris, was the bearer of a reply from the Emperor Napoleon to the autograph letter said to have been addressed to him by the Emperor of Austria. May 10. An ordinance has been published to-day regulating the condition upon which volunteers can enter the army. Rumors are current of Russian preparations for war. The political situation remains unchanged. It is again remored that Count Karolyi, the Austrian ambassador at Berlin, and Baron von Werther, the Prussian ambassador at Vienna, will shortly be recalled from their respective posts. A committee of merchants of this city intend placing a considerable sum of money at the disposal of the Government upon the outbreak of war.

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What nation produces most marriages?—Fasci-nation.

It is thought that toned paper should be good for printing music upon.

Never say "die," unless you are a hairdresser, and have an invention for doing away with grey hair.

WANTED.—Information of the whereabouts of Elizabeth Alice Barnes, Ellen Barnes and John Swindlehurst, jun., who emigrated from Accrington, England, in 1863, by John Swindlehurst, Albert Terrace, Stokes Hill, Blackburn.—DESERET NEWS, please copy.

ADDRESSES:

Elias Morris, 10, Bathurst Street, Swansea.
Wm. R. Smith. } 2, River Street, Ardwick, Manchester.
Leonard G. Rice, }

DIED:

MOFFAT—May 2nd, 1866, at Motherwell, Scotland, Vollet Archibald, daughter of Robert and Allisson Moffat, aged 2 years and 6 months.—DESERET NEWS, please copy.

JOHNSON—December 25th, 1865, at Minersville, Pennsylvania, U. S. A., of typhoid fever, Samuel Johnson, late of Birmingham, England.

SMITH—May 6th, 1866, at Leith, of brain disease, John Smith, son of John and Mary Ann Smith, aged 12 years 1 months and 3 days.

GREEN—April 27th, 1866, in Holywell, Flintshire, Elder Thomas Green, sen., aged 77 years.

POETRY.

TWO PATHS.

(*Selected.*)

Let him whose soul is quick with thought,
Who walks aloof with high desire,
And glimpses through the smoke has caught
Of the ethereal inner fire,
Still keep the elevated way
Where he discerns the most of day.

Let him whose soul s dull and blind,
Who plods the slums of grosser sense,
And pierces not the earthly rind
To the sublimer recompense,
Still keep the lower path, nor sigh
To grope his way along the high.

For, unto him of vision keen,
The lower path is base and void,
And all its broidery of green
Is mould, of dust and damp alloyed;
And all the flowers of praise that blow
Exhale but odors vile and low.

And, unto him of vision weak,
The upper path is bare and cold,
No interests to his nature speak,
No radiant promises unfold;
Nor does he hear the dulcet Voice
That bids the lofty soul rejoice,

To each the other's gold is dross,
Insane to each the other's greed;
Each counts the other's gain as loss,
And wise is each in is own creed:
Nor both are false, nor both are true,
Nor one will come to bane and rue.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

" *For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.*"—ISAIAH.

No. 21. Vol. XXVIII. Saturday, May 26, 1866. Price One Penny.

THE GATHERING.

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" Who are these that fly as a cloud, and as the doves to their windows?"—ISAIAH xl, 8.

With what enraptured vision was the Prophet Isaiah permitted to penetrate the then future ages, and behold that light which should break forth in the midst of that darkness which should cover the earth, and the gross darkness in which the minds of the people should be enveloped. With what sublime, poetic language has he described the scenes which are now being enacted in the gathering of scattered Israel, for the purpose of building up that kingdom which has been predicted should come, but not with observation. Notwithstanding the mighty goings forth of our God among all nations, and the great work which he is now bringing to pass, how few realize, in any degree, that in this our day the prophetic words of both ancient and modern Prophets are being fulfilled as rapidly as the wheels of time can roll onward the events which are necessary for the accomplishment of this purpose. How frequently does this interrogatory, propounded by Isaiah, present itself to our minds, while in the midst of the preparations which have been and are now being made for the emigration of thousands from these lands to the peaceful, though far off vales of Deseret. We may also add, and what their aim and purpose? The comparison made by the old Prophet seems to indicate, and the present circumstances fully prove, that the aim of the persons concerning whom this inquiry was made, was and is exalted far above the low and groveling things of earth, and that they would be and are actuated in their movements by higher and nobler desires than those begotten by the mere love of the grosser elements by which they are surrounded. As the clouds are caused to fly athwart the blue vault of heaven by some unseen agency, so are these persons who have left, and are now preparing to leave their native land to gather to the place appointed for the gathering of God's chosen ones, impelled onward by an invisible power exerted in their behalf, but which is in a degree comprehended only by those whose minds have been enlightened by the Spirit of truth, and

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have drunk of the streams of knowledge which flow from the eternal fountain. We may answer this interrogation of the Prophet in this wise: They are those to whom the great principles of life and salvation have been proclaimed; who have possessed the moral courage, firmness and honesty of heart to yield obedience to the requirements thereof, despite the scoffs and frowns of the wicked and ungodly; who have been, by obedience, adopted into the family of God; whose hearts have been opened to receive the truth, being thereby enabled to understand the things that make for their peace, and have received for themselves a testimony that God has again spoken to the children of men, and has again restored his Gospel in its fulness, to which, if they yield obedience, they may thereby obtain eternal life in his presence.

But why are they represented as doves flying to their windows? Again we reply: That as the dove is not possessed of the power of self-protection, and cannot defend itself against impending dangers, only by flight to the abode which has been prepared for it, so cannot the people of God escape the just judgments of the Almighty, only by flight to the mountains of Israel, to the chambers of the Lord, in obedience to his high command uttered by a voice from heaven, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." No more can they receive protection from the judgments which God has declared should follow close upon the delivery of the proclamation of the Gospel message, than could righteous Lot, had he disobeyed the injunction to quit in haste the cities of the Plain, and flee to the mountains for safety. These are they who fly as clouds, and as doves to their windows, not only that they may escape from the scourgings with which God will afflict the nations, thereby securing to themselves a temporal salvation, but also because they love the truth for the truth's sake, and desire to yield a willing obedience to all the requirements of their God, to do whose will is to them more than meat and drink. The thousands who have opened their hearts to receive the truth, and are annually leaving these shores for the land of Zion, is a voice speaking in thunder-tones to all nations, calling upon them to repent of their iniquities, to turn unto God, and obey the requirements of his Gospel. But few, however, give heed to this warning voice, having closed their ears to the Gospel message, permitted their eyes to be blinded by the god of this world, and desire not to know God or to walk in his ways, of whom, ere long, it will be said, "Let them alone, for they are joined to their idols."

What is the aim and purpose of those who fly as clouds and as doves to their windows? Their aim is to secure to themselves, in God's appointed way, life, eternal life, knowledge, wisdom, power, glory, and an exaltation in his celestial kingdom. Their purpose, to escape the corruptions of the world, and prepare, by cultivating within themselves the principles of virtue, purity and truth, to become a people who shall be ready to receive their Lord when he "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

Saints of Latter-days! "lift up your heads and rejoice, for the day of your redemption draweth nigh. Lift up thine eyes round about, and see: all they," who in honesty of purpose have rendered themselves obedient unto God, "gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: The sons also of them that *afflicted* thee shall come bending unto thee; and all they that *despised* thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel."

M.

A person's character depends a good deal upon his bringing up. For instance, a man who has been brought up by the police seldom turns out respectable.

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TWO DAYS' MEETINGS.

THE TWO DAYS' MEETINGS ANNOUNCED TO PRECEDE THE THIRTY-SIXTH ANNUAL CONFERENCE, COMMENCED IN THE TABERNACLE, GREAT SALT LAKE CITY, AT 10 A.M., APRIL 4, 1866.

(*From the Deseret News.*)

There were on the Stand—Presidents Heber C. Kimball and Daniel H. Wells; Elders Orson Hyde, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Charles C. Rich, Lorenzo Snow, Franklin D. Richards and Geo Q. Cannon, of the Quorum of the Twelve; Bishop Hunter, and a number of influential officers of the Priesthood.

Choir sang a hymn. Prayer by Elder W. Woodruff. Singing by the choir.

President H. C. Kimball spoke on the necessity of order being maintained in meetings, that attention might be paid to the speaker, and the thoughts of the people be concentrated upon his remarks. We are so constituted that we can do but one thing at a time, whether the action be mental or physical; hence, if our thoughts are distracted, and wander, our capability to acquire knowledge, or to do good, is proportionately lessened. He touched upon the attributes of God, and reasoned on the power that is in the principles of truth. The same principles which bring life and salvation when obeyed, will bring death and condemnation if rejected. He exhorted the people to practice purity and righteousness, showing that a course of wickedness will bring misery, while righteousness will bring peace and happiness.

Elder Geo. Q. Cannon spoke briefly on the power and importance of prayer; of its efficacy in securing to the Saints the aid of the Spirit of God, and of the joy and happiness possessed by the Saints who live their religion faithfully and truly. When we live close to God, which we have the privilege of doing, we gain power that enables us to overcome temptation and resist evil.

Singing by the choir. Prayer by Elder Geo. A. Smith.

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2 p.m.

Singing by the choir. Prayer by Elder Amasa M. Lyman. Singing by the choir.

Elder Lorenzo Snow enjoined the importance of living our religion in simplicity of purpose and honesty of heart, patterning after, and seeking to have the same mind as the Lord Jesus, "who being in the form of God, thought it not robbery to be equal with God." He reasoned on the indestructibility of the kingdom of God, and treated on the principle that our actions will produce good and evil results according to their character. If we depart from the principles of truth, we will become corrupt like the nations of the earth; if we continue and increase in righteousness, the blessings and power of God will abide with and be multiplied upon us.

Elder Geo. A. Smith asked the important questions,—Are we living our religion? Are we what we profess to be, Latter-day Saints? And exhorted that we should seriously reflect upon our duties, realizing that we have engaged in the Work of God, not for a few months or years, but for all time, and seek to become worthy of the trust reposed in us.

Singing by the choir. Prayer by President D. H. Wells.

Thursday morning, 10 a.m.

Singing by the Tabernacle choir. Prayer by Elder C. C. Rich. Singing by the American Fork choir.

Elder C. C. Rich spoke of the means by which the will of God shall be done on the earth as it is done in heaven. We expect a Millennium, and the question is often asked, when will it commence? When the people adopt and practice principles of righteousness, truth and peace, which will make a Millennium. The principles of truth are eternal, and are the only things, on which value can be placed, that we can take with us beyond the vail, when this probation is brought to a close.

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Tabernacle choir sang, "Know then that every soul is free."

Clerk of meeting read the 8th par. of sec. IV, book of Doctrine and Covenants, page 86.

Elder Erastus Snow, who had but a short time before arrived, spoke briefly on studying the written word of God, contained in the Bible, the Book of Mormon, and book of Doctrine and Covenants, and not neglecting to do so because we have the living oracles of God in our midst. They who study and reflect upon the principles of truth, who read the written word of God, and hearken to the Holy Priesthood, have the spirit of revelation within them.

President H. C. Kimball spoke on teaching the principles of truth in plain and simple language, and exhorted the people to increased righteousness. Unless those who are guilty of breaking their covenants and transgressing the laws of God, will repent, they will be damned.

Singing by the American Fork choir. Prayer by Elder Geo. A. Smith.

---

2 p.m.

Singing by the Tabernacle choir. Prayer by Elder Wilford Woodruff. Singing by the American Fork choir.

President B. Young was in the Stand; Elder Ezra T. Benson was also in the Stand, having arrived from Cache valley.

Elder Orson Hyde urged the importance, efficacy and power of prayer. Not only should men pray when at home with their families, but when they are absent from home attending to any duty; and the wife should have prayers in the household, morning and evening, in the absence of the husband and father. They who do so are strong in the strength of the Lord, and have power to resist and overcome evil. The day is near at hand, when the Devil will have power over his own dominion, and the Lord will have power over His Saints. Prayer — honest, sincere and simple prayer—will bring power to subject our will to God, and our actions will be regulated in righteousness continually. He referred to the Indian difficulties in Sanpete and elsewhere, and to those who furnished powder, caps and lead to the Indians, condemning their course.

Elder A. M. Lyman reasoned at length on the principle of plural marriage; showing the object for which marriage was instituted; depicting the misery, degradation and corruption to which women are subjected under the dominant social system in the world; demonstrating that honorable marriage would save them from those evils, and declaring that he did not speak in support of the principle of plural marriage, for it was true and did not need his support, but simply that it might be more generally understood.

Singing by the Tabernacle choir. Meeting dismissed with prayer by Elder Ezra T. Benson.

ORIGIN OF RELIGIOUS LIBERTY IN AMERICA.

(*From the Jewish Chronicle.*)

The germs of religious liberty in the New World, were deposited in Rhode Island as early as the year 1650. This colony was founded by a certain Roger Williams. This remarkable man may be considered as the first herald of religious liberty. He was an English clergyman. His liberal spirit could not bear the galling chains of his church, and separating himself from it in order to escape further persecution, emigrated to New England. But here he found the same evils, and the believing, liberal, and deep-feeling man, was in 1635 condemned by a synod and banished. He fled to the Indians, obtained their affection, and received from them the island of Rhode Island, which became the centre of a new colony. The fundamental law of the young colony declared, that the State could only legislate for civil affairs, and that every interference with matters of faith and conscience was an act

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of violence; that it was against religion to found any distinction between man and man on the ground of religion, and to disqualify them for this or that office. As early as the year 1684, Jews came to Rhode Island, and on presenting a memorial to the legislature of the colony, they received a reply, that they enjoyed equal rights with the rest of the population. The colony fared very well thereby, since they contributed largely towards the subsequent prosperity of New York. The beautiful example and precedent, however, remained a long time without imitation. One hundred and forty years passed before those principles became prevalent throughout the whole Union, although in practice they were followed long before.

That the struggle was very arduous is evident from many particulars. When, for instance, on Sept. 5, 1774, the general Congress met in Philadelphia, and the proposition was made to open the meeting with prayer, opposition was raised from various sides, on the ground of a difference in religious opinions on the part of the members, who, therefore, could not share in one and the same service. "Why not," replied Samuel Adams, "I can listen to the prayer of every devout man who at the same time is a friend to his country." This was decisive. An episcopalian minister offered up an excellent prayer, and Psalm xxxii was read, which, under existing circumstances, produced a thrilling effect. On July 4, 1776, the declaration of independence of the thirteen States was promulgated. It commenced, "All men are equal. They possess inalienable rights; among others the right of life, liberty, and a happy existence. In order to insure these rights governments were established." With these words religious liberty was established as a principle in the United States. Nevertheless, three difficulties had to be overcome, as well in reference to this declaration of independence, as also in regard to the subsequently harmonised constitution of the Union—the union of a strong central power with the independence of the single States; the institution of slavery, and the question of religious differences. The authors of both acts were of the same opinion in all three questions, being high-minded and liberal such as no assembly before them had been. But in order to accomplish the work of union, they were obliged to take into consideration existing relations, and could not in any of these questions go as far as their personal conviction carried them. Thus, in the State of Massachusetts, the State Legislature in 1780, restricted the equal protection of the law to all Christian sects, and only in 1820 this law was altered, and equal rights were granted to all religious bodies whatever their denomination. The constitution of this State, moreover, required the legislature to superintend the appointment of clergymen and teachers, and to enjoin on the inhabitants diligent attendance on divine service. The Sunday laws were exceedingly severe. On the other hand, the constituent assembly of South Carolina decreed in the year 1790, "All religious bodies possess equal rights," but excluded all ministers and preachers from both Houses.

However this may be, when Washington, on April 19, 1783, announced to the army, in a sublime proclamation, the cessation of hostilities, he was able to say, "Happy, thrice happy must those feel, and will be esteemed so by posterity from the lowest to the highest, that may have contributed anything to the construction of this great work of liberty and the state on the broad basis of independence; those who aided in the furtherance of the rights of man, the establishment of an asylum for the poor and oppressed of all nations and all religions." Consequently, the Act through which the Union was founded, contained no regulation concerning religion. But when in 1787, regulations were made relative to the extensive north-western Territories, the proposition was introduced, "No one can be molested on account of his religious views." In some States, for instance Connecticut, the constitution met with opposition on account of the exclusion of all regulations concerning religion, because this was considered as "against Christian duty." But when in 1789, additions were made and amendments introduced into the Act, the following was one of the most

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important, "Liberty of religion, speech and press, must in no way be diminished." Thus, while the declaration of independence in 1776, accorded to all inhabitants equal rights, the amendment of 1789 guaranteed unlimited liberty of religion. Nevertheless, in single States, as already intimated, restricting laws still remained without, however, being strictly adhered to in practice, or producing mischievous effects. Thus we also meet in the speech delivered by President Jefferson, on March 4, 1801, before Congress, with the words, "We have kept out from our country religious intolerance which shed torrents of blood;" and further on he declared, "as the very pillars of the American polity, liberty of religion, the press, and persons." Jefferson's actions were in accordance with these views, and when he, in 1805, entered on his second term of Presidency, he was enabled to say, "In religious matters I have strictly adhered to the tenor of our Constitution, according to which the central Government has not the slightest right of interference. I have at no time arrogated to myself the right to prescribe actions of this nature; all religious affairs were left such as the Constitution found them; they remained under the administration of the spiritual or secular authorities, according to the pleasure of the several religious bodies."

One of the most distinguished Presidents was James Madison (from 1809 to 1817). During his career, before he became President, as citizen, officer of State and ambassador, he often had occasion to write memoirs which belong to the most excellent ever produced by the Union, so distinguished for excellent State papers. Among the performances of Madison, none is more brilliant than a memorial from him and his colleagues, presented to the legislature of Virginia, when the proposal was made that the State should pay the salary of the Christian clergy. In this document he said, "The religion or duty which we owe to our Creator, as well as the manner to practice it, is only the result of man's reflection and conviction, not of any power of coercion. Religion, therefore, must be left to the conviction and conscience of every individual. This right is by its nature an inalienable right. It is inalienable, because the opinions of men depend their convictions, which they acquire through their reflection, and are not regulated by orders coming from without. Every man is in duty bound to worship God in the manner which he deems best. This duty is superior to all others to which society may or can lay claim. For this reason we consider it an irrefragable truth, that religious rights and wants should not be interfered with by civil law. Religion stands beyond all regulation of civil society." Madison then continues to discuss the grave disadvantages of every "state religion," and we here only quote a few remarks: "A state clergy, and all their regulations, have only had the effect of destroying religion. We have before us the experience of a state religion in Christian countries, extending over fifteen centuries. Pride and indolence of the clergy, ignorance and bondage of the laymen, fanaticism and persecution have increased among all classes in an almost incredible degree." "A just Government will find its greatest safety in equally protecting every citizen in the exercise of his religion, and in the protection of his personal liberty and property. All convictions and all sects must enjoy equal rights, none must be allowed to encroach upon the rights of another or to curtail them. Torrents of blood were shed in the old world because these principles were disregarded." The proposition was rejected by the House and not renewed again. Before such a spirit and such principles, the very last vestiges of restrictions had to give way, as for instance, in Massachusetts in 1820, and in Maryland in 1822.

Cheerfulness is health; the opposite, melancholy, is disease.

Never did any soul do good, but it came readier to do the same again, with more enjoyment. Never was love or gratitude, or bounty practised, but with increasing joy, which made the practiser still more in love with the fair act.

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WHO ARE AIMED AT?

(From the Deseret News.)

From the organization of the Church of Jesus Christ of Latter-day Saints until the present time, close on thirty-six years, the efforts of those most bitterly opposed to us have been ostensibly directed against our leaders. They have blown hot and cold with the same breath. They have directly charged the most prominent men in the Church, with enormities which never existed, and concerning which not a particle of proof could be produced, and they have indirectly impugned the whole body of the Church, while rather uncomplimentarily describing us as a mass of deceived dupes. We have said those efforts have been ostensibly directed against our leaders; virtually they have been directed against our faith, organization, and everything that we hold dear in regard to religion, God, eternal life, present peace and future happiness.

In the earlier history of the Church, the extinction of "Mormonism" was the avowed object, and it was considered that this end could be more readily reached, if the leading men of the Church could be destroyed. You must have no more Prophets, nor Apostles, nor Bishops, said the mobocrats in the east. We will kill your leaders, and you must give up "Mormonism." This was, in point of fact and almost in exact words, what was said thirty years ago; and to carry out their programme, they butchered the Prophet and Patriarch of the Church in cold blood, drove the entire people with a barbarity which the persecutions of the French Huguenots, Scotch Covenanters, or Piedmontese Waldenses and Albigenses could scarcely parallel, although we lived in the freest country under heaven, with perfect freedom of conscience guaranteed to us by the Constitution of our country, and in the liberal and enlightened nineteenth century. The old "dragoonings" which followed St. Bartholemew's day, were fiendishly emulated.

The murders, mobbings, drivings, burnings and persecutions which we have endured, are not buried in past ages. The people still live who saw their parents, friends, brethren and children, shot down in cold blood. The men and women are here in these valleys, whose hard earned property and once quiet homesteads which, with untiring industry they had reared, are now in the despoilers' possession. True, their enemies and persecutors declared they did not make war upon them, but they shot them down, robbed and plundered them, drove them into the wilderness to perish by hunger, at the mercy, as they thought, of savage beasts, and more savage red men. And then, when their philanthrophy(!) had achieved this end, they sent gifts one to another, rejoicing in their work. "We make no war upon you," said they; "but, damn you, you must cease to be 'Mormons,' or we will send you to hell with your false prophets!"

It is an old, old thought, instigated by the Devil, who hates to see good men continue a good work, that if the leading servants of God could be destroyed, the work of God would fall to pieces. Those who indulge in it, foolishly imagine that the work they are opposing has man and man only for its author; and they believe if they could only destroy the leading spirits, the fabric would fall to pieces. Thus, the same designs are entertained, and efforts of a similar nature have been, and are still being made in certain quarters, against the Presidency of the Church now, and the leading Elders, that were entertained and made against the Prophet Joseph and the leading Elders then.

Are those who are so occupied, and whose every effort is thus directed, the friends of the people who compose this Church, in any sense? No, they are the most bitter and unscrupulous enemies which the Latter-day Saints have or ever have had, did their ability and power but equal their desires and wishes. The union of our people is what distract them; and, "the wish

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being father to the thought," they daily libel us, by speaking of dupes, where the people, as a whole, are intelligently understanding; of spiritual tyranny, where united faith, feelings and knowledge, bind us together in strong paternal bands.

Come to this Territory, ye honest men of the east and west, who read and hear about Utah and the "Mormons;" travel through the Territory from east to west, from north to south; gain your information by actual, honest, truthful survey; and you will see the most united, happy and truly free people on the face of the earth. You will find their adherence to the Presidency of this Church is not the result of spiritual tyranny, nor coercion. You will find President Brigham Young is looked up to, revered and spoken of as a father would be by his children. You will find that this people look upon abuse heaped on him as heaped upon themselves; not merely because he is their President by their united voice, but because they see in him their best friend among men. So it is with his Counsellors, with the Twelve, and other leading men. They are the known, tried, and well-proven friends of the people. But do not be satisfied with coming to this city for a day or two, drinking bad brandy and smoking execrable cigars, and filling your note-books from reliable(?) parties, who can "lie by the book," and are qualified with redundancy of fancy to take the lead in the world of novelists.

We would like to ask, Is there in the history of the human family any record of any people who were half so united in feeling, faith, sentiment and action, as the Latter-day Saints, and who were one-hundredth part as wicked as we are reported to be? It is possible, with the constitution of the human mind, for a wicked people to be united? Does the following language, from the New Testament, apply to the people of this Territory, or to the "regenerators" of Utah? "The works of the flesh are manifest, which are these,—Adultery, fornication, uncleanliness, lasciviousness, hatred, variance, emulations, wrath, strife, envyings, murder, drunkenness, revellings and such like." These are the characteristics of a people as wicked as we are described to be,—as wicked as our self-styled "regenerators" really are. Is it within the range of credibility to believe that we could be united, and happy in that union, as we are, were such a state of society dominant among us? Were it so, we would present the greatest social phenomenon the world has ever seen.

This hypocritical canting, of not having any enmity against the people of Utah, but simply against their leaders, is contemptible. As in the past, so it is now, the head is aimed at first; for if it could be shattered, it is believed the body would be paralyzed. But the great bulk of the people know too well that the object in view is nothing more nor less than the destruction of the Church of God, of which they are members, and in which they look for that knowledge and blessings by which their eternal salvation can be obtained.

The faithful members of this Church are as much the objects of hatred to our enemies as are its leaders. This we know; this they know; and this the people fully understand.

He that does good to another man, does also good to himself; not only in the consequence, but in the very act of doing it; for the conscience of well-doing is an ample reward.

The whole world calls for new work and nobleness. Subdue mutiny, discord, widespread despair, by manfulness, justice, mercy and wisdom. Chaos is dark, deep as hell; let light be, and there is instead a green flowery world. O it is great, and there is no other greatness! To make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed! It is work for a God! Sooty hell of mutiny, and savagery, and despair, can, by man's energy, be made a kind of heaven; cleared of its soot, of its mutiny, of its need to mutiny; the everlasting arch of heaven's azure overspanning it too, and its cunning mechanisms and tall chimney-steeples, as a birth of heaven; God and all men looking on it well pleased.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 26, 1866.

LONG-SUFFERING OF GOD.

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We have many reasons for knowing that God is long-suffering towards the Saints, and especially towards those who know him not, for the leaders of the Saints are the chosen of God, and men whom he has commanded to go forth and warn every nation, kindred, tongue and people; yet, there are instances when those, who are thus commissioned, have been destroyed by wicked men, through the instigation of Satan. Well may we call it a general long-suffering, when he does not immediately revenge the death of the herald whom he has sent with the olive branch of peace to the enemy.

For many years the Elders were in the midst of the nation now inhabiting North America, proclaiming the glad tidings of great joy which had saluted their ears, and calling upon the people to repent of their sins and turn unto God. The history of the labors and toils of those men is familiar to many of us; but we, who have been raised in the Church, cannot realize the anguish of soul experienced by them, when they saw their friends and relatives, whom they had fondly hoped to awaken to a sense of their situation, turn and fight against the Gospel of Jesus, treading in that path which, if persisted in, could but end in their rushing to destruction. The Elders were called from the various States of the Union, compelled to abandon those with whom they had, mayhap, been pleading for years, and leave them in the hands of a justly offended God. In accordance with the predictions of Joseph Smith the Prophet, that nation have been sorely afflicted; but they have only been paying interest; the principal of that crushing debt incurred by them, when the Government sustained the State of Illinois in her diabolical acts at Carthage, has not yet been touched. The people of the United States have been punished, and numbers of those who are honest, but who had been misled through prejudice, are beginning to see the evil of their ways, and turn unto God.

When the missionaries who were appointed in 1863, were about leaving their homes, they were advised by President Young not to visit their relatives in the States, but to proceed to Europe, and after their labors were accomplished in those lands, if they desired to visit their friends on their return, to do so. Quite a number of those brethren left these shores last year, and calling on

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their friends in the States, were enabled to bring not a few of them into the Church, who have since emigrated to Zion.

We have letters from many of the brethren, and they express themselves, in effect, that a good work might be done among the friends of those who have entered the Church; and we believe there are many honest people that will yet be gathered out of that nation. There are thousands of people in Utah who have friends and relatives in the States, and they would hail with joy the word to go forth amidst their countrymen, and teach those principles which have become so dear to them, even though they met persecution as of yore. We verily know if there are those still in the United States who would accept the Gospel if they heard it—that God will open the way by sending His Elders, or by other means. Since the Elders taught the principles of the Gospel in America many years have passed away, and a new generation have arisen, that "knew not Joseph;" neither do they know the principles he taught the people. Surely, there must be wheat among all this chaff; and, in spite of the corruptions of men in high places, and the demoralizing influences which have become so generally spread amongst the people, there are green spots on this arid surface where virtue is loved and practiced. We rejoice at the prospect of the Gospel Trump being again sounded amidst our native hills.

With the help of God, we will not slaken our labors in the least in these lands; but throughout the Conferences, with few exceptions, the people of the world are deaf to the voice of the Elders; and although the Gospel trump is sounded with all the power God gives his servants, yet the voice of revelry drowns the glad tidings, and the people seem far more delighted with the clink of gold and the delicate rustling of bank notes. What punishment may be in store for this nation we know not, but the judgments of Almighty God are necessary to cause the people to throw down the idols they have erected between themselves and their Creator.

TORPEDOES FOR WAR.

THE following extract from the *Times*, of the 15th inst., may be justly regarded as accumulative evidence of the determination of mankind to fulfil the words of God, who through his servants has declared that the wicked should slay the wicked, until he had made a full end of the consumption decreed upon the whole earth, by bending the full energies of their minds to invent and construct new engines of death, and to render the old more effectual in the destruction of human life:—

"Yesterday evening Mr. Holmes, an electrical engineer, gave a short but interesting lecture, in the United Service Museum, on the construction of the electric torpedo, as applied to the destruction of ships and the protection of rivers in naval and military tactics. Mr. Holmes made not the slightest pretension towards claiming any share in starting the original idea of these tremendous hidden engines of warfare, but, on the contrary, pointed out how they had been used with more or less success for some years past. All he had done in conjunction with Lieutenant Maury, late of the American navy, was to

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carry out a long series of experiments with a view to do away with the mechanical and chemical means of exploding torpedoes, and substitute in their place the more certain agency of electricity. When the Austrians used these weapons for the defence of Venice in the canals and channels which lead to that city, they also employed electricity to explode the submarine charge; but the way in which they applied it was so faulty, that the low charges sent through the wire gave no indications that the machines were perfect, whereas, when they used high battery power, the torpedoes always blew up. Thus they could never ascertain that their system of defence was in working order except by such tests as at once, by exploding the mines, rendered them all useless. The whole importance of these most valuable engines of defence turned, in fact, upon two points—first, that they could be exploded to a certainty in less than a second of time; and, secondly, that the defenders who employed them should always be able to know with absolute certainty that all their component parts were in perfect working order. To do this Mr. Holmes, with Lieutenant Maury, invented a very simple apparatus, which worked infallibly. It only consisted of a bridge of five platinum wires, not thicker than a hair, which connected the two wires by which the torpedo is discharged before entering the torpedo. Through this intense currents could be sent which not only tested the perfect working order of the apparatus, but enabled the operators at the two wires, say at different sides of a river or different sides of a bay, for instance, to converse by means of Mr. Wheatstone's automatic telegraph, and transmit warnings, or, indeed, any description of intelligence. When, however, instead of currents of intensity the battery was changed and accumulated currents sent through the wire, the powder in the torpedo was instantly exploded. As to these accumulated currents, the bridge of platinum wire offered such resistance that the electric fluid was, in a manner, forced down the two wires into the charge, and lighting the detonating powder instantly blew up the whole mass. In illustration of this, Mr. Holmes took the instrument which has been used for some years past at Edinburgh to fire the midday gun at Newcastle-upon-Tyne, and with this, after passing its wire through a miniature torpedo, he was able to converse with another gentleman most rapidly upon Mr. Wheatstone's alphabet telegraph dial. Directly, however, that this battery was removed, and one for the generation of voltaic electricity substituted in its place, the little torpedo blew up with force. Several were thus experimented upon, and the result was the same, except in the case of the two last tried, when from some defect of connection in the battery, or some fault in the fuse itself, the powder failed to ignite. Mr. Holmes said he could not attempt to decide which was the best explosive to be used—whether powder, gun cotton, or nitro-glycerine. That was a matter for military men to consider; all he wished to do was to place a safe and infallible means of igniting any or either at their disposal. After explaining a telescopic apparatus by which the operators at either wire would be able to determine to a yard the position of an enemy's ship, and therefore its position in reference to the sunken torpedo, Mr. Holmes concluded by stating that only the most simple precautions were necessary to protect the wire either from accidental injury, such as lightning or ships' anchors, while malicious injury could, if not entirely guarded against, at least be discovered on the instant by the wires being connected with electrical bells, which would ring and keep ringing directly the continuity was broken. Even, however, if one wire

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was severed, it would be just as easy to ignite the torpedo with that which remained. Mr. Holmes concluded his lecture amid much applause, and on the motion of Rear-Admiral Codrington, who occupied the chair, a cordial vote of thanks was passed to him."

CORRESPONDENCE.

ENGLAND.

NOTTINGHAM CONFERENCE.

Nottingham, April 30, 1866.

President Brigham Young, jun.

Dear Brother,—As the time is near at hand when I shall take my departure from these lands, to rejoin my friends in Zion, I deem it my duty to briefly report my past labors, and the desire which I have for the future. Since my arrival in Liverpool, on the 17th of July, 1863, I have labored as Travelling Elder in the Reading, Bristol and Leicestershire Conferences; and at the Council held in Birmingham, January 1865, I was appointed to succeed Elder H. J. Richards as President of the Nottingham Conference, where I labored with much satisfaction until my release to return home. In each of the Conferences where I have labored, the Saints have received me as a servant of God, and have been ever ready to administer to my wants. I feel in my heart to ask God to bless them, and open up the way for their deliverance from these lands of tyranny and oppression. The prospect is good for a large emigration from the Nottingham Conference this season, a great many having been sent for by their friends in Utah.

I have much pleasure in returning home, and hope to profit by the experience which I have gained while laboring in this Mission. I have endeavored to secure the confidence of the Saints, and to so live that none can have aught to say against me. I can bear testimony that I know this to be the Work of God, and I pray for his holy Spirit to guide me continually in the path of duty, that I may be enabled to secure unto myself an exaltation in his kingdom.

With kind love, and praying God to bless you in all your labors, I remain yours truly,

H. LUFF.

Ship *Caroline*, off the Isle of Wight, May 11, 1866.

President Brigham Young, jun.

Dear Brother,—As the Pilot is about leaving the ship at this place, it gives us great pleasure to pen a few lines to inform you what progress we have made. The ship has been divided into seven wards, and over each ward has been placed a responsible man, to see that good order, cleanliness, &c., is observed. Sergeants of the guard have also been appointed to be on duty at night. So far, every necessary arrangement has been made for the comfort and well-being of the Saints.

On Saturday evening, the 5th inst., the first meeting was held on board ship, which was addressed by Elder N. H. Felt, the President of the London District, who gave some first class advice and instruction, just suitable to the condition and circumstances of the Saints. He was then followed by Elder C. W. Penrose, and Elder A. N. Hill, President of the Southampton District, who both gave some good teachings. Since then, ward meetings have been held in each ward twice a day (morning and evening), and the Saints seem desirous to carry out the wishes of those who preside over them, and we are happy to state that good order still continues. We have now been at sea five days, and the health of the passengers generally is good, with the exception of sea sickness, which has caused some a little inconvenience.

The captain, S. S. Adey, and the doctor, Mr. Summerville, take an interest in the health of the passengers,

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and, so far, have treated them with kindness and wish us well. A good spirit still prevails among the people, who are apparently satisfied with their condition, and we are pleased to state that things are as favorable as we could wish.

With best wishes, praying for your welfare and happiness, we are your brethren in the Gospel,

per S. A. HILL, President.
W. W. RAYMOND, } Counsellors.
J. S. FULLMER, }
W. FOULGER, Clerk.

P.S.—Married since leaving port: Saturday, May 5th, 1866, by Elder S. H. Hill, Samuel Reiben, of Canton Berne, Switzerland, to Anna Barbarra Handenschildt, of the same place. Also, on Thursday the 10th instant, Huibert Hartog, of Cullenborg, Holland, to Gerrigje Cathrina, of Hensselont, Holland.

BIRMINGHAM CONFERENCE.

Birmingham, May 10, 1866.

President Brigham Young, jun.

Dear Brother,—As I am about to leave this country for our mountain home, I am desirous of making you acquainted with the condition in which I leave the Conference in which I have labored during the last fifteen months. I will be brief, as I gave you a sketch as to how matters were moving along in my last to you. To the great satisfaction of myself and successors, I handed the business over to them, at the close of March quarter, entirely unencumbered with any indebtedness, so far as I am aware.

The Work has moved along steadily during the last fifteen months, and, with the blessing of God, I believe it will still continue onward under the direction of Elders Hatch and Platt. It has afforded me much pleasure to have had the privilege of laboring in conjunction with those brethren for a few weeks.

To the many, many kind friends I leave behind me in the Birmingham and other Conferences, I will now say farewell for the present. To those who are going to Zion this season, and have not yet started on their way, I would say, be exceedingly careful to keep with you the Spirit of God, and ever remember, if you should find the journey a little hard, or whatever may happen in your experience, that this is the Work of God. It is necessary for the Saints to understand the nature of this great Latter-day Work. It is evident, that as a community constituting the people of God, and as individuals belonging to that community, there are ordeals of various kinds through which all have to pass before the Latter-day Saints can be sanctified either as a community or as individuals; for this is evidently the mode adopted by your heavenly Parent to purify those who shall be heirs to his kingdom, and blessed are they who shall pass through clear and unscathed. Perhaps the gathering is one of the first stages of that riddling process so necessary for the purification and development of God's people.

I feel, as usual, on hand to be used in accordance with the will of God, through his servants, and am full of joy and gratitude at the prospect of so soon starting on my journey to Utah.

With love to yourself, and fervent prayers for your continued success in the ministry, I am your brother in Christ,

JOHN NICHOLSON.

SUMMARY OF NEWS.

ITALY.—Florence, May 17.—A circular of the Minister of War, relative to the organization of the volunteers, has been published to-day. The 20 battalions specified by the royal decree, will form ten regiments. The depôts of enrolment fixed by the Government are Como, Varese, Bari, and Barletta. Each regiment will consist of 42 officers and 1446 men. Other battalions will be formed if necessary. Garibaldian volunteers will wear the red shirt and cap. The news continues as warlike as ever. The correspondent of the *Daily News*

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says that before June the Italians will have 400,000 men under arms, 300,000 of whom will be on the northern frontier. The war, it is said, will be commenced by an irruption of the Garibaldini into Venetia. The onus will be thus shifted from the Government. The war will have begun as it were of itself. It is stated that the Italian fleet is to be concentrated at Ancona, and a report has been circulated that the war will commence with a naval attack off the coast of Dalmatia by Italy.

PRUSSIA.—The *Prussian Gazette* publishes an ordinance authorizing the officers of the reserve force, of all arms, to enrol an unlimited amount of volunteers, whose term of service shall be from one to three years. It appears, from authentic information, that since the 11th May large bodies of troops have been sent from Vienna to the north. The conveyance of troops towards the Prussian frontier, with a view to concentration, has already commenced. The staffs of the different corps are complete.

AUSTRIA.—Vienna, May 17.—The committee for the control of the public debt has published to-day a statement of the present public debt of Austria, according to which its whole amount is now about 2598 millions of florins, the interest paid on which amounts to 118,736,788 florins per annum. At the end of 1864, the public debt was 2,535,197,335 florins, and the end of 1865, 2,532,083,148 florins.—The Austrian Army: Northern Army—Marshal Benedek, commander-in-chief. Headquarters at Parhubitz, in Bohemia. Effective force, 335,000 men, divided into 35 brigades; number of guns, 500. Army of Italy—Archduke Albert, commander-in-chief; head-quarters at Verona; effective force, 130,000 men, of whom from 8000 to 9000 are to take the field. Adding the reserves and volunteers to the above, the whole Austrian army numbers about 800,000 men. The assertion that Hanover has agreed to maintain neutrality towards Prussia is not confirmed. The King of Prussia has addressed a conciliatory letter to the King of Saxony. Negotiations between the Vienna, English, and Russian Cabinets continue. Prince Montenegro has offered to Austria to undertake the formation of volunteer corps for the protection of Bocca di Battaro. The solution of the Hungarian difficulty is shortly expected.

AMERICA.—A serious state of affairs exists in the interior of West Virginia. A petition, signed by the Assessor of the Second District of Wayne County, the Sheriff and Deputy-Sheriff, has been forwarded to Governor Boreman, asking for military assistance to enforce the civil law. The people are mostly Secessionists, and the petitioners say that such is the state of feeling that they cannot execute the law. They have been beaten by mobs and shot at in the streets of Cassville, the county seat. The rioters swear that if they can't have power no one else shall.—A bloody riot occurred in Memphis, Tenn., on Tuesday evening, between the police and colored soldiers, growing out of an attempt to arrest a white man, whom the blacks determined to protect. One policeman was killed and three wounded. From eight to ten negroes lost their lives, and seven were wounded. The riot was quelled by the military. On the following morning the negroes in South Memphis fired on a citizen, wounding him, and assaulted a white woman. The Sheriff's possee attempted to disarm all the negroes. They fled to Fort Pickering, firing as they ran. They were driven from the fort in the evening and sought the woods. During the excitement seven negroes and one citizen were killed and a few houses burned. The military were under arms all day. In the evening the negro quarters in South Memphis were set on fire, and no effort was made to quench the flames. Several more negroes were killed. About 20 blacks and four whites were killed. From additional accounts received by telegraph of the riotous difficulties at Memphis, it appears the first disorder subsided, and afterward hostilities were again renewed, the negroes suffering quite severely, the report stating that ten of them were killed, while their dwellings and school-houses were demolished. The last story is that the city was threatened by the blacks with destruction by fire, and General Stoneman had issued sundry orders designed to enforce a more quiet condition of affairs.—But three new cases of cholera occurred at

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New York on Monday, among the passengers of the steamer Virginia, and these were all of a very mild form. Permission will soon be granted to the steamer England and her passengers, also to the cabin passengers of the Virginia, to come up to the city; but before doing so the vessel and effects of the passengers will be subjected to a thorough and effectual fumigation. On Tuesday a child died from cholera on the hospital ship, and three more new cases were received. The number of persons remaining in the hospital was 101. A woman named Jenkins, a native of Ireland, died on Tuesday last, at her residence in this city, corner of Ninety-third-street and Third-ave, having all the symptoms of cholera. The health authorities immediately instituted an investigation of the case, which resulted in the decision that it was undoubtedly cholera. Another case was reported on Wednesday, No. 117, Mulberry-street, one of the over-crowded tenement houses of the Sixth Ward. Sanitary Inspector Dalton and Dr. Elisha Harris have made the necessary arrangements to prevent the spread of the disease from the house wherein it was found. The occupants of the house wherein Mrs. Jenkins died have been sent to the Battery Barracks, and the building has been thoroughly disinfected. The Nova Scotia Legislature has voted $2,000 to the widow of Dr. Slayter, who died by cholera while employed in attending on the England's passengers. It is proposed to erect a monument to his memory on some conspicuous point of McNab's Island, in Halifax harbor. From the last report of cholera in the lower bay, it appears there were 103 cases and one death during the previous 24 hours. The family of Mr. Jenkins, whose wife died of cholera in Third-ave, yesterday, have been sent to Castle Garden, and will remain there for the present.—In Guadalupe, West Indies, the deaths from cholera averaged seven and one-fourth per cent. of the population. The disease was less violent. The advices from the West Indies are dated in St. Domingo City to the 14th April. The late revolutionary movement on the southern frontier of the island induced, at the very moment of its suppression, a large insurrectionary party to rise in another quarter and suddenly seize the towns of San Cristobal, Bani, and San Jose de Ocoa. The Government acted promptly and with energy. Troops were marched rapidly from different points, and concentrated so judiciously that the insurgents were dispersed. Two of the most active of their leaders escaped and order restored.

VARIETIES.

"Vegetable pills!" exclaimed an old lady; "don't talk to me of such stuff. The best vegetable pill ever made is an apple dumpling; for destroying a gnawing in the stomach there's nothing like it: it can *always* be relied on.

It is easy to say "Know yourself;" but who is to introduce you? Most people go through life without making the advantageous acquaintance in question. And if a friend should take the liberty of introducing you to yourself, you hate him for ever.

A man, whose brother had been hung, on being asked some particulars in relation to the death of the deceased, related that, "while he was addressing a large assemblage of people, who were listening to his remarks with the deepest interest, a portion of the platform on which he was standing gave way beneath him, whereby he was precipitated several feet with such violence as to break his neck."

"Nothing can be done well that is done in a hurry," oracularly declared a certain pompous politician of New York, one day lately, on the steps of the City Hall.—"*How about catching fleas?*" asked a wag at his elbow. The politician was floored.

KINDNESS.—Write your name by kindness, love, and mercy, on the hearts of the thousands that you come in contact with, and you will never be forgotten. Your name and your deeds will be as legible on the hearts you leave behind, as the stars on the brow of evening.

In former days, when railroad accidents were not matters of daily occurrence, it used to be said that the difference between a schoolmaster and a railroad conductor was, that one trained the mind and the other minded the train.

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Why is a solar eclipse like a woman whipping her boys? Because it's *a-hiding of the sun.*

When a judge "*tries*" a rogue can it fairly be supposed that he has any idea of giving him employment?

NOTICE TO BOOK AGENTS.—Wanted, at this office, a few copies of the JOURNAL of DISCOURSES, viz., Nos. 1, 6 and 7, Vol 10, also of No. 7, Vol. 11, immediately, for which due credit will be given to those sending the same.

DIED:

HICKENLOOPER—Nov. 20th, 1865, at G. S. L. City, Utah, of scarlet fever, Olive Jane, daughter of Wm. and Ann Hickenlooper, aged 1 year and 5 months.

EMBLETON—Lost at sea, on or about the 13th of January 1866, on the Dutch coast, Jacob Embleton, master of the Brig Fisonia, aged 39 years and 9 months. He was a member of the Sunderland Branch of the Church of Jesus Christ of Latter-day Saints.—DESERET NEWS, please copy.

JAMES—April 1st, 1866, at Sully near Cardiff, Elizabeth wife of Elder Thomas James, aged 65 years—DESERET NEWS, please copy.

POETRY.

—o—

TWENTY YEARS.

(*Selected.*)

"'Tis twenty years to-day, sweet wife,
Since you and I were wed;
How swiftly run the sands of life,
How fast the years have sped!
It seems no more than yesterday
Since, by the altar's side,
Clasped hand in hand, we knelt to pray,
And you were made my bride.

You were a gentle maiden then,
With hair and eyes like night;
And I, a boy 'mong older men,
Untried in life's great fight:
But, ah! those curls are seamed with grey,
Those eyes not lustrous now;
For Time hath writ, with iron pen,
Deep furrows on the brow.

We see the tombstone by the church
Bear record of the dead;
We've seen the ag'd—the beautiful—
Beneath the cold earth laid:
But all those years to us, sweet wife,
Have e'er been years of joy;
For God has given us jewels rare—
A gentle girl and boy.

We care not for the bustling world,
And all its stores of gold;
For we've a mine of wealth and love,
Whose value is untold.
Then, while the rich go flaunting by,
And time creeps on apace,
On *them* we'll cast no envious eye—
Meet age with cheerful face.

Then roses from our cheeks may fade,
Our locks grow thin and grey;
But hearts that love can ne'er grow old,
And true love ne'er decay.
Then draw your chair beside the hearth,
And lay your hand in mine;
And I will pledge anew my love—
And you will pledge me thine.

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AND FROM ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 22, Vol. XXVIII. Saturday, June 2, 1866. Price One Penny.

MINUTES OF THE THIRTY-SIXTH ANNUAL CONFERENCE.

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The Thirty-sixth Annual Conference convened in the Tabernacle, Great Salt Lake City, on Friday, April 6, 1866, at 10 a.m., President Brigham Young presiding.

On the Stand: Of the First Presidency — Brigham Young, Heber C. Kimball, and Daniel H. Wells.

Of the Twelve Apostles — Orson Hyde, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon.

Patriarch—John Smith.

Of the First Presidency of the Seventies—Joseph Young, Levi W. Hancock, Albert P. Rockwood, Horace S. Eldredge and John Van Cott.

Of the Presidency of the High Priests' Quorum—Edwin D. Woolley and Samuel W. Richards.

Of the Presidency of this Stake of Zion—Daniel Spencer, David Fullmer and George B. Wallace.

Of the Presidency of the Bishopric —Edward Hunter, Leonard W. Hardy and Jesse C. Little.

Reporters — George D. Watt and Edward L. Sloan; with a great many Bishops and Elders.

The Tabernacle choir, led by Elder Robert Sands, occupied the usual place; the American Fork choir was in front of the Stand and directly under it, led by Elder E. Hunter.

Singing "Sweet is the work my God, my king," by the Tabernacle choir. President H. C. Kimball prayed. American Fork choir sung, "Wake the song of jubilee."

Elder Ezra T. Benson was called upon to speak, and said the present was an important time, not alone for the Saints, but for all mankind. The kingdom of God is established upon the earth, not by the passions, ideas or notions of men, but by the power of God, and the revelations of Jesus Christ. Man is not carrying on this Work, nor doing what is done; it is God who directs the destinies of his own work upon the earth; and he gives visions, revelations, wisdom and knowledge to his servants, and who can help it. He referred to the arrival of the pioneers in this Valley, and to the condition of the country at

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that time. We did not come here in our own name and strength, but in the name of the Lord, and in the strength of the God of Israel. And if men come here and desire to do wickedly, they will find that this people are opposed to it mentally and physically. The work is onward; and though we have opposition to encounter, if we exercise patience and be humble before God, keeping his commandments, we will see the work of God overcoming every opposition, and extending righteousness over the whole earth. He bore testimony to the divine mission of the Prophet Joseph, to President Young being his successor, to the purity and divinity of plural marriage, and to the ultimate triumph of the principles of truth.

Elder William Willes sung, "There is a place in Utah, that I remember well."

Elder George Q. Cannon spoke on the fulfilment of the promises which God has made to his people, and the assurance that those yet in the future will be as certainly fulfilled. Referred to the blessings of peace enjoyed by the Saints under the most peculiar and adverse circumstances, when there were the least prospects of its continuation; and to the perpetuation of this and other blessings among the Saints, if they are faithful.

Singing by the Tabernacle choir. Prayer by Elder Lorenzo Snow.

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2 p.m.

Before the appointed time for opening the meeting had arrived, the Tabernacle was densely crowded, every niche of available standing room being occupied, the door-ways blocked up, and crowds being compelled to remain outside.

Singing by the American Fork choir. Prayer by Elder George Q. Cannon. Singing by the Tabernacle choir.

President Joseph Young addressed the Saints on the peaceful and holy feeling which accompanies the possession of the Holy Spirit, and on the blessings which are obtained through obedience to the Gospel. He exhorted them to continued and increased faithfulness, bore testimony to the truth, and prayed for the blessings of God to rest upon and abide with His people.

President D. H. Wells touched upon our constitutional rights as citizens, and as members of a religious organization. He showed that the Lord required this generation to put away evil, corruption and wickedness, and practice righteousness. God will save us by our obedience to his laws; and if any come to this Territory or into this Church for any object, or from any motives other than pure and holy ones, they are deceiving themselves, and had better remained where they were in the world. It is our right, as it is the right of all, to worship God according to our own views and faith, without our religion being in any way interfered with. This right will be guaranteed to all men when the kingdom of God bears rule, wherever that rule extends.

He referred to the charge of "disloyalty" brought against the Saints, showing that the Elders of the Church have ever inculcated obedience to the laws in every place where they have labored, and in this Territory faithful adherence to the Constitution of our country, without there being the first instance in the history of the Church of our having opposed any provision, or refused to accede to anything that did not seek to rob us of our Constitutional rights. When we preach our principles, those before whom they are laid can please themselves whether they receive or reject them; but Congress sitting in Session has no right to decide whether any part or all of them are true or false. The Constitution throws its broad folds in protection over all religions in the nation, yet some of the contradictory principles taught by opposing sects must of necessity be false. He cautioned the Saints against being led away by the influences of evil which are seeking to seduce them from the paths of righteousness, virtue and holiness, and urged them to be constantly on guard against such corrupting spirits.

Elder William Willes sung an original song written by himself, "I'm a merry-hearted Mormon."

Elder George A. Smith spoke briefly of his travels lately through Tooele and Utah counties, and of the great

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increase of children that he saw everywhere on his travels. He strongly recommended the *Juvenile Instructor* to be placed in the hands of the rising generation, as a means of supplying them with knowledge in an attractive manner.

Singing by the American Fork choir.
Prayer by Elder Edward L. Sloan.

Saturday 7th, 10 a.m.

Singing by the Tabernacle choir.

Prayer by Elder John Taylor.

American Fork choir sung, "May we who know the joyful sound."

Elder George Q. Cannon then presented the Authorities of the Church to the Conference, who were unanimously sustained by vote in the following order :—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Heber C. Kimball his First, and Daniel H. Wells his Second Counsellor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the Church.

Daniel Spencer, President of this Stake of Zion, and George B. Wallace and Joseph W. Young, his Counsellors. Elder David Fullmer, who was First Counsellor to President D. Spencer, being released at his own request, on account of his failing health.

William Eddington, John L. Blythe, John T. Caine, Howard O. Spencer, Claudius V. Spencer, John Squires, William H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, George W. Thatcher, Joseph F. Smith, Peter Nebeker, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richard, his Counsellors.

Joseph Young, President of the First Seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, members of the First Seven Presidents of the Seventies.

William Squires, President of the Elders' Quorum, James Smith and Peter Latter, his Counsellors.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel G. Ladd, President of the Priests' Quorum, William Carmichael and Robert Price, his Counsellors.

Adam Spiers, President of the Teachers' Quorum, Henry I. Doremus and Martin Lenzi, his Counsellors.

James Leach, President of the Deacons' Quorum, Warren Hardie, his Counsellor.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works, John Sharp, his Assistant.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor, Heber C. Kimball, Daniel H. Wells and Edward Hunter, his Assistants and Agents for said Fund.

George A. Smith, Historian and General Church Recorder, and Wilford Woodruff, his Assistant.

Elder William Willes sung a song.

Elder P. H. Young referred to the Gospel being brought to his father's house, and his father, his brothers, President Brigham and Joseph Young, and himself, being baptized thirty-four years ago. He pointed out that persecution has invariably attended obedience to the Gospel, yet the Church has continued to grow and prosper exceedingly.

Elder John D. T. McAllister sung, "We'll plow, we'll sow, and joyful reap."

Elder John Taylor showed that we do not found our claim to have authority from God upon having received it from any other organization, or through any church upon the earth; but that the authority of the Priesthood comes from God, and we know it. He put the question direct, Is your religion true, and do you know it? when the congregation responded with a perfect shout of "ayes." With this knowledge, we are the only people

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in the world who have the courage to preach and practice truth and righteousness, and reprove iniquity. Took up the subject of marriage and plurality of wives, quoting the Constitutional provision with reference to religion, and showing that marriage is recognized in the Greek, Catholic and Anglican churches, as a religious ceremony, and a vital part of religion. In proving that the doctrine is a necessary part of our faith, he said, "Joseph Smith told others, and he told me, that if this principle was not sustained, this Church could not continue to advance. It involved not only our happiness in time but in eternity; and every man or woman claiming to be in the Church, who opposes this principle, is on the high road to apostacy, if not already an apostate. God will maintain his Work, and the miserable, corrupt beings who seek to bring evil upon Zion, and practice wickedness among her people, will fail in every attempt to accomplish their hellish purposes, if we remain faithful to God.

Anthem by the Tabernacle choir.
Prayer by Elder F. D. Richards.

Saturday, 2 p.m.

Singing by the American Fork choir.
Prayer by Elder Joseph F. Smith.
Singing by the Tabernacle choir.

Elder George Q. Cannon read the following names of Elders selected to go on missions, and submitted them to the Conference, which sustained the selections:—

William Grant, Edward Petty and Isaac Kimball, Great Salt Lake City; John Rees and William Gwin, Box Elder; George Hunter and John Urie, Cedar City; Moses Thatcher, Logan; John Peter Wretburg, Sugar House Ward; Elmer Taylor, Springville; John Ezra Pace, Harmony; Nephi Faucet, St. George; Marius Ensign and C. P. Leston, Santa Clara; Edwin Walker, Toquerville.

Elder Franklin D. Richards reasoned on the uncharitable, illiberal and persecuting manner in which the Saints have continually been treated. Because they have dared to serve God and keep his commandments, the wrath and enmity of the wicked have been ever directed against them. Yet, could the world realize and understand our motives and objects, and the Spirit of inspiration with which God blesses his servants, and would they study their best interests, they would know that we are their friends, and they would come and seek counsel from the servants of God.

Elder W. Willes sung, "My own home Deseret."

Elder George A. Smith noticed some of the predictions that have been uttered concerning the destruction of "Mormonism" and its annihilation, showing it has outlived them, and has prospered, while apostates, who sought to bring evil upon it, have sunk from sight and are forgotten, except when an Elder of Israel alludes to them. By referring to the history of several persons in the early days of the Church, who had become filled with pride and vanity, and had given way to apostacy, he illustrated the danger of fault findings, complainings, and giving way to evil and the spirit of apostacy. In a very interesting historical discourse, he showed that the way of the apostate is a hard one, and leads to all the suffering, misery and bitterness which render existence unendurable.

Anthem by the American Fork choir.
Singing by the Tabernacle choir.
Prayer by Elder E. D. Woolley.

(To be Continued.)

PLURALITY OF WIVES—PHYSIOLOGICALLY AND SOCIALLY.

(From the Deseret News.)

The matter in our last article on plurality of wives, showed a widespread condition of social and moral degradation existing in Christendom, far beneath that of even the semi-barbarous oriental nations. The result

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is, an equally wide-spread enfeeblement of the race physiologically, an increase of diseases that prey upon the human system, a shortening of the already brief span of life, and a decrease of strength, vitality and soundness of physiological structure. So prevalent is the crime there alluded to, that but comparatively few families entirely escape the poison of the evil in some degree. It has become fashionable to speak of the sensual misdeeds of young men as sowing their wild oats, and they are looked upon as a matter of course. The blood—the life of the system—becomes contaminated and vitiated, which makes itself manifest in various forms, not only in the actual transgressor, but in succeeding generations, the children bearing in part the penalty of the parent's guilt. We have said before that this is not by any means a consequent of monogamic marriages; but it is found to exist with them, or follow after where they are exclusively legalized.

There is, however, another thing well known to exist, yet beyond the reach of all human enactments, which has its influence, and a weighty one, in deteriorating the human race physically. The intercourse of the sexes is not confined, in married life, to the perpetuating of the species. Long after that end has been attained, the same communion is continued, robbing the future mother of that vigor which should nourish her embryonic offspring, and giving intensified sensual desires to that offspring when it comes to fill the measure of its creation. We do not care to pursue this part of the subject farther; it is so well known and universally admitted, that argument on it is needless.

An evil is here discovered, which philanthropic physiologists deplore but cannot reach. It is not love, but lust. That it has grown and is growing, facts, patent to the world, declare. Preventives against increasing families are privately and publicly advertised. That they find a large sale is evident, or those furnishing them would not increase in number, and add column to column of advertisements in widely circulated and influential newspapers. As a stronger proof of the ruling power of lust, the prevalency of abortions may be fairly adduced; not simply where erring frailty would seek to cover shame, but where there is no motive for concealment, only the desire to enjoy lustful communion without the responsibility of parental care.

These things bring the evils on humanity which are loudly deplored through Christendom, found existing there, yet falsely and illogically charged upon plurality of wives. Apart from the higher condition of morality found in Utah, plurality of wives, as practiced here, produces a higher condition of physiological existence. Continence, from conception until the term of gestation ceases, gives to the dawning generation stronger and healthier organizations, purer desires, and a higher condition of physical and mental excellence. This is a scientific truth so well known, that the man who would dispute it would be looked upon with contempt by every one versed in physiological science.

We do not introduce these to prove our right to practice plurality of wives, but simply to show that when the Creator of man sanctioned, approved and commanded the principle, he gave to humanity one, which if wisely used, would be a means of increasing their power and strength, and of prolonging their existence on the earth; and that the very evils charged upon plurality of wives are reversed, its tendency and results being the direct opposite.

Let the strongest of those stalwart men who followed Sheridan through the valley of the Shenandoah, don the armor worn by the knights of six centuries ago, and where would their strength and prowess be? They would be objects of terror only to themselves. We have handled helmets of the olden time which would almost crush a man's head, of the present generation, down between his shoulders in half a day's wear. Where is the physical strength of the inhabitants of Christendom, compared with the men of those days? They received theirs through generations to whom modern corruption was unknown; this generation—the children of centuries of monogamists in theory—with the intelligence of the past before them, and with all their boasted enlightenment, science and knowledge, are less than children com-

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pared with them in virtue, innocence and physical power. To-day, the most stalwart and physically powerful men known are not found in Christian monogamic nations, but in polygamic Asia. To support this, a host of reliable authorities could be produced, had we space; and this where plurality of wives is merely regulated by caprice, desire or circumstances, not by the Divine command. The physiological arguments employed against plurality of wives, turn around and cut the hands which used them; we would ask no better to employ in its favor.

It is said that this doctrine is a return to the practices of an age of barbarism. If so, the sooner we return the better, for the practices of this age of enlightenment, where the sexes are involved, are fraught with fearful misery, corruption and degradation. But is it really so? Were those men indeed ignorant barbarians, who were honored with the special blessings, revelations, and even personal presence of Jehovah? Abraham and Jacob were undoubtedly of pastoral habits; their great means of support appears to have been their flocks and herds; but in our way of thinking, it does not follow that they were ignorant and barbarous. The Lord thought them worthy of his especial care. He visited the former in his abode, when he had two living wives; and he wrestled with the latter who had four; and he blessed them both before he left them. But perhaps it is, that the farther we get away from God, the more intelligent we become! True, He is said to be the fountain of light and truth; but that is said in the Bible, and it comes to us from "an age of barbarism." Is it not strange that Christendom should profess a religion which came from those dark periods? The Lord does not visit the people of Christendom now, and they are enlightened! He visited those Patriarch of old, and they were barbarous! Would not a plain syllogism declare that barbarism is more congenial to Him than enlightenment? Why, according to this logic, this enlightened generation would likely find Him too barbarous to associate with, especially as He might be surrounded with those ignorant and barbarous men who had a plurality of wives—the Patriarchs. Oh! consistency, what a jewel thou art! Christendom professes to have received all that is worth knowing from barbarous polygamists, and claims to worship the God of the Patriarchs, yet actually declares He did not know any better than to associate with barbarians, while He will not speak one word to them! But we forgot, they are so enlightened that they do not need any information from Him! True, we had forgotten that!

It is also alleged that the same construction of the Bible which justifies plurality of wives, would justify the commission of several vices and crimes. It is so alleged, but nobody has proved it. The failings of those of old are recorded, and acts which they performed by command of God are there recorded, which would not have been justifiable except by his command. But the Bible contains positive injunctions against the commissions of acts which are criminal; and in every case where he commanded his servants, there were potent reasons for the command. Where is the restraining injunction which forbids plurality of wives? Let it be pointed out, that it may be read and understood. No place in the book, either directly or indirectly, brands the practice as a crime, but it is spoken of and alluded to as justifiable, being under the sanction of Omnipotence, and ministered to by the voice of heaven itself.

Another so-called argument is, that obedience to every law of God brings happiness, disobedience brings misery; hence the misery that exists in the domestic circle, in places where plurality of wives is practiced, proves that it is in violation of the law of God. With the premises we fully agree; but the argument(?) sophistically based upon them, proves that its author was remarkable for shallowness of mind. The same conclusion could be drawn against marriage in any form, for who dares say there is no unhappiness in monogamic unions? It is disobedience to the laws of God that produces unhappiness with one wife, with two wives, or with no wife at all. If men and women will make lust their god; if they will bow down at the shrine of passion and desire, they disobey the

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laws of God, and as they sow they must reap. Further, it is the very theory that underlies all the arguments against the plurality of wives which causes much, if not all, the misery found in the married state. In theory they give man no higher thought, no nobler aim, than bowing to woman's will, caprice and desires; they give woman no loftier mission, than ministering to man's fancy, passion and lust. This theory evolves an ideal which has no reality in life; and when the thousand trying trifles of every day existence come to be borne, the ideal has vanished like an illusive dream, leaving disappointment and dissatisfaction, and a controlling spirit of passion holds dominance over the mind. The theory of Christendom with regard to the sexes, gives supremacy to passion, feeling and desire, and tramples principle in the dust. The law of God makes principle the controller of the mind, to whose wise and majestic sway desire, appetite and passion must yield. And the mind which it governs, the home where its influence is owned and felt, will enjoy happiness, though there should be one wife or twenty wives there. This is the true secret of social and domestic happiness; and the cause of that quiet, peaceful, heavenly feeling which pervades the majority of the homes of Utah, which those who do not understand and never experienced it, seek to construe into something they know not what. It is this which explains the absence of that jealousy so vainly sought for.

There is a class of people who are "never happy only when they are miserable." We have some of them here in Utah, we presume. Are they in the enjoyment of the terrible misery talked of? Perhaps so. We do not number any of them on the list of our acquaintances; nor do we want to. We can enjoy our happiness after another fashion.

We know the world, its hollowness and misery. We have lived in it, and have seen the bitter cup drained by thousands. And we know that in slandered and maligned Utah, with her plurality of wives, there is more real happiness than in all the rest of Christendom. But it is not enjoyed by our enemies here, whose daily effort is to abuse and defame us. One great charm of their existence is lacking here,—the "Mormon" polity does not include plurality of women with promiscuous intercourse, and they do not like it.

THE CAUSE AND THE EFFECT.

(*From the Deseret News.*)

The present aspect of affairs in the Capital of the nation and in the halls of Congress, is anything but encouraging. It does not augur a speedy return to the full blessings of peace and fraternal union. No true patriot can look upon it unmoved, nor help feeling that it threatens impending evils. The apparent amalgamation of parties, which existed during the progress of the late rebellion, by which the power of the nation was put forth to crush the public enemies of the nation's greatness and entirety, has, now that that object has been accomplished, been dissolved, and party spirit with sectional objects in view reigns supreme among the representatives of the people. The same causes which produced the terrible effort to shake in pieces the Republic, still exist, and are at work with fearful potency. We say the same causes, for though slavery is named as the cause of the rebellion, it is well known that not until many bloody battle-fields had been covered with the slaughtered victims of war, was the extinction of slavery proposed by those who presided in the councils of the nation.

The history of our country comprises in a lifetime, events and results which nearly all other great nationalities have taken centuries to produce and work out. The foudation of national greatness, and the rapid growth of the

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Republic to a first position among the powers of the age, have been within the personal and actual observation of living men. But in no country in the world, and in no age of time, of which historical records are preserved, has there been such manifest and rapid progress, both for good and evil. The energy, industry, virtue and pure patriotism of our fathers, laid the foundation of our national greatness. The liberal Government and Constitution which they gave to the country, invited the natives of other lands to come and settle here, to open up and develop the almost inexhaustible resources which were within the territorial bounds of the Republic, and to enjoy the blessings of liberty and freedom. The natural increase of population was immensely swelled by immigration; commerce flourished with unequalled rapidity; and the transition from almost primitive industry, economy and virtue, to fabulous wealth, with the extravagance and corruptions which so often accompany it, was comparatively but the work of a day. Then liberty began to degenerate into license; men banded themselves together as mobs, and set wholesome and constitutional laws at defiance; patriotism yielded to party; the love of country to the love of place and power; the public good to individual interest; and the evils which bring misery and decadence upon any nation where they are permitted to exist, made themselves openly manifest. Wise men among the founders of the nation saw this, and uttered prophetic warnings concerning it; but while their names continue venerated, their words of warning were and are disregarded.

Because, with this before their eyes, and with the knowledge that God had spoken concerning it, the Latter-day Saints raised another warning voice, and called upon the nation to retrace its headlong career to disrupture and internecine war, they have been stigmatized as "disloyal," and wishing for the destruction of the Republic. If they had been as false to the best interests of the nation as are their accusers, they would not have borne, suffered and sacrificed all that they have done in the past, that the inhabitants of our country from Maine to Florida, and from the Atlantic to the Pacific coasts, might know of the coming evils and learn to avoid them.

When the Prophet Joseph Smith foretold the rebellion beginning at South Carolina, he was the truest friend of the nation that lived upon the earth; and he labored assiduously for his country's good, and the good of mankind, until mobocratic violence deprived him of life. So it has been up till the present time, and so it is to-day. It is not that the Latter-day Saints wish evil to come upon the nation; but they see a state of things existing which has wrought incalculable misery, and will produce much more, unless there is a return to that patriotism, virtue, honesty of purpose and nobleness of soul, which existed among those who laid the foundation upon which the national superstructure of greatness and power was built.

What are the prospects for enduring peace and consolidated union in the nation to-day? Are those who have the general good within their special purview, laboring faithfully to subserve that end? Or are they striving, with unbending tenacity, to fasten sectional theories upon the country, and willing to plunge the nation again in the red tide of war, that their party views may be triumphant, and their party leaders hold the reins of supremacy and power? Where lust of power, pride, vanity and unrighteous ambition strive among a nation's leading men, their inevitable consequences are bound to follow. And when Jehovah has spoken the fate of this and other nations of the earth, it is not because he or his servants desire to see evil coming upon them, for "He willeth not the death of a sinner;" but because the course they are pursuing will as certainly lead to the predicted evils, as that transgression of any law of God and nature brings inevitable punishment upon the transgressor.

The principles which produce supreme happiness in heaven, are, and must of necessity be, the principles of purity and righteousness,—the principles of the Gospel. The same effects will follow observance of them, in proportion as they are obeyed, on the earth, whether in individuals, families,

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communities or nations; while a subservience to evil, and pursuing a course of wickedness, will produce their opposites. Hence, when we speak or have spoken of evil coming upon this or any other nation, the result was conditional; the supposition being, that they would persist in continuing in a course which, in the very nature of things, would ultimately lead to destruction. This the voice of God has spoken; this the history of the world declares. It is for the nations of the earth to receive the warning of heaven as the Ninevites did, by humbling themselves before God, and seeking safety through penitence and reformation; or like the Jews, who, rejecting the warning of the Savior, became hardened in their transgressions, and brought upon themselves swift destruction.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 2, 1866.

GOD'S PROVIDENCES.

THROUGH the blessing of our Father in heaven, we are enabled to chronicle the sailing of the ship *American Congress*, with 294 adults on board. She cleared from the London Docks, on the 23rd of May. Late in the afternoon the vessel moved from her berth into the Shadwell Basin, when a meeting was held on board, and the usual organization effected, Elder John Nicholson being appointed President, Elders Joshua K. Whitney and John Rider, his Counsellors. Early on the morning of the 24th, the vessel was taken in tow by a steam-tug, and moved down the river to Gravesend. Elder N. H. Felt and several others of the brethren remained on board until reaching this point, and assisted in organizing the people into wards, appointing the most efficient men to take charge concerning the preservation of good order and cleanliness.

The *American Congress* is the third ship which has left these shores this season, bearing the Saints of the Most High—flying like a cloud towards the promised land. The Almighty has blessed his Saints and servants thus far, during the business of the emigration, beyond their most sanguine expectations, for He has controlled the winds and the waves, and made them subservient to his purposes. The ship *Caroline*, which cleared from London on the 5th of May, met with westerly winds which detained her in the channel nearly a week, but after that time she got away nicely. Those winds which were unfavorable to her, brought the vessel—we were expecting to, and did charter, to sail from this port on the 30th ult.,—from New York harbor to this port in eighteen days. Immediately on the arrival of this vessel (*Arkwright*), the wind veered around to the east, and what is almost unprecedented at this time of year, has

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continued to blow steadily from that quarter for two weeks, and vessels which sailed about the same time as the *Caroline*, have been spoken by steamers far on their voyage across the Atlantic.

Men may differ in their opinion as regards cause and effect, and ascribe success to their own skill, and, in some instances, even acknowledge that Providence has overruled everything for their good; but we who have become acquainted with the economy of God, know the words of Jesus to be true: not a sparrow falls to the ground unperceived by our Father in heaven—even the hairs of our head are numbered. All things are in his hands, and especially those who are gathering up from the four quarters of the globe to Zion, in fulfilment of the numerous prophecies which have been handed down from the time when Adam gathered his children about him and made known unto them what should befall his posterity, even to the last generation. And the principles which he then taught to the assembled multitudes have been reiterated by prophets of God, inspired by the same spirit which moved upon Adam; and the same words, in which the children of Adam were then instructed, have caused light to shine forth upon the minds of men in these our days.

God is order; and even as the human frame is complete in every part of its organization, so are all His works; and as each particle of dust contributes towards making up the entire globe on which we dwell, so do all the creations of God join together and make one grand whole.

The plan of redemption was, before this earth rolled into existence, and our father Adam, when offering sacrifice at Adam-ondi-Ahman, referred to the great gathering in the latter days. It is, indeed, a decree of the Almighty, that a people shall be gathered; and if not the people of this generation, then it is because they turn from those pure principles, and choose darkness rather than light, because their deeds are evil. Let the Saints fortify themselves by prayer, and maintain their integrity before heaven, and their God will work out their deliverance.

ARCTIC PICTURES—A THEORY OF ICEBERGS.

Dr. Hayes, the Arctic explorer, lectured recently before the New York Association for the Advancement of Science and Art. The lecturer commenced by referring to the difference between the ancient and modern ideas of the Hyperborean regions, and then said that in July 1860, an expedition set out from the United States to complete the explorations begun by Dr. Kane; this expedition comprised one little schooner of 120 tons burthen, and 14 persons, who acknowledged me as their commander. The expedition reached the Greenland coast early in August, and halting to obtain dogs for sledge-travelling, and a stock of furs, entered the ice and reached Smith's Sound in September, where it wintered in latitude 78 degree 17 minutes, at a harbor which I named Port Foulke.

The long dark winter commencing in October terminated in March, when our explorations commenced, and before the close of the season they were pushed with dog-sledges, travelling over the frozen sea, to latitude 82 degrees

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45 minutes, within 450 miles of the North Pole. The point our exploration reached, the most northern known land on the globe, was opportunely named Cape Union, and we brought home some more evidence of the existence of the much talked of Polar Sea. Being liberated by the breaking up of the ice in the month of July, after ten months' imprisonment, we made still further attempts to penetrate through the ice-fields to the northward, but after nearly losing our vessel, we were compelled to give up the project and return to this country. The English are preparing to reap the rewards of our explorations, an expedition to Smith's Sound being in contemplation.

After this statement of the object of the expedition, and the course taken, Dr. Hayes said he would divide his lecture into two heads: first, giving a general description of the size, form and appearance of the icebergs; and secondly, his theory of their growth and origin. It was not, he said, until we had reached the Arctic circle, and found ourselves in the endless day, where the sun shone upon us at midnight as well as at noon, that we came upon our first iceberg. It was a mass of dead whiteness, and it broke suddenly upon us out of a dense mist, and was mistaken by the "look-out" for land, when he first caught the sound of breakers beating upon it. Its form was that of an irregular pyramid, about 300 feet at the base, and, perhaps, half as high. At first we could see only the white shimmers of its foot, underneath the canopy of the vapor which overspread the sea, and the line of the surf; but at length the mist broke away, disclosing the lofty peak of a glittering spire, around which the white clouds were curling and dancing in the sunlight. There was something very impressive in the stern indifference with which it received the lashing of the sea. Our immediate destination was the Danish Esquimaux settlement of Upernavik, in latitude 72.41, the most northerly outpost of Christian settlement on the globe.

On the 2nd of August we had approached within 100 miles of it, when the wind died out and there was a dead calm. Our sailors began to think that the often talked of Greenland was a mythical locality, but after a time we came in sight of its shores. As the fog lifted and rolled itself up like a scroll over the sea to the westward, iceberg after iceberg burst into view like castles in a fairy tale. It seemed, indeed, as if we had been drawn into a land of enchantment by some unseen hand. Here was the Valhalla of the sturdy Vikings; here the city of the sun-god Freyer; Althim with its elfin caves, and Glitner with its walls of gold and its roofs of silver, and Gimle more brilliant than the sun, the home of the happy; and there, piercing the clouds, was Himinborg—the celestial mount, where the bridge of the gods reaches heaven.

Church, in his picture of the icebergs, has greatly exhibited a scene not unlike that which I would in vain describe. Although surrounded by ice, we had, nevertheless, almost constantly in view a great variety of animal life. Flocks of ducks and geese swept over us in long, undulating lines, and the graceful sea-gulls in immense swarms, sat perched upon the bergs or on the water, filling the air with their noisy chattering. The seals also were numerous, and they kept continually bobbing their cunning, almost human looking faces, up and down in the still waters.

The lecturer then gave a thrilling description of the repeated escape of the small vessel from the dangers with which she was surrounded, and concluded this portion of his lecture by describing a large iceberg, three-quarters of a

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mile long and 315 feet high, whose cubical contents might be roughly estimated at 27,000,000,000 of feet, and its weight at something like 2,000,000,000 of tons.

Dr. Hays then proceeded to state his theory of the origin and formation of icebergs. He said the icebergs have their origin in the glacier. The glacier is a branch of the great Mer de Glace, or sea of ice, which apparently covers the whole interior of Greenland; and the Mer de Glace itself is a mass of hardened, or, if the term is admissable, frozen snow, in many places several thousands of feet in depth. It will thus be perceived that the iceberg is of fresh water, and even in its smaller fragments may, in consequence, be distinguished from the ice which forms upon the surface of the sea, which is always salt. It has been sometimes supposed that sea water in the act of freezing, deposits its salt, but this impression has been derived from incorrect observation.

The lecturer referred to the various theories of the formation of glaciers, and described the manner in which they move forward to the shore, where fragments of them, breaking off, fall into the water, and are submerged to the extent of seven-eighths of their bulk. The upward pressure of the water frequently splits them into fragments, each of which becomes an iceberg. The Doctor concluded his interesting lecture by a very eloquent general description of the Arctic regions, and of the impression made on those who first visit them, by the extreme solitude and silence.—*S. F. Bulletin.*

CORRESPONDENCE.

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ENGLAND.

WELSH DISTRICT.

Swansea, April 28, 1866.

President Brigham Young, jun.

Dear Brother,—As I am about to leave the shores of Great Britain for my home in the valleys of the mountains, permit me, through the columns of the STAR, to address those with whom I have formed an acquaintance while on this mission, and to give a brief account of my labors since arriving in Wales.

I was appointed on a mission to Europe at the April Conference, 1863, held in Great Salt Lake City. I arrived in Liverpool in July following, when I received an appointment from President George Q. Cannon, as Travelling Elder in South Wales, under the direction of Elder Thomas E. Jeremy. I labored in that position until the Conference held in Birmingham, January 1864, when I was appointed to the Presidency of the Swansea Conference. I labored to the best of my ability in that capacity, until January 1865, when I was released to return home; but other circumstances transpiring, I received another appointment as Travelling Elder in the Welsh District, under the direction of Elder W. D. Williams, where I have labored until the present time. I was released at the Birmingham Council of 1866, to return home to Zion.

I went forth in much weakness in the discharge of the duties devolving on me, trusting in my heavenly Father; and I hope that I have been the means of accomplishing some good on my mission. Although I have met with much opposition and many temptations, I feel thankful that I have had power to overcome, and hope to be able so to do until the end, that I may obtain the promise made to the faithful,—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

I have realized when endeavoring

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to proclaim the principles of the Gospel, that I had a great amount of opposition to contend with, and that when we would do good, evil is always present with us. I have not sought for worldly applause, but have labored to build up the kingdom of God to the utmost of my ability, and to lay a foundation for an everlasting inheritance in the world to come.

Before I close, I wish to render my heartfelt thanks to my brethren and sisters, for their kindness to me in administering to my wants. I have not suffered for the want of anything to make me comfortable, and I pray the Lord to bless them with power to hold fast to their integrity to him, and with means to enable them to gather home to the land of Zion, where peace and tranquility reigns, and will continue so to do, when the fierce judgments of the Almighty shall lay waste the nations.

I desire the blessing of the Lord to rest upon you, that you may have power and wisdom to accomplish much good, and be adequate to the important duties resting upon you. I remain your brother in the Gospel,

E. A. RICHARDS.

CHELTENHAM DISTRICT.

Gloucester, May 19, 1866.

President Brigham Young, jun.

Dear Brother,—As I was released at the last Birmingham Council to return home, and having recently received a kind invitation from yourself to embark on the American packet ship *Arkwright*, I shall be in Liverpool on the 28th inst. for that purpose.

It is now a little over three years since I left my mountain home to come on this mission, during which time I have labored with pleasure to spread the principles of the Gospel among the people, and dispel the darkness and errors of so-called Christianity. My first labors in this country were under the direction of Elder George Halliday, in the Bristol District, and was called from thence to preside over the Leicestershire Conference, under the direction of District President James Townsend. After which I was appointed to take charge of the Cheltenham District, where I have labored a little over one year.

How much good I have done is not for me to estimate, but in all the positions I have been called to act, I have sought to take a course that would be pleasing to, and justifiable in the sight of God, beneficial to myself and the people amongst whom I have labored. I can say that I feel satisfied with the course I have taken, realizing, however, that it was in great weakness that I came forth on this mission. I have the confidence and good wishes of the Saints in the various fields in which I have labored, as also of many strangers with whom I have formed an acquaintance, and I trust also the confidence and approbation of those who are placed over me, which fact to me is a source of great joy. I will take the liberty of saying, that I feel very thankful to the Saints and strangers who have kindly administered to my wants while I have been in this country, and I feel to say with all my heart, may the God of Israel bless them with much of his Holy Spirit, that they may prove valiant in the cause of truth, and ere long be gathered to the peaceful valleys in Zion, to which place I gladly return, having accomplished my mission in these lands to the best of my ability.

I will now conclude, praying God to bless and prosper you in your high and holy calling. I am, as ever, your brother in the Gospel of Christ.

JUSTIN C. WIXOM.

SUMMARY OF NEWS.

AMERICA.—New York, May 16.—President Johnson sent to the Senate yesterday, his veto upon the bill admitting Colorado as a State into the Union. The Senate adjourned without reading the veto message, the promulgation of

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which was consequently suppressed. The veto is reported to be based upon the grounds that the population of Colorado is not sufficient to justify or require the establishment of a State Government, and that the admission of Colorado as a State is incompatible with the public interest, while eleven States entitled to vote in such matters are excluded from representation. The Washington correspondent of the *Herald*, *Times*, and *World*, pronounce the adjournment of the Senate without reading the veto message, as an expression of contempt and insult of the President. In the House of Representatives, Mr. Chandler (Democrat) has offered a resolution declaring the President's course to be patriotic and constitutional in seeking to protect, by his veto power, the rights of the people against the wicked and revolutionary acts of malignant and mischievous men. The action of the President, he said, merited the approval of the House, and deserved the support of all loyal men. Mr. Chandler also moved that the Freedmen Bureau be abolished. The House rejected the resolution by 82 against 22 votes, and afterwards passed a resolution censuring Mr. Chandler for attempting a gross insult to the House. The House has passed a bill prohibiting the denial of the right of suffrage in Territories on account of color. The President has signed the amendment to the Habeas Corpus Act, protecting military officers from civil prosecutions for acts done in discharge of official duties. Mr. McCulloch has sent to the finance committee the draft of a new bill for funding the national debt in a 5 per cent. consolidated loan. The indictment against Mr. Davis specifies, that on the 15th of June, 1864, he conspired, with others, at Richmond, to overthrow by force of arms the Government of the United States. It is reported that his trial will take place early in June, and that Chief Justice Chase has consented to preside, if President Johnson will proclaim the abrogation of martial law, so far as the jurisdiction of the District Court of Virginia is concerned. The health of Mr. Davis is rapidly failing. The President has ordered a special report of his physical condition to be made, and the rigor of his confinement to be immediately relaxed. Mr. Davis is said to have expressed great pleasure at the prospect of his speedy trial, and to have declared that he can make a successful defence. A Fenian mass meeting took place yesterday at Jones Wood, but it was not so large or enthusiastic as was anticipated. The Senate faction took no part in the proceedings. Head-Centre Stephens delivered a long speech, describing the origin and progress of Fenianism. He exhorted Irishmen to be united, and they could be fighting British troops in Ireland in the open field within the present year; but if unity in America could not be obtained, the Irish at home would be dispirited, the organization be broken up, and the Irish race exterminated in Ireland. He had sent invitations to Sweeney, Roberts and others, but was sorry to say only a few of them had been to see him. As his object was to effect the unity of the brotherhood, he thought it best that he alone should address them. O'Mahoney, he added, had acted patriotically in resigning. Stephens also declared that money was necessary, and must be obtained. O'Mahoney's regiment paraded in the grounds, in violation of the order of General Sanford, commanding the State militia, who had prohibited the parade on the occasion of any troops wearing the State uniform or carrying the State arms. General Hooker visited Stephens yesterday. Several circles and a number of prominent Fenians declare, that they will still adhere to the Senate faction, which continues to occupy the premises in Broadway, and conduct business independently of Stephens. No funds are being raised by either faction beyond occasional individual donations. Cholera has disappeared in Halifax quarantine, and is rapidly abating in the New York quarantine. General Santa Anna has arrived at Washington. He denies the current rumor that he is acting in connivance with the Emperor Maximilian. It is reported that he comes to promote the interests of the Republican cause in Mexico.

THE EUROPEAN CONGRESS.—Paris, May 35.—Identical notes were despatched yesterday and to-day by the English, French, and Russian cabinets to Berlin, Vienna, Florence, and Frankfort, for the assembly of a congress to deliberate upon the question of federal reform, that of the Elbe Duchies, and the Austro-

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Italian diculffity. It is expected that the congress will assemble on 5th June. Florence, May 25.—The consent of Italy to take part in the congress is declared not to be dependent upon the wording of the invitation, inasmuch as the Italian Government considers it certain that the neutral Powers can have in view no other solution of the Austro-Italian difficulty than the cession of Venetia.—. Vienna, May 25.—It was rumored on the Bourse that the congress had been accepted by all the Powers. It is confirmed that Austria will take part in the congress, provided that no basis for negotiation be laid down which Austria cannot recognize as such; that the decisions of the congress be not binding; and that the programme contain nothing which may be to the prejudice of Austria.

EUROPE.—AFFAIRS OF ITALY.—Florence, May 18.—Theoretically the intentions of the Italian Government are pacific; practically they are more warlike than they were in 1859. Two hundred and twenty thousand troops are concentrated along the banks of the Mincio and the Po; the national guard are being mobilised in every province, and preparations are being made for a far larger body of volunteers than has ever yet served under the orders of Garibaldi. The present attitude of the peninsula says clearly enough to diplomacy, "Try your congresses, exhaust your mediatorial measures. We will be patient, we will offer no hindrance, are ready to negotiate for Venice, but with ordered arms. If Austria can be induced to cede that portion of the Italian soil which she now holds, we are ready to pay for it; but we cannot sheath our sword while the black and yellow flag floats over a single fortress on this side the Alps. Up to the present moment ideas and hopes of pacification seem entirely confined to Russia, France, and England—to the parties who have no immediate concern in the questions pending. Austria has concentrated up to the present moment 200,000 men in Venetia and the Tyrol. At Mantua, Borgoforte, and Osteglia 10,000; in and around Verona, 30,000; at Padua, 10,000; of Rovigo, 40,000; at Legnano, 6000; at Venice and Chioggia, 15,000; at Peschiera, 6000; in Friuli and on the frontier, 20,000; in the Tyrol, 30,000; at Trieste and Gorizia, 63,000. Of the army generals who are expected to take an active part in the Austrian campaign the following are the most distinguished:—Maresciallo of Assia, aged 73; he commenced his military career at 17 years of age, at the battle of Wagram, and contributed not a little to the Austrian victories over the Piedmontese in 1848 by the strategic movement of Verona, and took an active part in the battle of Novara. The Prince Schwarzenberg, aged 72, commanded a cavalry division in 1848, and distinguished himself at the battle of Comorn, in Hungary, by preventing the insurgents from gaining the right bank of the Danube; at the battle of Magenta he commanded the 3rd army corps, and, beaten near Honte Vecchio, covered the retreat of the Austrian army at the extreme left, arriving successively at Pavia, Lodi, and Bresbia; at Solferino he fought against General Niel at Guidizzolo; he is considered one of the most dashing officers of the Austrian army, and has also made for himself a name in letters. Benedek, aged 58; as a colonel he took part in the war against the Piedmontese in 1848; distinguished himself at Comorn, and in 1859 commanded the 8th corps, and at S. Martino was convinced that the Italians do know how to fight. Count Clam Gallas has fought in all the Austrian battles worthy of note since 1815; he now commands the 1st army corps at Prague. General Gablentz commanded the Austrians in the war against Denmark. General Romming gained the decisive victory of Temeswar in the Hungarian war. In the hands of these veterans, and of the Archduke Alberto, lies the fate of Austria in her Prussian and Italian struggle. The votes of these men are unanimous for war. If we are defeated, say they, we shall lose territory and save our honor; if we negotiate, we lose both territory and honor.

"Tilly," said a mother to her daughter who had seen but three summers, "what should you do without your mother;"—"I should put on, every day, just such a dress as I wanted to," was the prompt reply.

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Mrs. Partington asks, very indignantly, if the bills before parliament are not counterfeit, why there should be so much difficulty in passing them?

An awfully curious bore, learning that a young lady was going to London, asked—"What motive is taking you thither?"—"I believe they call it a loco-motive, sir," was the innocent reply.

ADDRESSES:

H. H. Cluff, 172, Hospital-street, Hutchisontown, Glasgow.
A. N. MacFarlane, 10, William-street, Forebank, Dundee.

DIED:

SLANEY—May 10th, 1866, at Mansfield, Nottingham, of inflammation of the brain, William Thomas Slaney, aged 6 years and 7 months.

PATTERSON—March 18th, 1866, at Spanish Fork City, U.T., Hyrum Smith, son of Samuel and Elizabeth Patterson, aged 12 months and 14 days.

WALTERS—March 23rd, 1866, at Victoria, Monmouthshire, of consumption, Elizabeth, wife of William Walters, aged 25 years. DESERET NEWS, please copy.

POETRY.

SONG OF THE UNENFRANCHISED.

(Selected.)

We plow and sow, we're so very, very low
That we delve in the dirty clay,
Till we bless the plain with golden grain,
And the vale with the fragrant hay.
Our place we know, we're so very low,
'Tis down at the landlord's feet;
We're not too low the grain to grow,
But too low the bread to eat.

Down, down we go, we're so very, very low,
To the hell of the deep sunk mines,
But we gather the proudest gems that grow
When the crown of a despot shines,
And whene'er he lacks, upon our backs,
Fresh loads he deigns to lay;
We're far too low to vote the tax,
But not too low to pay.

We're low, we're low, mere rabble, we know,
But at our plastic power
The mould at the lordling's feet will grow
Into palace, church and tower.

Then prostrate fall, in the rich man's hall,
And cringe at the rich man's door,
We're not too low to build the wall,
But too low to tread the floor.

We're low, we're low, we're very, very low,
Yet from our fingers glide
The silken flow, and the robes that glow
Round the limbs of the sons of pride.
And what we get, and what we give,
We know, and we know our share;
We're not too low the cloth to weave,
But too low the cloth to wear.

We're low, we're low, we're very, very low
And yet when the trumpets ring,
The thrust of a poor man's arm will go
Through the heart of the proudest king.
We're low, we're low, our place we know,
We're only the rank and file,
We're not too low, to fight the foe,
But too low to touch the spoil.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 23, Vol. XXVIII. Saturday, June 9, 1866. Price One Penny.

MINUTES OF THE THIRTY-SIXTH ANNUAL CONFERENCE.

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(*Continued from page* 340.)

Sunday 8th, 10 a.m.

Singing by the Tabernacle choir.

Elder A. M. Lyman prayed.

Singing by the American Fork choir.

President H. C. Kimball spoke on several principles of the Gospel, and on the sacred character of the covenants entered into by the Saints with the Lord, encouraging the people to keep them inviolate, that the blessings of God may be with them.

Elder J. D. T. McAllister sung, "Let them talk of this earth."

President B. Young made the following remarks, which were reported by Elder George D. Watt :—

It will give me great pleasure to speak a few words to the people, and I shall be happy if I can make myself heard by this vast assemblage of Saints.

Much has been said by our brethren since the commencement of our two day's meeting, and during Conference, with regard to the social life and habits of the Latter-day Saints; and all that has been said is in conformity with that endless variety which we see in all the works of God; for no two men express themselves alike in describing circumstances or in teaching doctrine. The doctrines which we have embraced are exceedingly dear to the faithful believer, and I may also say that doctrines, how erroneous soever they may be, are as sacred to the person who believes them, as our doctrines are to us.

Our faith and our acts are known to each other, and also to the world, although they are held forth by many in an unfair light. However, when an untruth is told against the Latter-day Saints, a conviction that it is untrue comes to every person who hears it, and the Spirit of Christ, that enlighteneth every man that cometh into the world, teacheth the children of men true principles.

I will now give you, in short, my opinion with regard to plural marriage. It is of God, and he has revealed it from the heavens, and made it obligatory upon the Saints in the last days. I am as much a believer in plural marriage as any of my brethren who have spoken. It is embraced in the

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faith of the Latter-day Saints, and practiced by many of them. If I have a wife who wishes to leave me, let her make it known to me, and she is as free to go from me as she is to stay with me. This is my doctrine. Every wife I may possess is as free as the air; if they choose to stay with me they can stay, if they wish to leave me, they are equally as free; but they must not intrude upon their most sacred covenants, nor suffer others to intrude upon them. But otherwise from this, they are as free to go as they are to stay; they can go to the east, or to the west, to the north or to the south. They are as free to go, if they so wish, as they are to drink the water of City Creek; but if they violate their covenants, the curse of God will rest upon them, and if others intrude upon our rights in our domestic relations, we mean them to suffer the penalty.

To ask any person to be a Latter-day Saint, unless he wishes to be, is a thing I never do. I teach the people the truth; they that receive it in the love of it, will abide in it; they have the same liberty to reject it, that they have to receive it. It is not required of me to make people believe the truth, whether they will or not. It is obligatory upon me to tell them the truth, to teach them correct doctrine, and leave them to take their choice, whether they receive it and live by it, and be saved, or reject it and be damned.

I will now take the liberty of making a statement to this congregation, and to this community—to those who are Saints, and to those who are not Saints—to the Jew and the Greek—to the Christian and the Gentile, the old, the middle aged, the youth and children—in regard to the circumstance which has occurred here in our city within a few days past. The question is asked by thousands, no doubt, "Is this according to brother Brigham's counsel? Is this done by counsel, and does brother Brigham justify such things?" Whether I justify that act or not, is not the property of any other person living, it is my own.

"Brother Brigham, did you counsel any such thing as killing Mr. Brassfield?"

I did not. I know no more about it than you do. That which has transpired I have merely heard, and that which instigated the killing of that man is not known to me.

"Suppose a man should enter your house, and decoy away from you a wife of yours, what would you do under the circumstances?"

I would lay judgment to the line, and righteousness to the plummet, so help me God. I say that for myself and not for another. I am for defending the truth of God and the ordinances of his house. I have enlisted to be his servant, and a co-worker and fellow-laborer with Him, and with my elder brother, Jesus Christ, and to sustain his laws, and the liberty to proclaim the doctrine of salvation to the world; and I am on hand to do so. We say that this is right, others say that it is wrong. As was observed by Elder Amasa M. Lyman in his remarks here, we dare do a great many things, and leave the result in the hands of God, for he rules and overrules, guides and dictates, and controls the acts of the children of men; and He does so in a very different way from what they wish at many times.

We dare defend ourselves against the attacks of thieves and robbers; we dare preach the truth; we dare baptize people into the kingdom of God—into the household of faith; we dare teach them the principles of life and salvation, though all hell may growl and roar, and threaten and vomit forth its dark insinuations. God will exalt the just, and the wicked and the ungodly will fail to maintain themselves in their wickedness. We dare do all this; we dare tell the world that Joseph Smith was a man of God—a Prophet of the Lord, when he was here in the flesh—that he is now a man of God, and still a Prophet of the Most High. The holy Priesthood was delivered to him, and he delivered it to others, in which Priesthood we have greatly rejoiced. That this is true, ye are my witnesses. This congregation know whether "Mormonism" is true or not; they know it by the power of God; they know it not merely because some man has said so, but they know it by the revelations of the Lord Jesus Christ.

I have taken this opportunity, on

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this occasion, to say what I have relating to the killing of Mr. Brassfield for entering the house of one of the Saints, and stealing away his wife. Were I absent from my home, I would rejoice to know that I had friends there to protect and guard the virtue of my household, and I would thank God for such friends.

We are still in existence as a people; still living and doing. We are constantly being told that we shall not live, yet still we live. When brother Kimball and myself were baptized, they gave six months for "Mormonism" to live; it lived out the six months, and spread and grew and prospered in our hands. They have given us thirty days and sixty days, and six months, and a year and two years, &c., to see the destruction of "Mormonism," still it grows and flourishes. It has been said in this city, "in sixty days your leader, Brigham Young, will be in our hands." The sixty days passed. It was then said that in ninety days the "Arch Deceiver" would be sure to fall into their hands, be taken captive, and be punished for his crimes.

That period also passed, and Brigham Young still lives, and, through the blessing of the Lord, he is going to live; and this people will live and spread abroad, and inherit the valleys of the mountains, and they will go forth and inherit other valleys; and in a little while they will be crying out for more room; and, again, in a little while, they will cry for more room, and thus Zion will spread abroad. The providences of God, our heavenly Father, will lead and overrule the doings of the wicked to results favoring his purposes, and as they are led to destruction, and the earth is cleansed from its corruption, Zion will spread abroad and ultimately fill the whole earth.

We need have no fears. We have none. I have never feared but one thing with regard to this people called Latter-day Saints—for myself, for my brethren the Apostles, for my sisters and their children, and for all the household of faith—one fear only has rested upon me, and that is, that we will not live our religion as strictly and as truly as we should.

If I were able to talk to you longer, I would like to preach to you principles of life and salvation, to lead the people along, and for their guidance and direction, their comfort and consolation, their victory and ultimate conquest over sin in themselves, in their homes, in their neighborhoods, in our country and throughout the world, that the kingdom of God may spread far and wide, gather up the remnants of Israel, until we shall see the Jews gather home to the land of Palestine, to await the coming of their Lord and Master, for whom they have looked so long, until righteousness shall go forth like the morning light, spreading its genial influences over all the earth, and man and all things upon the earth acknowledge the rule of Him whose right it is to reign.

I must be satisfied with what little I have said. May God bless you, and I bless you in the name of the Lord Jesus Christ. Amen.

Singing by the Tabernacle choir.
Prayer by Elder Geo. A. Smith.

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2 p.m.

Singing by the Tabernacle choir.
Elder George Q. Cannon prayed.
Singing by the Tabernacle choir.

Elder David P. Kimball, who had just arrived from Europe, gave a brief account of his labors while absent; testifying to the power of God made manifest in answer to his prayers, and spoke of the progress of the Work in Europe, under the direction of President B. Young, jun. He called at Nauvoo on his way home, and there met with part of the Prophet Joseph's family. Some of the buildings still stand as they did when the Saints were compelled to leave them, but where the Temple stood, a vineyard was being made. He expressed his joy at returning home, and bore testimony to the Work.

Elder Charles S. Kimball, who had arrived with his brother David, also referred to his mission, and testified to the fulfilment of the blessings pronounced on his head by the servants of God before he left this city to go to Europe. He spoke of the power of God which he had experienced while absent, and testified to the truth of the Gospel.

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Singing by the American Fork choir.

President D. H. Wells expressed his pleasure at seeing young men, who were born in the Church, going forth in the power of God, and accomplishing good among the nations. He reasoned on the principle of government, showing that we must first learn to control and govern ourselves, before we are capable of governing others. Touched upon the growth of the Work, and the power and blessings that result from unity of purpose and action. Pointing to a lack of accommodation in the Tabernacle for the vast congregation assembled, he urged the necessity of having the New Tabernacle ready to hold meetings in by next Conference; and said that carpenters and other workmen for that building, might be called for through the Bishops, and when called for, he hoped they would respond cheerfully and promptly.

Elder Heber J. Richards, who had arrived with Elders D. P. and C. S. Kimball, expressed his gratitude at returning from his mission. Had been able to do some good while absent, and had acquired an experience and a knowledge which he appreciated.

President H. C. Kimball followed up the remarks of President Wells, on the importance of having the New Tabernacle finished to hold next Conference in. By doing so we will please God, and his holy angels who are around, working for our safety. He referred to the missionaries who had just returned, and showed that if a man takes a course to sustain himself in righteousness before the Lord, he will grow in the power of God continually. He blessed the people and the Priesthood in the name of Israel's God, and all who labor for the welfare of Zion.

The following additional names, of Elders selected to go on missions, were presented to the Conference, and unanimously sustained:—

Isaac Aldredge, Lehi; James Smith, Provo; Joseph Lawson, Ogden; Theren H. Spencer, Great Salt Lake City; Richard Benson, Parowan; Edward A. Noble and Edgar Dalrymple, Bountiful, Davis county.

Sining by the Tabernacle choir.

President Brigham Young instructed the Bishops to select praying men for teamsters to go for the immigration—good men, who use good language, and are of good habits; men who will be fathers to the people, kind to the Saints, and kind to their teams.

Conference adjourned until 10 o'clock on the 6th of October next, when it is hoped the New Tabernacle will be in a condition for Conference to assemble in it.

President B. Young pronounced the closing benediction in the following words:—

I bless my brethren of the Apostles in the name of the Lord Jesus Christ of Nazareth. I bless the High Priests, and the Seventies and the Elders, and ask God my Father in heaven to pour upon them the richest blessings of heaven and earth; to bless them with the things of the earth, the mysteries of the kingdom, and the glories of the upper worlds; with wisdom, with knowledge, and with understanding. I also bless the Bishops and the Lesser Priesthood with the same blessings; and I bless this congregation and the community of the Latter-day Saints, and all the honest in heart upon the face of the whole earth. I bless you as fathers, as mothers, as children, as brothers and as sisters. I bless our musicians; I bless our brethren and sisters who have come here from a distance, to make melody in our hearts by their singing; and I bless our choir in this city, and each and every one in this congregation,—our friends, our brethren, our sisters, our houses, our barns, our fields, our flocks and our herds, and everything that belongs to us. I feel to bless the mountains and the valleys, and the land of Joseph—the land of Zion, and pray may the peace of God rest upon the Latter-day Saints, and all who wish well to Zion. Receive ye the blessings of the Lord, my brethren and sisters; go in peace to your homes; be faithful to your covenants and holy callings; be true to each other, to your God and to your country, that we may be worthy to enjoy the blessings of a land of freedom and equal rights, and those things which the Lord will give unto us. Be ye blessed; and I bless you in the name of the Lord Jesus Christ. Amen.

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7 p.m.

A meeting of the Priesthood, appointed for 7 o'clock, was very numerously attended, the Tabernacle being crowded.

After singing and prayer, Bishop Edward Hunter spoke of the encouaging character of the reports from the various Bishops throughout the Territory, and exhorted them, their counsellors and the teachers, to seek to be led by the Holy Spirit, so that they might decide in all matters brought before them in righteousness.

Elder Geo. A. Smith again spoke in favor of the *Juvenile Instructor*, and strongly recommended it. He referred to his recent trip south, and pointed out the importance of strengthening the most southern settlements there, and spoke in favor of the telegraphic line.

Elder Erastus Snow endorsed the remarks of brother Smith with regard to the south, and spoke of the opening of the Colorado river for the transportation of freight from California.

President D. H. Wells encouraged the brethren to pursue a self-sustaining course, and to carry out the counsel of President Young, given last October Conference, to plant rye, and go to making our own hats and bonnets; and recommended those who will use tobacco to grow it themselves.

Elder O. Hyde made a few remarks, instructing the brethren who might be going south, to be well provided with arms, and thus be prepared to defend themselves against Indians.

Meeting was dismissed with prayer.

PLURALITY OF WIVES—ITS CONSTITUTIONALITY.

(*From the Deseret News.*)

The fathers of our country, in framing the Declaration of Independence and the Constitution, were inspired with breadth of thought and liberality of view to an unparalleled extent. They did not confine their action alone to the inhabitants of the thirteen States which formed the infant Republic, and to their own time; but designed its influence should extend to unborn ages, and people of every nationality and clime who might come to partake of the blessings of freedom here offered them. In no instruments ever framed are the inalienable rights of men more definitely stated and provided for. The Declaration avers, as a self-evident truth, that "life, liberty and the pursuit of happiness," are the inalianable rights of all men, and the Constitution secures their possession to all who place themselves under the shelter of its broad provisions. In the language of an intelligent opponent of plurality of wives, "Our civil and political institutions admit Judaism, Mahommedanism, Buddism, Atheism, and all other *isms*." Hence the weary and tyrant-cursed of other lands could here look for a refuge of liberty, whether fleeing from the despotisms of Europe or the effete governments of Asia; whether claiming to worship the true God, or bringing with them their self-made deities and pantheistic idols. The Chinaman can enact his religious mummeries, which are sacred to him, in the metropolis of the Golden State; and though his neighbors may ridicule him and his faith, the Constitution protects him in his worship, however repugnant it may be to more enlightened minds.

In the very teeth of common sense and reason, "Mormonism" has been declared to be "no religion," by some of its pretensious but bigoted and ignorant enemies. Religion is a system of faith and worship; and whether the world look upon "Mormonism" as true or false, we have calmly, rationally and whole-souledly adopted it, believing that in it, and it only, can we obtain celestial salvation.

In that religion the principle of present and continued revelation occupies the first position. As children of God, we have the same right to expect and receive revelation from Him, that any portion of his children ever had in any

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age or dispensation, if we accept and abide the conditions which secure that blessing to mankind. We have received, and continue to receive, revelations, guiding us in matters pertaining to our present and eternal welfare; and one of these revelations enjoins upon us the doctrine of plurality of wives. This was not given as a permission, because of certain circumstances existing at the time it was received; but it came as a command, under divine regulations which cannot be trifled with, nor treated as a thing of no moment.

We do not look upon a part of the commandments of God as imperative and essential to salvation, and another part as non-essential. We receive everything from that divine source, which comes to us as a command, as imperative and essential, necessary to be observed by us that we may obtain salvation.

The doctrine of plurality of wives, which we have found sanctioned and commanded in the Bible, and sustained by it, comes to us as a command in the Revelation published at the commencement of this series of articles. That Revelation says:—"For all those who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned." While we will not stop to discuss the incorrect meaning generally received as conveyed in the word "damned," what we have quoted is enough to prove that the command there given is binding upon us, and that we cannot cast it aside without abjuring our entire faith.

When the subject is examined in connection with the civil polity of our country, and the extent to which the Constitution shields or repudiates it, the question is not, "Is that revelation true?" but, "Have the people adopted it as a part of their religion?"

With the truth or falsity of any person's religious belief, the framers of the Constitution wisely refused to interfere. The section which covers the ground distinctly says, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This was demanded by the admittedly self-evident truth, that "life, liberty and the pursuit of happiness," are the inalienable right of all men. Let the point be once conceded, that any man or number of men have the right to dictate to their follows what they must believe and reject as religious faith, and the very foundation of our constitutional right is swept away. For no tyranny has been so intolerant as spiritual tyranny; no persecutions have been so barbarous as religious persecutions; no wars have been so devoid of everything human, and so fiendishly cruel, as those waged in the sacred name of religion.

In Congress there are most likely infidels, who regard the Bible as a fable. Shall they have the right to impugn the Bible believer for his faith? There may be Jews in it—there is at least one in the British Parliament—Are they who look upon the Savior as an impostor, to claim the power of legislating for the Christian as to what he must believe? Is it not glaringly evident to what this would lead? The rigid Roman Catholic would, if possible, compel all to be of the same faith as himself. He looks upon the Protestant as a heretic, who will pass from earth to hell, denied even the probationary pains of purgatory with bliss in a prospective future. The intolerant Protestant would sweep Roman Catholicism from the nation; but the Constitution does not give either or any of them the authority to act out their narrow, bigoted views and desires. Does it authorise them to unite and say what the "Mormon" shall believe, so long as he respects the rights and liberties of his fellow-citizens? No, most emphatically *no*, it does not. That instrument protects us in stabling a horse in our parlor, and worshiping it every day as our god, did we feel so disposed, and wisely protects us; for the faith of the most ignorant savage that prostrates himself before a stick or a stone, may be as dear to him, as that of the most enlightened philosopher on earth who adopts a creed that will exalt and ennoble him. No man can be the censor of his fellow-man's faith; that, the Creator of man is alone qualified to be.

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These views are partly admitted by our enemies, even when treating upon our doctrines and faith. The strongest points which they try to make are, that plurality of wives is not an essential point in our faith, and that many of our people do not believe in the doctrine. In seeking to maintain these points, they concede all that we can claim, in a Constitutional point of view, with regard to the doctrine, though we are inclined to think that they do so unwittingly. They tacitly, and many of the more intelligent, definitely, admit that if it is an essential part of our faith, it cannot be interfered with Constitutionally; and that if the "Mormons" as a people do believe it, the doctrine is not forced upon them, but is understandingly accepted by them and embraced in their religion. This latter would force the same conclusion as the former, that Constitutionally their right to practice that part of their religious faith could not be interfered with. We have advanced sufficient to show that it is an essential part of our religion, inasmuch as it is a command from God to us. With regard to the bulk of the people rejecting an essentiality of their faith, we can simply say the supposition is absurd. All religious organizations claim and exercise the prerogative of expelling members who refuse to subscribe to any or all of their articles of belief; a prerogative which is universally conceded as a right. And this prerogative is claimed and exercised by the Church of Jesus Christ of Latter-day Saints, proceeding on the principle that a man may be entitled to all his rights as a citizen, who yet may not be deemed worthy of communion in a particular church organization. It is not likely, then, that rejection of, and disbelief in a command of God, would not be followed by a loss of membership. The Latter-day Saints, as a people, do most sincerely and honestly believe the doctrine of plurality of wives, recognizing in it a divine injunction, and a means of raising the physical and mental status of the human race, when practiced in righteousness.

It is argued that by the same reasoning murder, theft and other crimes, might be adopted as part of a religious faith, and claim constitutional protection on similar grounds. This is a shallow sophistry, and betrays a great lack of thought and ordinary sense. The actions resulting from such hypothetical faith, would directly interfere with the rights of others, and if admitted, would render nugatory the Constitutional provisions which secure to all, "life, liberty and the pursuit of happiness." The man who would embrace murder, theft, and similar crimes in his faith, would seek to claim as his right that which would rob his fellow-citizens of their right—the right to live, the right to possess their own property, the right to claim every blessing which would not infringe upon the privileges and rights of others. We are looking at this simply in a social and civil point of view, apart from morality. Plurality of wives does none of these things. It deprives no man of his rights; it robs no woman of her liberty. She is a free agent in refusing or choosing; he is a free agent in accepting or declining. Men and women are not compelled to be "Mormons;" they are not compelled to practice plurality of wives. They are free agents, and in matters of religious faith they are responsible to God. But for murder and theft to claim immunity because of an assumed religiousness, would be to set fundamental truths of the Declaration in opposition to the Constitution, and claim for one party under that instrument, the right to rob others of its protection. In a religious and moral point of view, God has emphatically stamped these offences as crimes by his own voice. Plurality of wives he has sanctioned and approved.

Are our enemies aware, that in persuing the course they have entered upon against us and our religion, they seek not only to violate the Constitution, but to trample upon the Declaration which preceded it? They would prohibit the free exercise of our religion, and they would rob us of that "inalianable right," the "pursuit of happiness," in accordance with our own honest views, not only in time but for eternity. Furthermore, in our failing to accede to their unjust and unconstitutional demands, they would proscribe us, and rob us of "liberty"

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and "life" itself. They strike at the roots of all that, as American citizens, we have the right to demand and enjoy. They would continue to tax us, and deny us the right of representation; they would rob us of all our hopes of heaven and future happiness; they would take from us all that makes life endurable to man, and finish the work of spoilation, by robbing us of even the miserable existence thus left for us, perhaps shouting to our departing spirits the cold-blooded language of the coward-hearted politician, Martin Van Buren, "Gentlemen, your cause is just, but I can do nothing for you."

If we have exaggerated their evil desires and designs, the blame does not rest with us. The language in which they speak their intentions, is open to a much more severe construction than we have placed upon it. But the end is not yet.

TITHING.

BY ELDER BRIGHAM W. KIMBALL.

Tithing is one of those principles appertaining to our most holy religion, that has frequently occupied the attention of God's servants, who have endeavored to show unto his people, by example as well as precept, the propriety of attaching importance to this divine law—a law calculated to enhance the prosperty of all, and to bless all who will obey its requirements. Yet there are some who have neglected to perform this duty, without considering for one moment the results following such neglect. The Lord, through the Prophet Malachi, in speaking upon this subject, designates Tithing as an ordinance, and one from which ancient Israel had turnrd away, thereby bringing a curse upon the whole nation, and the neglect thereof an act of robbery. The Saints require as much faith to enable them to comprehend and practice this principle, as do the world of mankind to believe that baptism is essential to salvation. If we cannot receive the small, how shall we be prepared to receive the great things which are in store for the faithful and obedient. When higher laws are revealed from heaven to bless the people, some will fall by the way side, not having laid a sure foundation by an observance of this law. As our faith increases, in like ratio will our blessings increase. If we sow sparingly, can we hope to reap abundantly; and if we plant today, can we expect to gather immediately the fruits of our labors? No; but we have faith that the seed sown will germinate, spring forth, and yield an abundant harvest to reward our labors, for which we ought to wait patiently, which Christ has promised shall be thirty, sixty and an hundredfold.

Some, professing the honorable name of Saints, have left the shores of Babylon for the land of Zion, and instead of striving to forsake all practices inconsistent with holiness, and to cleave unto saving principles, they have continued indulging in their evil ways, with the intention of overcoming all at once on arriving at their destination. But the delay has given deeper root to these evils, rendering them unprepared for the fiery ordeal through which God will cause all to pass to try their faith; and such have passed away with the dross, while those who have taken the proper course, can today testify that they have realized the fulfilment of the promises of God to those who obey his law—viz., I will open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it; and I will rebuke the devourer for your sakes. The destroyer has passed by them as he passed by ancient Israel in Egypt, and if they only continue true to their covenants to the end, they will come forth like pure gold well refined.

Our limited experience has taught us that, after the Latter-day Elders have raised their voices in confirma-

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tion of the declarations of the Former-day Priesthood, with regard to the subject in question, as soon as the Saints were out from under the influence which is so generally felt at our meetings, the powers of darkness have tried to blind the week, to prompt them to believe that motives other than the building up of the kingdom of God and the welfare of the Saints, actuate them, and that self interest alone induces them to preach the law of Tithing.

This glorious and eternal principle will be fully observed by those who are found worthy to assist in the upbuilding of the central city of Zion in Jackson county, where also a Temple will be reared, on which the glory of God shall rest, and a people prepared to receive the Lord Jesus Christ, whose presence will be as refiner's fire; and it is declared in a revelation given through the Prophet Joseph Smith, that those who are tithed shall not be burned.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 9, 1866.

DEPARTURE OF THE FOURTH SHIP.

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The fourth ship, *Arkwright*, chartered for the emigration of a portion of the Latter-day Saints, cleared from the port of Liverpool for New York, on the 30th ult., having on board 395 American adults, or 451 souls, as passengers. Elder Justin C. Wixom was appointed President, and Elders Harry Luff and Hyrum P. Folsom his Counsellors: these appointments were unanimously sustained by the vote of the passengers. The Captain of the ship, D. P. Calkin, and other officers, called the crew to order, when general instructions from several of the Elders, were imparted to the Saints who were exhorted to preserve good order, and cleanliness; to live prayerful and upright lives; to be patient and forbearing one towards another; to render assistance to the weak and feeble; and to hearken diligently to the counsel of those appointed to preside over them: on condition of faithfulness they were promised protection and safety throughout the great journey which was before them. Immediately upon the sailing of the ship a fresh breeze sprang up from the east, and the vessel was wafted swiftly upon her voyage towards the promised land.

THE SAFETY OF THE SAINTS' SHIPS, COMPARED WITH THOSE OF OTHER EMIGRANTS.

One hundred and twenty-nine vessels have now been sent forth from these ports, bearing the Latter-day Saints, as passengers. All the former ships have crossed the great ocean in safety. Who so blind, that they cannot see the wonder-

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working providences of the Almighty? God has commanded the Saints to flee out from among the nations to the great interior basin of North America; his people obey: as an evidence of his approbation, he protects the vessels upon which they embark, from the raging elements; from the fierce tempests; from the foaming mountain billows; and from the still more frightful monster, fire. Statistical reports inform us that over eight hundred vessels have been wrecked or lost since the first of January this year; and many thousands have been lost since the commencement of the emigration of the Saints from these lands. Thus God has made a marked distinction between his own dear children, and the emigrants upon other ships. These miraculous mercies over us, call for unfeigned gratitude on our part, and should have a tendency to impress more fully upon our minds, the great necessity of living, day by day, according to the principles of our most holy religion. As the time for the great day of the Lord draws near, there will be a still greater distinction between the righteous and the wicked who sail upon the great deep. Disasters and fearful loss of life at sea will become proverbial; and great fear will seize upon the ungodly, or, as Jesus said, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; *the sea and the waves roaring;* men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." (See Luke, chapter 21.)

This prediction, uttered by the Son of God, will most assuredly be fulfilled. The prophecy in relation to "the sea and the waves roaring," has no reference to the ordinary storms and tempests such as have occurred in past ages; but relates to an extraordinary commotion such as will fill the breasts of the wicked with awful fear, so that all fortitude and ambition will fail them. But even in these terrible times, the righteous will go in safety; for "the Lord God will go before them, and be on their rearward, and his angels round about them;" and their prayers will be answered; and they will, as Isaiah has predicted, "be filled with songs of everlasting joy."

O. P.

By letter dated May 29th, from Elder Widerborg, we learn that the ship *Karilworth* Captain Brown, sailed from the port of Hamburg on the 25th of May, having on board 684 souls of the Scandinavian Saints, all being in good health and spirits. Also, that the second and last ship from that place the present season, carrying a portion of this year's emigration, would sail in a few days. We wish them a safe and speedy voyage across the sea.

By letter from Elder C. W. Stayner, on board the steam-ship *Java*, 130 miles out from New York, we are informed that he and Elder William Jennings had rather an unpleasant trip, on account of the roughness of the weather, and particularly of the sea-sickness from which they suffered the most part of the way. Brother Stayner says they conversed freely with the passengers concerning the faith of the Latter-day Saints, and were requested by them to preach, which they would gladly have done, but the captain refused them permission,

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le being somewhat under bonds not to permit any service on board except that of the Church of England.

SCIENTIFIC.

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A new work, by Professor Orson Pratt, has been laid on our table, entitled "Pratt's Cubic and Biquadratic Equations." From the limited examination of the work we have been able to make, we are pleased to adopt the language of the Author in the preface, as our own, in reference to this valuable acquisition to the science of mathematics.

"1. The Author's discovery of the *Equation of Differences*, together with several other kindred discoveries, resulting from the properties of this equation, has enabled him to entirely dispense with every process for finding the limits of the roots; to dispense with the theorem of STRUM, and all similar theorems, having for their object the determination of the number of real roots and their situation in the arithmetical scale; to dispense with all processes for finding the first figure of a root by trial or successive substitution; and to dispense with the successive trial divisors used by HORNER.—2. By this new method the first figure of a root is found in the same manner that the first figure of any quotient is obtained; and each new divisor is derived, by a simple formula, from the figures of the root already developed: and instead of each divisor being disjointed from the dividend, and placed in a column far distant, as is the case in HORNER'S method, it is made to occupy its usual place on the left of the dividend, as in common division; thus reducing the whole process into a more compact and simple form, more in accordance with the usual arithmetical form of extracting the square root, which it, in some respects, resembles.—3. All those cases in which the roots approximate each other in value, hitherto considered so difficult of solution, become, by this method, exceedingly simple; indeed, the nearer two roots approach equality the less is the labor in the operation of development.—4. A new process, simple and expeditious, has been devised for obtaining the remaining roots of a Cubic or Biquadratic equation, after one root has been found, without resorting to the common, or more tedious method of depressing the equation.—5. A *new general formula* has been discovered, by which the three roots of a Cubic equation, when they are all *real*, can be obtained in terms of the co-efficients, without resorting to the process of development figure by figure.—6. A new and simple method of extracting the cube root is given, by which the labor becomes several times less than by the usual methods. This very expeditious process requires only about the same unmber of figures as extracting the square root, and constantly maintains the divisors in the same horizontal lines with their respective dividends.—7. General Cubic and Biquadratic Equations which have, in all cases, two equal roots, are given, and considered by the Author of considerable importance in their relative bearings upon other equations.—8. A "*General Solution*" of the Biquadratic Equation is given, resembling in some respects DESCARTES' Solution, but differing in other respects from all solutions with which the Author

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is acquainted, by obtaining a resulting auxiliary Cubic Equation whose second term is absent. These are some of the peculiarities in this little treatise; but the reader is referred to the propositions in the body of the work for further information."

We trust the work will meet with the reception it justly merits.

CORRESPONDENCE.

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AMERICA.
Great Salt Lake City, }
April 9, 1866. }

President Brigham Young, jun.

Dear Son,—A much longer time has elapsed since my last letter was written to you, than I am in the habit of permitting to pass. I have been suffering from a very severe cold, accompanied with rheumatism, which has prevented me from attending to much business. My health has improved very much of late, so much so that I was able to attend the afternoon meeting in the Tabernacle on the 5th, that being the last of our two days' meetings. As the weather becomes more mild, and I can go out and take the air, I feel that my health will soon be fully restored. Colds with a severe cough, and a species of lung fever, have been very common of late, numbers of both sexes being attacked by them.

An appointment was made at our last Fall Conference, for a two days' meeting to be commenced on the 4th of April. These meetings were held, also our Annual Conference. Notwithstanding the bad condition of the roads, the people turned out in great numbers, filling the Tabernacle, and many hundreds not being able to get inside. The necessity for the completion of the New Tabernacle is pressing, and we hope by next Fall to have it so far finished, that we can meet in it. The teachings were excellent and full of the Spirit, and the people rejoiced. Brothers D. P. and C. S. Kimball, and H. J. Richards, arrived here on Sunday afternoon in time to speak to the people. All the members of the Quorum of the Twelve in the Territory were here to attend Conference—brother C. C. Rich having crossed the mountains from Bear Lake valley, on snow shoes, to be present with us.

There has been considerable excitement in the city for the past week, in relation to the shooting of a man by the name of Squier N. Brassfield. It seems that Brassfield had made the acquaintance of the second wife of Archibald N. Hill, named Mary Emma. This intimacy continued until a marriage and a removal to Austin, Nevada, were proposed. Without taking any steps to obtain a divorce from brother Hill, the parties were married by Judge Solomon M'Curdy, one of our Federal District Judges, on the 27th of March. On the same day on which the ceremony was performed, Brassfield and the woman undertook to remove the goods and chattels from brother Hill's residence, which she occupied, but were interrupted by the police. He drew his pistol, and uttered some threats, and the police took him off to the calaboose, and locked him up for the night. He was charged with larcency, and also with an assault with intent to kill, and on both charges was released on bail. A writ of *habeas corpus* was issued by Judge McCurdy, on the request of the woman, to obtain possession of her children—her offspring by her previous marriage. This case was argued before Judge McCurdy. Mr. Hempstead appeared for the petitioner, and Judge Z. Snow as Deputy Attorney-General for the Territory of Utah. On the evening of Monday, the 2nd inst., Brassfield was returning from this examination, in company with Capt. Hosmer, United States Marshall, and as they were turning to go into the National Hotel, east of Godbe's store, some person stepped up to Brassfield and fired a gun or pistol, and ran off, pursued and fired at by

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men who were around, but without being caught or even recognized. About forty-five minutes after being shot, Brassfield died. Before his death, he remarked to his surgeon, stated in his evidence at the coroner's inquest—that "had the judge done as I asked him, this would not have happened." The explanation of this remark, as given now, is that Brassfield wished McCurdy to obtain a divorce before the marriage, but that McCurdy told him there was no need of a divorce, but to go ahead, as the woman's marriage to Hill would not stand. It is said, however, that McCurdy now disclaims all knowledge of the woman's being married, and says that she deceived him. The fact is, I suppose, and I believe it can be proved, that at the time he performed the ceremony, he was so drunk that he scarcely knew what he was doing. Brassfield stated to a friend—a Gentile—(this has transpired since his death) that they were intending to make this marriage a test case, and that it was the entering wedge to burst up polygamy.

Whether he was killed by some man with whom he had had difficulty, or on what ground he was shot, has not yet been ascertained. As a matter of course, the miserable clique who have encouraged and urged forward Brassfield and others to encroach upon the citizens here and their rights, have, through their organ, raised a howl about this act.

They are disappointed, and feel that they are beaten at their own game; and like desperate men, they are using every means in their power to make capital and create difficulty out of this occurrence. Yet they acknowledge that Mrs. Hill was the second *wife* of brother Hill.

As a community, we disclaim all knowledge of, or complicity with, the man who killed Brassfield. He may have been killed on account of some personal grudge, or he may have been shot by a friend of Hill's. In either case, it is folly to accuse a whole community of, and charge them with the deed; and had such an occurrence happened in any other community, nobody would have thought of doing such a thing. It has not surprised any person, who is acquainted with the feelings and the views of the people here, however, that this invasion of brother Hill's marital rights has terminated so suddenly. Men who have more wives than one, hold their rights as sacred, and estimate them as highly as those do who have but one. They are their wives, the mothers of their children, bound to them by the most holy and binding ties. The seducer who invades the sanctuary of home—whether there be but one wife or more—and endeavors, by the use of insidious and devilish arts, to lead away an inmate, must expect to have his career suddenly terminated. No man, who possesses any of the feelings of manhood, would quietly submit to a wrong of this kind, while he had the power to resent it.

Twenty-two Elders have been called as missionaries to Europe during Conference. Their names are:—John Rees, William Gwin, Willlam Grant, George Hunter, Moses Thatcher, John P. Wretburg, Elmer Taylor, John Urie, John Ezra Pace, Nephi Faucet, Marius Ensign, C. Liston, Edward Petty, Isaac Kimball, Edwin Walker, Isaac Aldredge, James Smith, Joseph Lawson, Edward A. Noble, and Edgar Dalrymple. They will go down with the teams which go after the poor.

May the Lord bless you, and all the Elders, and give you the power to magnify your callings and Priesthood, and to bear off that portion of the Work of God devolving upon you, is the prayer of your father,

BRIGHAM YOUNG.

ENGLAND.

Ship *American Congress*, May 26, 1866.

President B. Young, jun.

Dear Brother,—By the kindness of the Pilot, we are enabled to send you a few lines to inform you of our proceedings since you left us on Wednesday the 23rd inst. On the evening of the same day we held meeting, at which suitable instructions were given by Elders N. H. Felt and J. Nicholson.

On the 24th, we were only able to reach Gravesend, during which time we organized the ship company into seven wards, and placed a President over each as follows:—1st, G. E.

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Grove; 2nd, W. Smith; 3rd, W. B. Childs; 4th, A. McGill; 5th, J. Grier; 6th, G. Campbell, and 7th, W. Pinney.

On the 25th, we were prevented from proceeding further than Sheerness, on account of a strong head wind. The wind being more favorable, we again resumed our journey at 4 a. m. this morning, and are now, 4 p.m., under full sail. Two-thirds of the people are sea-sick; but we are happy to inform you that, with this exception, a more joyous, happy, and united band of Saints, it has never been our experience to associate with. All are willing to receive the instructions and counsels of those placed over them, the best of feeling prevails on board, every one appears satisfied, and discontent is unknown in our happy company. Thus far we have realized the promises made to us by yourself. You probably remember that several were very unwell when they came on board, among whom was brother John Smith, who was obliged to be conveyed in a cab, also sister Wakefield, whom, we are happy to say, have wonderfully improved.

Continuing in the course we have pursued up to the present, our united faith is, that every blessing you promised will be enjoyed by us, that our heavenly Father will bless us, heaven will smile upon us, that we shall enjoy much of the Spirit of God, and be favored with a prosperous journey. We ourselves are at present quite free from sea sickness.

The captain and officers are very kind and obliging, and seem very willing to do all they can for the comfort and well-being of the people.

With love to yourself and the brethren in the office, and fervent desire for your happiness, we remain, dear brother, yours in the Gospel,

JOHN NICHOLSON, President.
J. K. WHITNEY, } Counsellors.
JOHN RIDER, }
JOSEPH ANDREWS, Clerk.

P.S.—Sunday, 27th, 1 p.m.—The Pilot not having yet left, we hasten to inform you that, the weather being fine, at 10 a.m. we all assembled together on the upper deck, and enjoyed a most excellent meeting, the Spirit of the Lord being copiously poured out upon us. The countenances of all present seemed to beam with joy and gladness. Addresses were delivered by Elders Nicholson and Rider, which were listened to, with apparent interest and attention, by the captain and saloon passengers, as well as by the Saints. We purpose holding another meeting at 2 o'clock.

We are happy to inform you that we have already been commended for our cleanliness and good order by the captain. Peace and union prevail. We all feel well, with the exception of those who are sea sick, and anticipate some glorious times together.

SUMMARY OF NEWS.

AMERICA.—New York, May 24, evening.—Secretary Seward, in his speech at Auburn, defended the course of the President regarding the recent vetoes, and contended that his plan of reconstruction was the only practical one yet suggested. The Congress indiscriminately grouped loyal with disloyal, by excluding loyal Southern representatives. The differences between the Executive and Congress were less serious than was supposed, and need cause no disruption of the Republican party. The general tone of the speech was mediatorial. The President and members of the Cabinet were serenaded last night by the National Union Club. The President responded by thanking the club for the demonstration of their approval of his conduct as a public servant, in which he had only done what was necessary to maintain correct principles. He said the day was not far distant when people would be satisfied that the course he had pursued was right. Secretary Stanton made a long speech, and said that the President was cordially supported by the Cabinet. The plan of the reconstruction committee was unwise and impolitic. Secretary M'Culloch warmly

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endorsed the sentiments of the President. The collector of customs at Rouses Point, seized 1700 muskets on Friday, supposed to belong to the Fenians. Eighty-seven cases of arms, belonging to the senate faction, were seized at Erie, Pennsylvania. It is reported that the Washington circles have denied Stephens. He is reported to be receiving subscriptions from numerous cities. The *New York Herald* says that Chili, Peru, Bolivia and Ecuador, are endeavoring to effect an alliance with Venezucla, in order to secure operations whence to invade Cuba. Advices received here from Mexico, state that Escobedo, with 1200 Republicans, assaulted Methuela on the 2nd, but was repulsed. The Spanish fleet, on the 2nd instant, attempted to bombard Callao, but were repulsed, after a fight of four hours, by the shore batteries. Admiral Nunez was wounded. The Peruvians lost 60 killed, including the Secretary of War, and 120 wounded.

EUROPE.—Paris, June 1.—Apprehensions are entertained that all the seven Powers which have been invited will not take part in the Conference, as Austria, in accepting the invitation, insists on the condition that the Venetian question shall not be discussed.—Vienna, June 1.—The Vienna papers of to-day confirm the news that Count Mensdorff will be the Austrian plenipotentiary at the Paris Conference. Accounts from Prague assert that the educational establishments in that city are about to be closed, on account of the danger of war. Austria will be represented at the Conference by Count Esterhazy and Count Mensdorff. The Vienna papers reiterate that an understanding exists between Austria and Russia, and that the latter Power will support at the Conference the maintenance of the treaties of 1815. They even go so far as to declare that a formal alliance between the two Powers is in preparation. The fortification works upon the left bank of the Danube, near Vienna, are rapidly approaching completion.—Venice, May 31.—The official *Gazette* contains the intelligence that Austria has positively refused to entertain any project for the cession of Venetia. She proposes a solution of the Schleswig-Holstein question, to be brought about by a convocation of the Estates of those Duchies, and maintains the incompetenc of a Conference to discuss the affairs of the Germanic Confederation.—Berlin, June 1.—The 7,000,000 of Catholics in Prussia are beginning to stir, and to speak more loudly respecting their grievances against the Protestants. The reserves from the Rhenan provinces and Westphalia, show little inclination to fight against Austria. Protestant officers have been insulted at the railway termini in Munster. The soldiers of the reserve cried, "Long live King William. Down with Bismark!" The *Kreutz Zeitung* says, that "Germany is threatened with a religious war, and that the Catholics aim at exterminating the Lutheran Church in Prussia."

VARIETIES.

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At a naval court-martial the following dialogue is said to have taken place between one of the witnesses and the court:—"Are you a Protestant?" —"No, sir."—"What are you then?"—"Captain of the foretop."

Stonewall Jackson never made but one practical joke in his life. This was when he was a Professor at Lexington, Va., and it consisted in asking his class why it was impossible to send a telegraphic despatch from Lexington to Staunton? Some pupils suggested that the iron ore in the mountains drew the iron ore from the wires, and others proposed other theories, but it was some time before any cadet was brilliant enough to remark that there was no telegraph line between the two places.

A man who had been fined several weeks in succession for getting drunk, coolly proposed to the magistrate that he should take him by the year at a reduced rate.

LEARNING *versus* WISDOM.—Josh Billings remarks that "Enny boddy kan tell whare lightning struk last, but it takes a smart man tew find out whare it iz going tew strike next time; this is one of the differences between learning and wisdom."

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He that would please all, and himself too, undertakes what he cannot do.

Knowledge, planted by the hands of affection in the hallowed sanctuary of home, takes deeper root than "seed sown by the wayside."

ADDRESSES:

Abram Hatch, Francis Platt, } 26, Tenby Street, Birmingham.
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James Ure, 10, Columbia Street, Gloucester.

MARRIED:

CLAYSEN—BURRIS—May 5th, in London, by Elder W. W. Raymond, Eli Claysen and Rhoda Burris, of the Bedfordshire conference.

BADCOCK—DELLEN—May 21st, in London by Elder W. S. Warren, W. Badcock and Sarah Dellen, of the Bedfordshire conference.

SNEDDON—SPOWART—On board ship "American Congress," by Elder James Ure, James Sneddon and Jane Spowart, of Fife, Scotland.

WALWORK—CROMPTON—On board ship "Arkwright," May 29th, by Elder A. Hatch, Andrew Walwork and Ann Crompton.

FAWCETT—HARTSHORN—On board ship "Arkwright," May 29th, by Elder John W. Young, William Fawcett and Charlotte Hartshorn.

POETRY.

THE THREE SISTERS: AN ALLEGORY.

(*Selected.*)

MADAME VIRTUE and Miss Genius,
With their sister, Reputation,
Travelled once through foreign countries,
On a tower of observation.

Ere they started, Genius hinted
That by some unlucky blunder
While they journeyed thro' the kingdoms,
They might chance to get asunder;

"And," she said, "it seems but prudent,
Should we break our pleasant tether,
Some device should be suggested
That may bring the three together

"As for me—if from my sisters
I should chance to prove a roamer,
Seek me at the tomb of Shakespeare,
Or before the shrine of Homer."

Virtue said, "If I am missing,
And you deem me worth the trouble,
Seek me in the courts of monarchs,
Or the dwellings of the noble.

"If among the high and mighty
You should fail to find me present,
You may meet with better fortune
In the cottage of the peasant!"

"Ah!" said Reputation sighing,
"It is easy of discerning,
Each of you may freely wander
With a prospect of returning!

"But, I pray you, guard me closely,
For, despite your best endeavour,
If you miss me for a moment,
I am lost—and lost for ever!"

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON: AND FROM ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 24, Vol. XXVIII. [Saturday, June 16, 1866. Price One Penny.

DIVINITY OF THE BOOK OF MORMON.

—o—

The divine authenticity of the Book of Mormon has been confirmed to this generation by a multiplicity of evidence. It is not our intention, in this article, to examine this evidence in detail, but merely to set forth a new kind of proof, which, I believe, has never been referred to, by any former writers. This evidence is derived from certain great events mentioned in the Book of Mormon, which happened upon the Western Continent, at the precise time of the crucifixion of Christ, and during the three days in which his body slept in the tomb. The following is the description of these events:—

"And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record; for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus, save he were cleansed every whit from his iniquity. And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away, and the people began to look with great earnestness for the sign which had been given by the Prophet Samuel, the Lamanite; yea, for the time that there should be darkness for the space of three days over the face of the land. And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

2. And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof, were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the high-

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ways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; and there were some who were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land.

3. And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings, of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold, there was darkness upon the face of the land.

4. And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen, could feel the vapour of darkness; and there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

5. And it came to pass that it did last for the space of three days, that there was no light seen; and there was great mourning, and howling, and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them."

Nephi, in the former part of this book, informs us that the night before Jesus was born was as light as mid-day: this being a sign given to the ancient Israelites of America, that they might know the precise time of his birth. Nephi also informs us, that they commenced reckoning their time from this great event, Therefore, according to the above extract, Jesus must have been about thirty-three years and four days old when he was crucified. It appears that thick darkness did not come over the land, during the three hours that Jesus was on the cross, but followed immediately after, and lasted for three days. In the eleventh paragraph, in reference to the three days of darkness, Nephi says, "thus did the three days pass away. *And it was in the morning*, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend," &c. From this short extract, we have a clue to the time of day when the darkness commenced; for as it ended in the morning, it must also have begun in the morning: and therefore the three hours of the crucifixion, which preceded the darkness, must have also ended in the morning: that is, it was *morning* in that particular part of America where Nephi was writing. And we have the strongest reasons for believing that he, at that time, resided in the north-western portions of South America, near a temple which they had built in the land Bountiful, which the record informs us was not far south of the narrow neck of land, connecting the land south with the land north; but which we, in these days, call the Isthmus of Darien. Nephi, the historian, and Prophet of God, was present with the multitude who had gathered around this temple, at the time that Jesus descended from heaven among them, which was only a few months after the crucifixion; hence, there is the strongest probability that he dwelt on that part of the continent when he wrote.

The four Evangelists, in the New Testament, have plainly told us, what time of day it was in Jerusalem, during which the Savior was on the cross: they all agree that it was "from the sixth to the ninth hour:" their time was kept according to Jewish reckoning; the sixth hour with them, is the same as mid-day or noon; and the ninth hour was the third hour after noon, which corresponds to three

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o'clock in the afternoon, according to English time. This was the time of day at Jerusalem when Christ was taken down from the cross. But the Book of Mormon states, as we have already quoted, that on the western continent "it was in the morning." To one unlearned, these statements will appear contradictory; but every well informed person can see, at once, that the difference of longitude would produce a difference of time. The north-western part of South America is about one hundred and twelve degrees west of Jerusalem, which is equivalent to about seven and one-half hours of time. This subtracted from the time at Jerusalem, will show that the crucifixion ended, by American time, in the morning, between one and two hours after sun rise; or according to our reckoning, at about 7h. 30min. in the morning.

As the Prophet, Joseph Smith, never referred to this, it is evident that the difference of time, alluded to, resulting from the difference of longitude, never entered his mind; and that he, by the inspiration of the Holy Ghost, translated the item, "*And it was in the morning,*" without fully comprehending, why it should be in the morning rather than in the afternoon, as recorded in the New Testament. Indeed, it is quite evident that this young man, unlearned as he was, had never been instructed in regard to longitude, and the effect it has upon time, and was, therefore, quite incapable of designedly introducing the correct American time for the sake of deception. When this important truth is pointed out and clearly explained, it is easy enough for all people, whether enemies or friends, to perceive; but before attention was called to the matter, who thought of it? If it was a matter, that the learned when reading the Book of Mormon did not, for more than a quarter of a century, discover, how then can it, for one moment, be supposed that an unlearned youth could think of a fact, apparently so foreign, and only incidentally mentioned with other subjects, and for the sake of deception designedly incorporate it in the volume? No candid person could come to any such absurd conclusion. There never was a revelation given to man, substantiated with a greater amount of evidence, than what accompanies the Book of Mormon. Evidences, both external and internal, are continually accumulating, and have already become innumerable. These evidences will continue to increase, until the Lord, himself, shall be revealed in all the fulness of his glory and power; this will be a revelation which the wicked cannot abide, but must perish as the dry stubble, before the devouring flame. O. P.

PLURALITY OF WIVES—CAUSES OF OPPOSITION.

(*From the Deseret News.*)

The visible lack of reasoning and argument in every thing that has yet been advanced against plurality of wives, naturally leads the honest, reflective mind to inquire what are the causes of opposition to the principle? There are many of them, but they range themselves under a very few heads. The first and chief one is found in the enmity which Satan, and all who permit themselves to be influenced by him, have ever manifested against the work of God on the earth, and against every principle of truth which he has revealed. That such enmity has existed, and does exist, is no empty assertion, but one which all sacred and much secular history sustains. That enmity killed the Prophets, crucified the Savior, and persecuted the people of God in all ages.

Another cause of opposition, which grows out of the previous one, having its root in ignorance and drawing its strength from error, is traditional prejudice. Corrupt men who, reckless of consequences, would trample every truth under foot to carry their object, no matter how unjust and unrighteous it may be, stir up the prejudices of the

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masses against whatever may interfere with their purposes, or oppose their unlawful desires. Ignorant zealots, too, blinded with traditional prejudice, have ever been opposed to any principle which was not embraced within their contracted set of notions; and with a mad enthusiasm, have wielded all the influence which energy and perverted ability could bestow to oppose the truth. These are facts written in the book of human character. They are open to be read of all men.

How many of all those who join the outcry against plurality of wives, understand the nature of the principle, its workings and results? How many have given it thought and reflection? We venture nothing in saying but few. The many do not pause to think concerning the doctrine. It comes in contact with a prejudice established in the nations of Christendom, and they conclude that it must be wrong. Were we living under a less liberal Constitution, and in a country were it would be allowed, many of them would burn us at the stake for practicing plurality of wives, with as much complacency as Roman Catholics and Protestants burned each other for the love of God and the cause of religion, as they said, and as eastern mobocrats shot down defenceless and unarmed "Mormons" —men, women and children, because they believed in the revelations of God and in a living Prophet. This cannot be from their horror of licentiousness, for the very atmosphere around them in thousands of places is fetid with the stench of physical and social impurity, which is accepted as a matter of course. Habit has accustomed millions to look with a careless eye on the most foul and glaring licentiousness, to condemn it in theory, but endorse it in practice; while honorable marriage, when it includes more than one wife, is at once condemned, without thought or argument, because it is an innovation upon established usages, which, apart from religion, have woefully failed in their practical working.

Mankind are so much the creatures of habit, whether in thought or action, and governed to such an extent by traditional ideas, that every innovation upon them, no matter how true or correct it may be, is repelled, as it were, instinctively. Thus every great initial improvement in manufactures, has met with the most bitter opposition from the very classes who ultimately received the greatest benefit from it; every important scientific truth has had to fight its way through the opposing ranks of scientific men, whose accepted theories it proved erroneous; every principle which God has revealed has brought persecution on those who embraced it. "Jesus said, "I come not to send peace but a sword;" yet the Gospel he taught was a Gospel of peace; but it was at variance with established and accepted error, and traditional prejudice bitterly opposed it. Natives of countries, where plurality of wives is practiced, with the strictest sense of virtue, have no repugnance against the principle,—it is a custom of the country and accepted as a matter of course. Inhabitants of monogamic countries, where licentiousness is publicly paraded and openly practiced, turn away from it with affected horror,—it comes in contact with traditional prejudice. Yet like every true principle, it has been revealed for the good of mankind; but that the honest-hearted in the world will not generally admit, until they pause to think and reason on it, and see its purity and beneficial results practically demonstrated. This a few years will accomplish; then many of those now opposed to the principle will be its staunchest adherents; they will understand it, and see the wisdom of the Creator in its revelation.

Another cause of opposition is found in the wide-spread corruption that exists in Christendom. It is a notorious fact, that those who are most loudly violent against it, through the great cities, are persons who are living in open violation of every law of virtue. Lewd women rail against it; and lewd men, who see in women the creatures only of man's baser passions, lead them in the outcry. Their opposition is genuine. Their minds are so corrupted, that they can see nothing holy in the communion of the sexes. They judge all others by their own depraved natures. To reason with them is waste of time. They have formed for themselves filthy habits and obscene thoughts, and through such impurity

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they look upon plurality of wives. We have no argument to throw away on them. Our object is to disabuse honest minds of erroneous impressions, that they may understand the principle as God has made it known for the good of his children, when practiced in righteousness.

These opposing causes have to be contended with, in the introduction of every truth of the Gospel. If plurality of wives did not exist, notwithstanding all that may be averred to the contrary, the enmity that now operates against us would still exist. For the few principles of the Gospel which have been preserved in a perverted manner among men, have become so mixed with error, that when they were again revealed in purity, they cut at the root of all existing religious opinions. The introduction of the fulness of the Gospel declared that the existing religions were false. This struck at the pet ideas and traditional prejudices which were held dearest by many millions; for men do not cling with such tenacity to any idea as that which they firmly believe yet cannot demonstrate. Hence, whether plurality of wives were taught and practiced by us or not, we would still be advocating truths which the traditional prejudices of mankind are opposed to, and would have to encounter enmity and the opposition springing therefrom.

In the Gospel plan of salvation, the principle of plurality of wives comes in as a means of stemming the tide of corruption that is flooding the world, and restoring mankind to a condition of primal virtue, social excellence and physical power.

PESTILENTIAL DISEASES.

—o—

The reappearance of cholera in Europe, has naturally once more called the attention to the several pestilential diseases which, within historical time, afflicted the human race, and particularly to that called "black death," which devastated Europe during the middle ages. Of the ravages of this disease, we can hardly form any conception. The *Cornhill Magazine* gives a succinct account of it, as well as of its ravages. It is as follows:—

"The Black Death, like many other plagues of its class, can be traced far back into the remote East; and there is no doubt but that it was the same disease which ravaged China and Tartary in 1333, fifteen years before it arrived on the shores of Europe. There had been a great famine in China, preceded by floods and earthquakes, which alone destroyed 400,000 persons, and in the following year, no fewer than 5,000,000 died there of this plague. From the remote East it made its way into Europe some years later, for pestilence often travels slowly, accompanying the migrations of men, and being carried about in their clothing and merchandise. It did not arrive in Europe until 1347, fifteen years after its outbreak in China. 'From China,' says Hecke, 'the routes of the caravans lay to the north of the Caspian Sea, through Central Asia, to Tauris. Here ships were ready to take the produce of the East to Constantinople, the capital of commerce and the medium of communication between Asia, Europe and Africa.' Contagion made its way along these channels, and Constantinople and the seaports of Asia Minor where the foci whence the disease was carried to every country of Europe. Making its way across the European continent, it committed its greatest ravages—save, perhaps, in England—in Italy, raging terribly at Florence, where it was observed and described by the poet Boccaccio. Passing along the shores of the Mediterranean, it invaded France by way of Avignon, spreading thence to England on the one hand, and to Germany on the other; whence, like the cholera of the present day, it doubled back, two years later, to Russia, and so back to the East. The Black Death, so called from the rapid putrefaction of the bodies of its victims,

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was of the same nature as the Oriental plague—viz., a putrid typhus, only of greater malignity. The boils and buboes of the latter disease were found in the former, whenever the patient lived long enough to permit their development. The inhabitants of Europe at that time, have been computed at 105,000,000—a high estimate. Of these 25,000,000, or one-fourth of the whole, perished! In England it was still more fatal, owing, probably, to the ruder habits of the people. During the term of one year—viz., from August 1348, to August 1849, three-fourths of the whole population perished! Indeed, if we are to credit the annalists of the period, not more than one-tenth escaped! Many succumbed in a few hours, like Sennacherib's host; none endured for three days. In France numbers died on the spot where they were first smitten, as if struck by lightning. This terrible scourge, having swept over the then known world, committing such destruction of life, and leaving behind it such misery and poverty as the world never saw before nor since, at length died out; never again, we trust, to revisit the earth. It spared neither age, sex nor condition; the rich and the poor alike succumbed. There died in Venice the aristocratic, no less than 100,000 persons; in Florence the refined, 60,000; in Paris the gay, 50,000; and in London the wealthy, 100,000; while in busy, rich, industrious Norwich, there died the almost incredible number of 50,000 persons—nearly the whole, one would suppose, of its inhabitants! At Avignon the deaths occurred with such frightful rapidity, as wholly to baffle the attempts of the living to inter their friends and relatives; and the Pope was obliged to consecrate the Rhone, to allow of the dead bodies finding a hallowed resting place upon its bosom, until it finally committed them to the great deep."

EDWARD I. AND THE JEWS.

(*From the Jewish Chronicle.*)

Now that the Oath's Amendment Bill has become law of the land, and the last vestige of intolerance has been wiped out from the statute book, a glance at the legislation in reference to the Jews, as it was in the second half of the 13th century, may not be uninteresting. The penal laws passed under Edward I., are as characteristic of his age, as the Act of Parliament equalizing all Parliamentary oaths is of that of Queen Victoria. Just contrast the two codes. Under Edward I. it was enacted:—

1. No Jew shall come for or depart from England without license on pain of death.

2. No Jew shall walk or ride without a yellow badge upon his or her outward or upper garment, on pain of death.

3. No Jew shall contemn Jesus Christ, nor blaspheme his divinity, on pain of being burnt.

4. No Jew shall stir out of his house or lodging on Good Friday.

5. No Jew shall strike a Christian, on pain of having his right arm cut off.

6. No Jew shall kill a Christian, on pain that he be hanged alive on a gibbet, and be fed daily with bread and water till he dies on the same gibbet.

7. If any Jew shall cheat a Christian and escape, all the rest of the Jews shall make satisfaction to the Christian so cheated.

8. All the Synagogues of the Jews shall be suppressed, and if any of their Rabbis or Jewish priests shall teach or preach against the Christian religion hereafter in England, all such preachers and teachers shall be burnt.

9. No Jew, on pain of hanging, shall transport any bullion or coin beyond the seas, nor deface or melt down any Christian coin.

10. The king's judges shall not hear the testimony of a Jew against a Christian.

11. No Jew shall be sworn upon the Evangelist.

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12. The Jews shall have four judges, two whereof Christians, and the other Jews, who shall try and determine all causes between Jews and Christians.

13. All the children of the Jews, as soon as born, the Rector or Vicar of the Parish shall take from them, put such to nurses, and breed them up in the Christian religion, for which all the Jews must pay all the charges.

14. In the Exchequer appointed for the Jews, there shall be half Christians and half Jews; and both shall have equal power and different locks and keys to prevent fraud.

15. The Jews shall account for all the money they lay out and for the profits, and return before the justiciaries over the Jews as often as they shall be required.

16. If any Jew shall be converted to the Christian faith, all his usurious acquisition to be converted to pious and charitable uses, but all his goods, estate and moveables, shall be his own, and not the king's, as formerly accustomed.

17. The Jews shall go to hear Christian doctrine once a week, and as many English Jews as turn Christians, shall be as free of England as if they were born of Christian parents.

18. No Jew shall cohabit with a Christian woman.

19. No Jew shall be buried in any consecrated ground.

20. No Jews shall correspond with any of the enemies of England.

21. No Jew's widow shall have any right of administration; but after the decease of her husband, all the Jew's effects and moveables shall be vested in the king, and the king shall be executor and administrator to all the Jews in England.

22. No Jew shall sue for his own debts but in the name of the king, and with the king's license; and if any Jew defrauds the king of his customs or other rights, he shall forfeit his all to the king.

Cruel as these laws were, yet they were not more so than those enacted in other countries referring to Jews. How can we thank God sufficiently for having cast our lot in England of the 19th, and not of the 13th century! and how marvellous is the change of sentiment which the diffusion of knowledge and spread of enlightenment have gradually worked!

SUNDAY DINNERS.

The spiritual welfare of mankind depends in a great degree on their physical condition, as does also the acquisition of knowledge, or the development of the intellectual faculties. In our present state of existence, the mind perceives through the medium of the physical organs, and in proportion to the healthy action of these organs, will be the readiness with which objects pertaining to the physical and metaphysical world will be respectively observed and comprehended. If these organs become wearied by over-exercise or by any other means, the perception is thereby deadened, and all the intellectual fires made dim. This is true in all cases to a certain extent; but the truth of this remark is more clearly manifest, when there is an over taxing of the vital energies, and particularly of the digestive organs. The surfeiting of the stomach produces a species of intoxication, a practice which is indulged in by a large majority of the English people, especially when partaking of their Sunday dinners, and has been practised from a time which, in the solemn language of the law, the memory of man runneth not to the contrary. They persist in this practice with an obstinacy equal to that of the "fine old English gentleman," who affirmed that as he labored six days for the benefit of his stomach, his stomach must work one day out of the seven for him. We desire to speak upon this subject directly to those professing to be Latter-day Saints, and hope to be able to speak in such a manner as shall be profitable to them. We deem it as much the duty of every

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Elder of Israel to instruct the people how to prolong their lives, increase their sphere of usefulness, and to preserve their tabernacles in a perfect state or condition, so that every organ may perform its function in accordance with its organic law, as to teach them what is generally denominated the principles of the Gospel. We regard every principle of truth as incorporated in, and forming a part of the Gospel of the Lord Jesus Christ, and if observed, will result in the greatest good to our whole being. It is a truth that a large majority of the Latter-day Saints in England, are of that class to whom, as Jesus said in reply to the inquiries of the disciples of John, the Gospel is preached. They are by force of existing circumstances compelled to labor both early and late with not the most bountiful supply of nutritious food for the sustenance of the physical man. When this labor is performed, the demand on the physical energies is great; but, by the observance of the practice already mentioned, the supply is at its lowest ebb. The proceeds of their labors are used sparingly through the week, in order that a sumptuous "Sunday dinner" may be provided, of which they suffer themselves to partake to satiety, the result of which is the production of an abnormal state of the whole system, a wearisomeness of both body and mind. In this condition of things, the system is least supplied when the need is greatest, and when least required the supply is most abundant. This is entirely wrong, and can, and should be avoided by all who have any interest in their own welfare. Let this be done by distributing the *extra allowance* for "big Sunday dinners" to meet the every-day necessities of yourselves and families. By so doing you will preserve a greater degree of health and strength, and add length of days to a life valuable, because of the opportunities afforded for an increase of intelligence, and for laying a broader and deeper foundation for happiness in the life which is to come. Again, the only time allotted to the Saints, in which to receive public instructions from the Elders in relation to the duties which they owe to themselves, their families, to each other and to God, is the Sabbath day. This day is set apart for the assembling of ourselves together, the object and purpose of which is, to be instructed in the law of the Lord, that we walk more perfectly before him, and be accounted worthy to be numbered among those whom the Lord shall choose when he comes to make up his jewels. It therefore becomes a greater necessity that, on this day above all others, our minds should be clear, and the organs through which the mind perceives, free from the enervating influences which are produced by partaking to excess of roast beef and plum pudding, which constitute the chief ingredients of the Sunday dinner. If this be the case with us, we are then enabled to understand the principles taught, and to comprehend the great truths revealed: the labors of the Elders are not rendered abortive, and we become the recipients of inestimable blessings.

If a stranger were to attend our meetings in the former part of the day, he would very naturally suppose that all, or nearly all the brethren were widowers or bachelors. On inquiry, however, he would learn that they were not in either of these conditions; but as to the whereabouts of their wives, the almost universal answer would be, "they are at home making ready the Sunday dinner." As a consequence, therefore, of the observance of this practice of which we complain, from one-fourth to one-half of the Saints are deprived of the privilege of attending the morning service. In the after part of the day there is a larger attendance of the Saints at the meetings, but what is their condition? Are they fully awake to the great concerns of life? or are their minds beclouded and their sensibilities benumbed, the legitimate consequence of a plethoric condition superinduced by a greedy partaking of the Sunday dinner? This latter condition, we are sorry to say, exists to a very great extent, in which the physical energies are weakened, and we hindered in the acquisition of that intelligence which will make us wise unto salvation. Let the Saints, therefore, quit this practice of indulging their appetites by feeding so freely on Sunday dinners, which is, to say the least, an act of folly. We

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will not then be troubled with drowsiness and sleep while attendant on the worship of God, but our faith will be in lively exercise, and those who stand up to teach, will be enabled to bring forth from the treasury of knowledge, by the power of faith, those things which will be for our good, and which our immediate necessities require. Thus the assembling of ourselves together will not be in vain. Let us seek to improve every opportunity for acquiring a knowledge of the laws which govern, or which should be permitted to govern, our physical being, that by obedience to the same, we may live to the full measure of our days in doing good, and in accomplishing the object of our mission here in the flesh, that eventually, having done all, we may be accounted worthy to be crowned with glory, honor, immortality and the power of endless lives in the mansions of our God.

M.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 16, 1866.

THE RIGHTEOUS GATHER: THE WICKED PERISH.

On the 30th ult. a ship cleared from London for New York, having on board 22 American adult passengers, members of the Church of the Saints, making the fifth company who have sailed from England during the month of May.

On the 6th inst. the fine packet-ship *Saint Mark* cleared from Liverpool for New York, carrying several hundred emigrants. The second cabin was occupied by 95 American adult passengers, members of the Church of Latter-day Saints. Elder Alfred Stevens, an English sea captain, was appointed President, and unanimously sustained by the vote of the Saints. The Saints were suitably instructed in relation to the voyage, and were promised a safe passage on conditions of due diligence to all their duties.

This makes the sixth company of emigrating Saints who have embarked from the ports of England within the short period of about one month, numbering in all about 1814 American adults, or 2114 souls. Besides these, within the last two weeks, three vessels have sailed from the port of Hamburg, carrying, in all, 1213 souls from the north of Europe. These were all, by profession, Latter-day Saints. These, added to the English Saints, swell the numbers to 3327 who have, this spring, set their faces Zionwards.

O, what joy it imparts to the children of Zion, to have the high privileges conferred upon them of literally fulfilling prophecy, uttered more than 25 centuries ago. If it gave joy to Isaiah, to gaze in the visions of the Spirit, upon the great work of the gathering, and the establishment of Zion, and of

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the house of the Lord in the tops of the mountains, how much greater must be the joy of those who live to participate in all the glories connected with these soul-inspiring events. Benumbed, indeed, must be the feelings of that person who can look upon the grand sceneries, now bursting upon the nations, and not be moved with a thrill of joy and unspeakable happiness, in contemplating the great realities before him. A hundred thousand Saints, gathered from afar, from countries and nations widely separated, speaking different languages, and educated in different traditions, though influenced by the same Spirit, is an event, well calculated to impress most deeply upon the mind, the words of Isaiah, "A little one shall become a thousand, a small one, a strong nation." As soon as Zion travails, she begins to bring forth her children; and the time is not far distant, when "a nation shall be born in a day;" and Zion shall send forth her law unto all people, and the Lord will rebuke strong nations afar off, and they will be obliged to beat their swords into plowshares, and their spears into pruning hooks, and cease to learn war, or else be visited with utter desolation; for all who fight against Zion must perish. While the nations of the wicked decrease, and waste away, Zion will increase and grow stronger and stronger: they will enlarge the place of their tents, and stretch forth the curtains of their habitations, till the hills, and mountains, and high places of the earth shall be covered; their children shall say, "the place is too strait for me; give place to me that I may dwell:" they shall break forth on the right hand and on the left; and when the Lord God shall destroy the Gentiles, the inhabitants of Zion shall occupy the land and make the desolate cities to be inhabited. Thus prophecied Isaiah; and thus will it come to pass. Howl, then, all you workers of iniquity; you priests who teach for hire; for your day is short; your salaries will cease, and your names shall be a curse among your own flocks; Cover yourselves with sackcloth, weep and lament; for the Lord will laugh at your sore calamities, and mock when your fear cometh; you have persecuted his servants, therefore, he will persecute you. You have rejoiced over the blood of his prophets; therefore, the Lord shall give you blood to drink; and you shall be drunken therewith as with sweet wine. Do you ask, when these things shall be? We answer, the day is at hand. When the righteous shall have departed from your midst, then cometh the day of the Lord's recompense for all your hard speeches, and for all your bitter sayings, against his people, and against his messengers, whom he sent among you. Let the flight of the Saints be a warning to you; let the gathering war-clouds which loom up from the eastern horizon, be a sign—a token of the fearful tornado which will suddenly burst forth upon the doomed nations of Europe. Think not, O England, that you can stand aloof, and protect yourselves from the impending storm: it will come like the whirlwind: the raging elements will reach you, with fearful devastations. Then shall many a hamlet and village be filled with mourning; then shall many in the land, take up this lamentation, and say, O, that we had repented, and hearkened unto the Lord's servants, and not despised the Latter-day Saints who foretold us of these terrible judgements which are now upon us. If we had listened to their warnings, and fled with them to the peaceful chambers of the mountains, we should have escaped; but alas! it is now too late; the destroyer is upon us: thus

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shall you mourn and lament: and thus will the Almighty execute his vengeance upon the wicked of these lands.

O. P.

We are in receipt of a letter from Elder Justin C. Wixom, President of the ship's company of Saints on board ship *Arkwright*, dated June 1st, from which we learn that they were progressing finely. They had, up to the morning of June 1st, made a run of 200 miles. The wind was then favorable, and everything was in a prosperous condition. A full and complete organization had been effected, and was in good working order. We also learn that nearly all the Saints had been sea-sick, but had much revived at the time brother Wixom wrote, and were, as he says, calling loudly for their rations, which were then being served out.

He says all appear to be satisfied, and that a cheerful spirit prevails among the people. He speaks highly of the captain, D. P. Calkin, and mate, who, he says, manifest every care for the comfort and well-being of the Saints. May the winds and the waves be propitious unto them.

"JUVENILE INSTRUCTOR."

The first four numbers of this periodical have been received, for which favor we tender our thanks to the Editor. This is a tidy little sheet, full of useful information, not only for those whom its title, by common acceptation, would indicate, but also for juveniles of forty years of age and upwards. The articles which have appeared are excellent, the embellishments tasty, and as a paper it is in every way calculated to attract the attention of those for whom it is particularly designed to benefit. We would be pleased to learn that this little sheet was placed in possession of every child in Utah, who is old enough to read and understand correct principles; for we realize that in youth is the time to lay the foundation on which to build the future greatness of manhood.

While peace is the heritage of the Saints, let the children be instructed in the arts and sciences, in all useful knowledge, in the principles of our religion, and the history of the Church, for which purpose has the *Juvenile Instructor* started on its high mission. We wish it abundant success.

CORRESPONDENCE.

ENGLAND.

LINCOLNSHIRE CONFERENCE.

Grantham, April 23, 1866.

President Brigham Young, jun.

Dear Brother,—I regard it as a duty, previous to my departure from this country for the "City I love so well," to briefly acquaint you with my labors while in these lands, which have been performed in the Glasgow Conference,

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Scotland, and in the Lincolnshire Conference, England. In both these Conferences I have labored to the best of my ability, and I trust my labors have not been wholly in vain. The Lord has imparted to me a good measure of his Spirit, which has enabled me to labor in his vineyard with some degree of success. I have also realized more fully the truthfulness of the Latter-day Work, since having been called to take a more active part in the development of God's purposes. My constant purpose has been to spread the principles of truth, to enlighten the minds of those who were in darkness, to strengthen the weak, to confirm the wavering, and to exhort the Saints to faithfulness and diligence in keeping the commandments of God, that they, by so doing, may regain his presence and be crowned with his glory. I feel thankful to God, and my brethren who have kindly administered to my wants, and pray to my Father in heaven to bless them, and all others who in any manner contribute to the advancement of the interest of his kingdom. I trust that the experience I have gained while on this mission, will result in much good to myself in preparing me for future usefulness in the kingdom of God, and enable me to more fully comprehend the purposes of the Almighty, which he is bringing to pass in these the latter days.

Praying for the welfare of Israel, I subscribe myself your brother in the Gospel,

ROBERT WATSON, jun.

LEEDS CONFERENCE.

Bradford, June 6, 1866.

President Brigham Young, jun.

Dear Brother, — Deeming it right and proper to make you acquainted with the condition, welfare and proceedings of the Saints in this Conference, I embrace the present opportunity for so doing. Since the commencement of this season's emigration I have been busy, but since the departure of brothers Gillet and Stringam, my time has been fully employed in attending to my duties. On the 8th of April, a District Conference was held here in the Mechanic's Hall; and as no report thereof was given, I will say that we had a very lively day. The majority of the Saints in the Leeds Conference were present, and quite a number of strangers. The teachings were highly instructive. The forenoon was spent in receiving the reports as to the state of the Conferences, and in transacting the business pertaining thereunto. In the afternoon, Elder O. Pratt, sen., addressed the congregation in a very lucid, impressive and interesting manner, on the coming forth of the Latter-day Work, of the Book of Mormon, and the results which must inevitably follow the testimonies of the servants of God, which appeared to make a deep and very favorable impression on both Saints and strangers.

In the evening Elder Miner delivered a very suitable and excellent discourse on the means of salvation; after which Elder Pratt made some remarks on salvation for the dead. The audience retired, carrying with them joy and gladness. Many afterwards expressed the pleasure and happiness they experienced during the Conference. The majority of the Saints in the Leeds Conference, are trying to live their religion and carry out the counsels given them. Yet some are in the back ground, and do not live up to their privileges. We teach them to live uprightly and in purity, to set a good example before the world, to let their light shine before men, also to use all lawful exertions to obtain means to enable themselves to gather to the place prepared for the Saints. In preaching, we tell the brethren to try to gain the good will of the people, and not cut off their ears by useless declamation. Our meetings have not been numerously attended by strangers, neither have many been added to the Church. We realize that there exist great apathy and indifference, and even real opposition of feeling, amongst the people generally, and also a vast amount of wickedness and degradation. Many look upon the Saints with scorn and sovereign contempt, nevertheless we rejoice, for we know that the Gospel is the power of God unto salvation to every one that believes; and if we prove faithful our reward is sure.

We have organized ourselves for outdoor preaching throughout the Con-

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ference. We feel like doing our duty, and bearing a faithful testimony, so far as circumstances will permit, thereby cleansing our garment from the blood of this generation. Already, in many places, the brethren have preached to attentive congregations, though in other places the people have refused to listen, and in some places opposition has been offered by the wicked, ignorant and prejudiced. We expect such things and marvel not. On the 27th of May I was in Leeds. The brethren had arranged to preach in four or five different places. In the morning I accompanied one party to a place near Camp Fields, where they had preached the Sunday before. After two of the brethren had spoken, I stepped forward to add my testimony, when immediately the Devil began to rage. One specimen of humanity, with an ireful countenance, called loudly for a miracle, and said that Jesus performed cures without faith, and so did Peter. When I got an opportunity to speak, I replied that the Devil was the first individual who called for a sign, saying, "If thou be the Son of God, command that these stones be made bread." The Scribes and Pharisees said, "Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign, and no sign shall be given them." That when Paul healed the cripple at Lystra, he perceived that the cripple had faith to be healed. I told them that we were sent to preach the Gospel, and not to perform miracles; that "these signs should follow them that believe;" that miracles were the effect of faith, and not faith the effect of miracles. After speaking some time and testifying to the truth, I ceased, when another pious gentleman drew forth the revelation on celestial marriage, and commenced to read. When he had finished, he wished to know what we had to say to it. I stood up and bore testimony to it, that it was all true, which seemed to confound him. I asked which part of it was contrary to Scripture? He then began to speak lightly of the Prophet Joseph, calling him Joe Smith. I answered that a gentleman would call a person by his right name. I honored that man, and when any one spoke sneeringly of him I felt insulted, which rebuke seemed to take him by surprise, and he prudently let us alone. After putting to silence two others on the subject of baptism, we left. One stranger invited us to dinner, but circumstances prevented us accepting his proffered kindness.

At 5 p.m., the brethren had an appointment in the market-place, or Vicar's Croft, a place where men of various denominations assemble to lecture and debate. When I arrived, the brethren were speaking, and after two or three of them had spoken, I stood up amid a storm of invectives and remarks about polygamy. I told them I was in a free country, was a free man, and dared to think and speak for myself, and had done so. I told them I would not force my doctrines upon them whether they would or not, but was willing to reason with them; that we invited free inquiry, and sought to persuade men. I told them I supposed that I had come amongst civilized people, but had seen the wild Indians of North America behave themselves better than they did. By degrees I began to get a pretty good hearing, when I took up the words of Jesus, "Sanctify them through thy truth, thy word is truth." "The truth shall make you free." Showed that truth is a knowledge of things as they are. That error is the reverse. That mental slavery is the worst kind of slavery which can enthral man. That truth makes men free from error and its effects. Showed that the Creator is a kind and benevolent being, desiring the reformation and salvation of the world. Said that men possessing the Spirit of God and of the Gospel, never persecuted those who might differ from them in religious belief; but that persecution arose from the influence of the opposite power. Showed that the Church of Christ was built upon revelation, and that the first officers were Apostles and Prophets, consequently the whole of Christendom is in apostacy; that they had some other Gospel than that of Jesus, and a different Gospel from that of Paul. There then began to be a great outcry about polygamy. I then took up the subject, and showed it to be a Scriptural

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doctrine; that the Lord gave David his wives; that Abraham and Jacob, and the best men and favorites of heaven, were polygamists; that the Lord visited them while living in that condition; that Jesus was of a polygamic stock, and the heads of the twelve tribes, whose names are to be inscribed on the twelve gates of the New Jerusalem, were the sons of a polygamist; and that if ever they got into the kingdom of heaven, with Abraham, Isaac and Jacob, they must fellowship polygamists. I then showed polygamy to be in harmony with reason, nature, morality and physiology. Contrasted it with monogamy, and pointed out the effects of both. A town missionary got up to oppose, and quoted Paul, Cor. vii, 2, "Let every man have his own wife," and not wives, and further stated that President Young took all the women he wanted, and forced them to be his wives. I replied, that all who are acquainted with the Bible, know that under the law of Moses, polygamy was a lawful and a received institution; yet, in the ten commandments, the singular term wife is used, and not wives, and that, according to the gentleman's logic, a man must only have one house, one ox, one ass, one man servant and one maid servant, as well as only one wife, as the singular only was used; and that Paul simply meant what he said, that a man must have his own wife, and not somebody else's wife, which caused a laugh at the gentleman expense. I stated that there is no text in the New Testament condemnatory of polygamy. I declared that report about forcibly taking wives, to be a dark falsehood, and that females in Utah are as free as they are here, and a little more so, and a great deal better used. In the evening, at the room, a young man said he was ready for baptism. On the 3rd inst., I preached in the open air at Birkenshaw, peaceably. The brethren here are doing well in preaching. In Orton, a part of Bradford, they have preached to a good and attentive congregation two successive Sundays.

With sentiments of respects and esteem, I remain your brother in the Gospel,

JOHN BARKER.

SUMMARY OF NEWS.

EUROPE.—Vienna, June 8.—The following is an accurate summary of the official text of the Austrian despatch of the 1st instant, in reply to the invitation of the neutral Powers to take part in the Conference:—In this despatch Austria declares her willingness to take part in the Conference, as a proof of the continuance of her conciliatory views, subject to the conditions already announced by telegraph, according to which all propositions shall be excluded from the deliberations of the Conference, having reference either to the territorial aggrandizement, or the increase of power of any of the States represented. At the same time, the despatch lays stress upon the fact that, in order to accept the invitation of the neutral Powers, the position of Austria towards the Government of King Victor Emmanuel, is neither to be modified nor prejudiced by an eventual decision of the Conference relative to the Italian difficulty. In conclusion, the Austrian Government expresses surprise that the Pontifical Government should not have been invited to take part in deliberations which might refer to the Italian question, since the interest of the Papacy would be affected thereby. Apart from all questions of legality, the temporal sovereignty of the Pope is a fact recognized by the Governments, and therefore the Pope has an unquestionable right to be heard on all questions relating to the affairs of Italy. The note expressly states that a clear understanding of the present position of affairs is necessary, in order to avoid illusions, and prevent the present dangers from being rendered more serious. The reply of Austria was regarded by the other Powers as equivalent to a refusal to join the proposed

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Conference. Napoleon, therefore, announced that all hopes of a peaceful solution of the existing difficulties had vanished, and that it must be left to the three interested Powers to settle the difficulties as best they may.—Berlin, June 8.—M. Bismark has addressed a circular to the diplomatic representatives of Prussia abroad. It is written in a tone of considerable bitterness towards Austria; and in one passage it is said all our information agrees that the determination to make war by Austria is firmly settled at Vienna. On the other hand, it is asserted that Prussia has been most conciliatory and anxious for peace, but a corresponding feeling no longer exists at Vienna. Not only was there manifested an entire absence of all and every readiness to enter even into confidential negotiations, and to discuss the possibilities of an agreement, but expressions of influential Austrian statesmen and councillors of the Emperor have been reported to the King from an authentic source, which leave no doubt that the imperial ministers desire war at any price—partly in the hope of successes in the field, partly to tide over domestic difficulties; nay, even with the expressed intention of assisting the Austrian finances by Prussian contributions, or by an honorable bankruptcy. We can only see the decided intention upon the part of Austria of forcing on a war with Prussia, and at most of making use of negotiations as to the Congress to gain time, by procrastination, for her own not entirely completed arrangements, but especially for those of her allies. The fact of war is a settled determination at Vienna. The only further point is to choose the favorable moment to begin. Referring to the Duchies, Count Bismark says—Perhaps we shall at last be believed, when we solemnly protest against our nation wishing to make good our claims to the Duchies by force, and with disregard to the rights of the co-possessor. Probably it will not be difficult also to understand the real motives of the armaments by which Austria has given rise to the present crisis, and whose removal, by means of the Congress, she has further taken care to render impossible by the attitude she has assumed. The circular is dated Berlin, June 4.—Paris, June 8.—The *Constitutionnel* of this morning says—"The position of France is not changed by late events. France continues as before to hold aloof from the conflict. She has formed no engagements, and will preserve all her liberty of action. Whether war breaks out or not, she will not fail to exercise French influence anew in favor of peace, whenever an opportunity may offer. France would only take an active part in events, if imperative circumstances would render it a duty, for the defence of the national honor or interests." *La France* of this evening says the last efforts for conciliation has been made at Vienna by the Duke de Gramont. Count Mensdorff, however, is stated to have positively maintained the ground of the Austrian reply to the invitation to the Congress. Private telegrams say that the Turkish army has crossed the Danube. A collision has taken place between the Turks and Roumanians. Reinforcements are being sent from Bucharest, and Prince Charles of Hohenzollern takes the command. The Government has demanded of the Chamber a loan of 36,000,000.—Ragusa, June 8.—A Turkish admiral has arrived off the coast of Albania with two vessels of the line and four other men-of-war.—Vienna, June 7.—The Vienna journals consider that, the Conference having failed, the outbreak of hostilities is imminent. According to intelligence received here, the Porte intends to station a flotilla of war vessels upon the Dalmatian coast, in order to prevent any attempt being made to disembark Italian volunteers.

AMERICA.—New York, May 30.—It is reported that the Fenians in Cincinnati are organising a raid on Canada, and that 400 Fenians, carrying colors, under officers with sidearms, passed through Cleveland yesterday, going eastward. Numerous circles throughout the country have recognised the authority of Stephens, who is said to be in daily receipt of large sums of money. Fenian circles are being organised in Nashville.

The New York Port Society has recently adopted the plan of lending libraries to vessels leaving that port, the books to be exchanged on the return of the vessel—a movement which will do much to relieve the monotany of a sea voyage.

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Why is your elder brother like grass in a meadow? Because he is *past-your-age.*

A goose has many quills, but a man can make a goose of himself with one.

Educate the whole man—the head, the heart, the body; the head to think, the heart to feel, and the body to act.

Can any civil engineer tell us how it is that the mouths of rivers are larger than their heads?

A marriage recently took place in South Carolina, wherein the bridegroom was eighty-eight, the bride fifty-five, and the parson eighty-five. It was a runaway match, the parents of the blushing damsel being averse to it.

A crusty old bachelor sends the following conundrum:—What is the difference between a honeycomb and a honeymoon? A honeycomb consists of a number of small "cells," and a honeymoon consists of one great "sell."

ADDRESS:

John Barker, Skelton Buildings, Mossen-street, Leeds-road, Bradford, Yorkshire.

MARRIED:

BRISTOW—LEGG—March 19, 1866, at Newbury, by Elder C. W, Stayner, Henry Bristow and Mary Legg, both of Berkshire.

MYERS—CLEGG—June 5, 1866, on board ship "St. Mark," by Elder R. N. Russell, Ambrous Myers and Mary Clegg, both of Burnley.

DIED:

COOPER—May 31, 1866, at Birmingham, Sarah Jane, daughter of Henry and Elizabeth Cooper, aged 6 years, 2 month, and 25 days.—DESERET NEWS, please copy.

DAWES—April 2, 1866, at Great Staughton, Hunts, Ann Dawks, aged 80 years. Her last words were uttered in bearing a testimony to her friends of the truth of the Latter-day Work.

WATSON—March 27, 1866, at Aldermaston, near Burnley, Elder Shadrick Watson, aged 58 years.—DESERET NEWS, please copy.

POETRY.

CHILDREN.

(*Selected.*)

In a child's voice is there not melody?
In a child's eye is there not rapture seen?
And rapture not of passion's revelry;
Calm, though impassion'd; durable, though keen!
It is all fresh, like the young spring's first green!
Children seem spirits from above descended,
To whom still cleaves heaven's atmosphere serene;
Their very wildnesses with truth are blended;
Fresh from their skyey mould, they cannot be amended.

Warm and uncalculating, they're more wise—
More sense than ecstasy of theirs denotes—
More of the stuff they have of Paradise,
And more the music of the warbling throats
Of choirs whose anthem round the Eternal floats,
Than all that bards e'er feign'd, or tuneful skill
Has e'er struck forth from artificial notes:
Theirs is that language, ignorant of ill,
Born from a perfect harmony of power and will.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 25, Vol. XXVIII. Saturday, June 23, 1866. Price One Penny.

WHAT IS ZION?

What is Zion? This is a question which every human being should put to himself; and never rest satisfied, until he has determined, with the utmost certainty, its solution. If Zion means a people of God, then salvation depends upon our being connected with Zion. But how can we be united with Zion, so as to form a constituent portion thereof, if we are ignorant of her doctrines? If Zion means the Christian Church, it is of infinite importance to know of what it consists; how it is organised, and whether we are members of the same.

All believers in the New Testament admit that Zion and the Christian Church are only two names for the same thing. But the Roman Catholics assert that they are the only true Christian Church, and, therefore, the only true Zion: the Greek Catholics affirm that they are the same: the Protestants declare that Zion means all religious denominations who profess to believe in Christianity. The Latter-day Saints testify that Zion was not upon the earth for many centuries, prior to the year A.D. 1830; at which time, it is declared that God's kingdom was set up, or, in other words, that Zion or the true Church, through the ministrations of angels, and by the Spirit of revelation and prophecy, was restored. Which, if any, of all these conflicting declarations, is true?

That the Roman and Greek Catholics are neither of them the true Church, is abundantly evident, from the acknowledged fact that God has said nothing to them, during the last seventeen centuries. If they were the people of God, their Prophets and revelators would, during each successive generation, have conversed with God, and thus increased the number of the books of the Bible; their visions, their revelations, and their prophecies would have been equally sacred with those of a more ancient date. Without these characteristics, all their pretensions are vain, and unscriptural, and totally without any substantial foundation: indeed, shorn of these great blessings of the Gospel, they are without authority, without salvation, without God. They know nothing of Zion, nor of the salvation of Israel, which is to come out of Zion.

Precisely for the same causes, the

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heterogeneous mass of Protestant denominations have no more claim to divine authority, or to a true Christian Church, than the corrupt fountain, whence they emanated. If any of them were the true Church, God would converse with them and let them know it; they would enjoy all the promised blessings in the glorious Gospel of the Son of God; their prophets and apostles would exercise all the functions of their office as inspired men in days of old; the visions of eternity would open to their view; revelation upon revelation, prophecy upon prophecy would be given; here a little and there a little, until the Bible, instead of containing merely sixty-six books, would be swelled to hundreds.

But instead of such a happy order of things having been upon the earth, the nations have been cursed with a corrupt, apostate priesthood, who have tyrannized over the consciences of men, and bound them down under the iron yoke of priestcraft, who have tortured, butchered, and burned their hundreds of thousands of innocent victims, to strengthen the reverence of the people for their pious systems of religion, under the sacred and holy name of Christianity. Such, dear reader, has been the so-called Zion of the last seventeen centuries—these abominable churches are the most corrupt of all people—the filth and scourge of nations—the whore and harlots of Babylon—for whom is reserved the most terrible of judgments, and a final desolation by devouring fire.

But what is Zion? It is a people whom the Lord has adopted, through obedience to his Gospel, into his own family; it is a people among whom he has Revelators, Seers, Prophets, Apostles, inspired, as formerly, to receive the word of the Lord; it is a people who are baptized, first in water, then with fire and the Holy Ghost, being cleansed from all sin and purified before God, and in the enjoyment of all spiritual and heavenly gifts;—in fine, "*Zion is the pure in heart.*"

To establish a Zion of this description, is the prerogative of God, and not of man. God originates, dictates, commands; man merely submits and humbly obeys. God gives authority; man merely executes the authority given. It is God, and God alone, who can restore Zion to our globe. Angels have no authority to restore the Gospel with its heavenly gifts and powers, only as they are dictated by revelation from the great Supreme Ruler of the universe. When about eighteen centuries had elapsed from the period of the crucifixion, the Lord God sent forth his angel to signify unto mankind, that the set time had come, for an everlasting kingdom, called Zion, to be organized on the earth, as a preparatory work for the coming Messiah, to reign over his people and the house of Jacob forever. Not one thing, in relation to the organization of this great latter-day kingdom, was left to the poor weak judgment of man: God raised up a young man, full of the Spirit of truth, as a great Prophet and forerunner before His face, to lay the foundation of his kingdom, after his own heavenly order: as Moses was strictly commanded to build the tabernacle according to the pattern shown to him; so likewise was the great Prophet of latter-days commanded to build the kingdom, in all things, according to the pattern given him from heaven. He had no power, or liberty to vary, in the least degree, from the great system and plan so clearly manifested to him from on high.

The work being revealed from heaven, and the kingdom once set up, the great King or Law-giver, has continued to guide and direct the same, by his own voice, by the voice of angels, by the voice of inspiration, by the power of the Holy Ghost, by visions, revelations, prophecies, and other gifts and manifestations of the Comforter unto the present day; hence Zion has been founded—has extended her borders, and flourished exceedingly for upwards of thirty-six years: her missionaries have visited many nations and distant islands of the oceans, to sound the alarm among all people—that the great and terrible day of the Lord is at hand, and that all people must receive the great preparatory message, repenting of all their sins, or they will most assuredly perish.

Let all people awake from their slumbers, and seek the Zion of our God; arouse yourselves from the deep sleep of ages—from a sleep which is

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more deadly than the opiate drug—a sleep which will destroy both body and spirit—shake off the fatal stupor; call upon God; repent of your sins; be baptized in water; become the faithful children of Zion; and endure to the end, and you shall be saved.

O. PRATT.

WE ARE THANKFUL.

(*From the Deseret News.*)

It is gratifying after running through a batch of exchanges, and noting the ebullitions of seething passion that are working in both hemispheres, to contemplate the peaceful calmness and quiet industry that prevail throughout maligned and dispised Utah. We are waging a conflict here, but it is different from those that excite interest in other places. We are seeking to subdue the valleys around us, and subject them to our control, that their productive powers may be developed for the good of mankind. Our energies are not being exhausted in devising means to destroy and bring misery upon others of our race; but they are being trained to bless ourselves, and all who seek to share with us the blessings of peace, and honest, honorable prosperity in a straightforward and upright way. True, there are a few within the confines of the Territory, who, not finding here sufficient of a congenial element to satisfy their depraved, corrupt desires, would like to see us torn by dissensions and festering with the corruptions to which they have been accustomed. They work and plot, and plot and work to consummate their designs; but the miserable, contemptible things will pass into oblivion, and be forgotten with their impotent efforts to destroy the work of God.

What a sad picture the world would present at present, to one who could look upon it with a clear eye lighted up with the intelligence of eternity? A race of beings endowed with attributes and powers which, if properly developed, would exalt them to a condition of excellence of which ordinary thought can form no conception, grovelling in wilful debasement, and with no higher ambition than to destroy each other. The dramatist who made one of his characters say, "It is a mad world, my masters," perpetrated a biting sarcasm; and the insanity is not confined to one section or country, nor to one people or nation; but is so wide-spread that it governs in the councils of nations, and finds the earth peopled with its victims. An old adage says, that nothing is so well distributed as wisdom, for every one thinks he has enough of it, and they who have least imagine they have most. This is true in the main; and the world is in that unenviable condition which fancies an extraordinary superabundance of wisdom when there is a woeful lack of it.

When one man kills another with malice aforethought, he is adjudged guilty of murder, and punished by law for the deed; but when ten thousand or a hundred thousand men meet and seek to kill each other, it is glorious! Some side wins a great victory, and a few thousands more manure the soil where their bones are buried. And the game of war goes on. As one party gets tired out, another is preparing to enter upon the exciting contest. As a fresh game commences, a new sensation is produced; the bloodier, more terrible and more appalling the incidents are, the better satisfied is the craving, morbid appetite which demands such food. Perhaps at this moment there are not less than seven millions of men in Christendom who are hired, fed, clothed and trained expressly to kill human beings. Politicians squabble and contend; statesmen strive to outface and outwit each other in a species of dishonesty called diplomacy, and work it up once in a while into a respectable sized war, while the great multitude send a part of their number to kill or be killed, and pay them for doing the work.

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After a sufficient number are put under the earth, having poured out their blood as a libation to the deity of insanity, the quarrel is ended, a peace patched up, and the great multitude breed some more to be killed, and gather more means to pay them, while a new quarrel is being worked up by those who generally are too careful of their precious lives to risk them within the smell of "villainous saltpetre." And such is war; a kind of bloody and terrible game that the nations play at, which keeps the population within reasonable bounds, without enforcing the doctrine of Malthus, or any similar arrangement. From the petty broil of a groggery, to the death struggle of mighty powers, the principle is the same,—a desire to waste and destroy, to waste human life and trample under foot the works of peace. The spirit is growing and spreading. The people of the nations are moved by it. The arbitrament of cannon and bayonet is resorted to for the settlement of trivial difficulties, and the human heart is growing to thirst for blood, as the tiger does, that slays for the pastime of destroying. It is sorrowful to contemplate, but the lamentable facts exist. The farther the inhabitants of the earth travel from God, from truth, from the principles of the Gospel; the wider are they separated from the blessings of peace, happiness, and permanent prosperity.

Have we not reason to be grateful for the blessings of peace and steadily advancing prosperity? Yet, for all the blessings which we possess, that the world is rapidly travelling away from, we are indebted to the Gospel. The adoption of its principles have secured them to us, and we will increase in their possession as we continue to adopt and practice the laws of life revealed from the heavens. West of us political contentions have a jubilee; east they are holding a carnival. Europe is reeling to and fro like a drunken man. Austria and Prussia, after robbing Denmark, are about quarreling for the spoils, which may involve other nations in the contest. And the British papers are highly exercised about Fenianism, its expected doings and results. Everything indicates that war has been "poured out upon all nations," and that the day is not far distant, when "he that will not take up his sword to fight against his neighbor, must flee to Zion for safety."

DON'T SUCCEED.

(*From the Salt Lake Daily Telegraph.*)

There would seem to be some fatality connected with the chief enemies of the people of Utah, which prevents the consummation of their dearest wishes and most persistently followed purposes. This fatality is not peculiar to the last few years, but has been connected with the progress of the "Mormon" people from the beginning. Nor does it appear to lessen with years. It rather seems to be and to continue in accordance with a divinely appointed law. The traducers and deadly opponents of the people of Utah, come over here bloated out to their utmost tension with importance. They speak great swelling words of vanity, tell of their wonderful designs and plans, of their extraordinary authority, of the few months "Mormonism" is doomed to live through their Herculean efforts, of the transcendent freedom Tom, Dick, and every body is to be favored with when the hullabaloo jubilee comes on. It is all planned, cut and dried, what is to be done—who shall live in such a one's house, eat the fruit of such a one's orchard, and sleep with such a citizen's wife. The great work is commenced and is carried on with such blowing of trumpets, flaunting of colors, showing of paraphernalia, and assumption of authority, that anybody, who does not know a thing or two, is apt to be led to imagine that what is left of Uncle Sam beyond the mountains, is nothing to be compared with what is operating here.

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The crusade runs on with a pretty high hand—loud and foul tongue, we ought to say—all the chief members of the community are abused, calumniated, and most malignantly lied about; by no possible chance do they perform a good or decent action, everything they do being misrepresented, misconstrued, and made to appear anything but what it really is. The most astounding Munchausenisms are started and bandied about, increasing, if possible, in outrageousness with their circulation. The most innocent, benevolent, public spirited, and patriotic actions are taken up, and, viewed through such a distorted medium, are made to appear as of most monstrous shape and character.

Sympathisers and adherents help on the work, donations are made to furnish the needful—all coming back, with compound interest, from contracts—controlable sources of supply, questionable and unquestionable, are made tributary to the all important work of demolishing "Mormonism." The papers abroad, many of them knowing no better, take up the cry, and reiterate all the silly, ridiculous, malignant, concentrated, lying stories that are furnished by the scheming clique here, and pass them around until they are worn threadbare, when they are dropped for a time, to be revamped by and by. Of course the people who read, knowing no better, many of them, take in the whole precious bundle, heterogeneous as it is, as gospel, and are excited and indignant accordingly. Wrought upon, while warm, by populous orators, who have their own objects in view, they are ready to burst forth in acclamations of "crucify the 'Mormons,' crucify the 'Mormons,'" and to vote for any amount of means, and any number of men, to carry that pleasant mobocratic sentence into effect.

By one Providential hindrance or other, the murderous intent fails of the effect designed, the Utah people still live and prosper, the mobocratic fury of the onset declines, the public cools down a little, and begins to think that perhaps after all the people warred against may not be such perfect monsters as they have been represented, that if not they have been lied about, that if lied about they have been abused, that if abused they deserve sympathy and civil treatment, if nothing more liberal. Then the popularity of the great personages who kicked up the hullabaloo, and instigated and led on the crusade, rapidly wanes; they are not quite such wonderful heroes as was once supposed; they have exhibited that one defect fatal to all aspirants to glory—failure. Their names weary on the public tongue; they cease to be serenaded, courted, sought after, thought of with honor, with respect. By and by, whispers fly around that their record is rather opaque, that such and such transactions are rather dubious, Government not supposed to be the gainer thereby, and in a little while the once greatly expectant chieftains and heroes subside into the most commonplace, insignificant, everyday sort of mortals, when, if they luckily escape judicial investigation, &c., they find themselves sunk to their own proper level, with none so poor as to do them reverence, or hardly to bid them a civil good-day.

Such is the general history of the great opposers of "Mormonism." Their names are forgotten, or never thought of with credit, while the people whom they have maligned and sought to exterminate, continue to increase in numbers, wealth, power, honor, and every good thing.

NECESSITY OF PRIESTHOOD.

(*From the Western Standard.*)

It is a well authenticated and indisputable fact, that God never had a people on the earth, in any age, whom he recognised as his peculiar people, without having in their midst those who had the authority and the right

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to officiate in his name. They were the bearers of His Priesthood, the recipients of the power which he bestows to enable man to act in his stead, and to transact that which was necessary to be transacted to fit and prepare his people to enter into his presence. For, as the Scriptures plainly teach, the Lord revealed unto the children of men, by his own voice, and by the voice of his Spirit and his servants, ordinances which he expected them to observe before they could be permitted to partake of his glory. And, as it was incompatible with His designs for him, his Son or his angels to come down and administer in these things, it was necessary that his power should be bestowed upon men who were counted worthy, by Him, to receive this great and exceeding honor, that they might go forth in his name, as his ambassadors or ministers among their fellow men, and officiate in all these necessary ordinances, and thus be the means, in His hands, of preparing their brethren and their sisters to inherit the glory and the exaltation which He wished to bestow upon them. They attained unto this honor and power by their worth and faithfulness in doing the will of their God; and it was only by maintaining this character that they were enabled to retain this authority. Their words, while acting in this capacity, were as the words of God unto the people—salvation, honor and heaven's approving smiles being bestowed upon those who obeyed them, and destruction, dishonor and heavenly disapprobation following those who disobeyed; God continually manifesting his determination to honor himself, by honoring those to whom he had delegated a portion of his power. Hence, we read, in the history of God's dealings with the children of men, that whenever an individual or a nation came in contact with one of God's anointed ones—the bearers of this Priesthood or authority—it was equivalent to coming in contact directly with Himself, and the consequences were equally terrible. The Almighty always reserved to himself the right to bestow this authority upon whomsoever he would, and never recognised a man as His minister who did not obtain it by the legitimate and only correct means, and from the proper source. When this Priesthood was taken from the earth, and was not in the possession of man, if God wished to again bestow it upon him, to fulfil His designs, it was always done by the direct manifestation of his will by his own voice, and by the ministration of his angels, to the individual selected. When, on the other hand, this power was upon the earth, held by those whom the Lord recognized and approved as his servants and ambassadors, for an individual to obtain it, it was always necessary for the one who held it, before he could with propriety confer it, to obtain a knowledge from the Lord that he approved of the individual as one worthy to hold this dignity—as one upon whom the power should be bestowed to go forth and act in His name and stead among the people. These were the only means through which this power and authority could be obtained, and any man who claimed this Priesthood, or who professed to act by this authority, who had not obtained it through either of these processes, was condemned as an imposter, and everything that he did was unrecognized and disapprobated by the Lord. However great the exigency might be, though it might be as urgent as when the Israelites were in danger of being overwhelmed by the Philistines, and Saul, tired of waiting for God's minister, Samuel, at Gilgal, seeing the imminency of the danger, forced himself to officiate in one of the, then recognized, ordinances of the Almighty, yet God never failed to manifest his displeasure at the unauthorized assumption of this power.

Paul, in writing to the Hebrews upon the subject of Priesthood, alludes to the correct mode of obtaining it in these words: "No man taketh this honor [Priesthood] unto himself, but he that is called of God, as was Aaron." Now every reader of the Bible knows that Aaron was called to this honor through the revelations of God to Moses, and that Paul also, and, in fact, all the Apostles, were called in like manner. By the revelation of the Lord to Ananias, informing him that Paul was a chosen vessel to bear His name before the Gentiles, and kings, and the children of Israel, he was au-

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thorised to lay his hands upon him. And when men were called and set apart in this manner, all their acts, while officiating in the sphere of their Priesthood, were sanctioned by the Lord—the Being in whose name they acted. When it was necessary for them to attend to any of the ordinances which the Lord had instituted for his creatures to obey, the person who submitted to it in the proper spirit, obtained a knowledge from the Lord that he had approved and blessed the operation; thus, every one of His people knew that the men who were officiating in their midst as his representatives, were empowered by him so to act, therefore, there existed no doubt as to their right to dictate and control the affairs of the kingdom of God on the earth, and all knew that implicit obedience was both expected and necessary. The people who had in their possession knowledge of this nature were easily governed, and always presented the characteristics which we find attributed to the people of God, whenever he had a people on the earth. But it was only those who obeyed these laws and conformed to these ordinances, that obtained this knowledge, and were thus easily governed. That portion of the people who rejected these things, rejected also the men who taught them, and did not hesitate to do all in their power to destroy them. They would willingly admit that such power had been held by men in previous generations, and that it was then necessary; but, with their death, they asserted, that necessity had ceased. They loved to garnish the sepulchres of the men who formerly held it, whom their fathers had killed, and said—"If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets," while at the same time they treated those who held the same power, contemporaneous with themselves, in a precisely similar manner. Singular as it may seem, this peculiarity is not confined to former generations—it has reached down to our own times, and is indulged in by our own contemporaries. To-day, enlightened Christendom, with the Bible in their hands, will unblushingly assert that there exists no necessity for this power to be bestowed upon man as in ancient days. They will laud to the skies, and professedly revere to the highest possible extent, the memories of those who held the Priesthood in other times, and, though they cannot, as those in other generations did, build the tombs of the Prophets, yet they do all they can by building stately and magnificent edifices to their honor, and showing unto the world that "if they had lived in the days when they were on the earth, they would not have been partakers with their murderers in shedding their blood." Yet, notwithstanding they do all this, they witness, by their actions towards those who have this power or Priesthood in this generation, that, had they lived when those who formerly held it were on the earth, they would have been found among their persecutors.

We read in the Scriptures, that, whenever there was a people on the earth who served the Lord, and were led and governed by him through his regularly ordained servants, they were visited by the especial manifestations of his favor. There was no exception to this. All men, in all generations, who took the course which He recommended, and who were led and taught by the ministers whom he had commissioned, obtained alike these blessings. Angels were often seen in their midst; visions, dreams, the gifts of prophecy, revelation, healings and working of miracles were common, and they rejoiced in the satisfaction and certainty which a knowledge of God's purposes would bestow. If they were in doubt in relation to any doctrine, or the proper course for them to pursue under difficult circumstances, the authority was in their midst which could solve such doubts and designate the safe course; and, by this means, they were delivered from division, doubt and uncertainty, and were enabled to unite with one heart in every measure to be undertaken. These were a few of the blessings which, the sacred history informs us, accompanied the correct exercise of the Priesthood among men; and who is there that can read the history of these things, and not be struck with the advantages which they must have bestowed upon

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those who enjoyed them? Where are this power and these blessings to-day? Do we find them in Christendom, among the various sects who profess to be the exponents of the laws of the Lord? When the Priesthood, or delegated power of God, ceases to exist among men, these blessings also cease, and men are left in confusion and doubt, a prey to division and strife. Do the ministers of the day acknowledge that they receive their authority to act by either of the modes to which we have alluded, and which are the only modes acknowledged by the Lord? Were they ever empowered by God's own voice and the ministration of his angels, or by revelation through his acknowledged servants? If they were not—and we presume there is not one of them that dare say that he was called to the ministry in this manner—by what right do they act in the name of One who never delegated them, and officiate unauthorized in ordinances which God has appointed? The potentates of earth would denounce, and visit with their heaviest displeasure, an impostor who would be thus presumptuous, — and how much more must we expect that the Almighty King of heaven will abhor and condemn the man who will tamper with the eternal salvation of his children? While such modes are practiced and recognized as correct as are at present in vogue, when every reader of the Bible must know that they are diametrically opposed to God's former and unchangeable plan of committing his Priesthood, how is it possible that he can bestow, or they obtain the union, knowledge and gifts which were enjoyed by people of other generations who followed his directions?

Who is there that has been taught to believe the Bible, that can reflect dispassionately and unbiassed by prejudice upon these subjects, and not be convinced in his own mind that, if there be a Church of God upon the earth, there must be men in that Church who are endowed by him with the authority to act in his name in all the ordinances pertaining thereto, and to whom he will make known his mind and will in the government thereof? They must also be convinced that if there be such a Church in existence, its members, so long as God maintains his character for being unchangeable, must, of necessity, enjoy the gifts and blessings which the members of his Church anciently did. Who can point to a people, since the creation of man, who were rightfully styled the people of God, that were so utterly destitute of all these blessings and powers as are the Christians of the present day? They say they are the church or churches of God; but how shall we know them to be such? God never had a people to whom he did not speak, neither did he ever have ministers upon whom he did not bestow the spirit of revelation and prophecy. They deny the power of God to speak, and ignore the spirit of revelation and prophecy, and are, therefore, entirely destitute of the distinguishing features by which the people of God were always known. If Paul had been on the earth, he could not have written anything more applicable to them than his prophecy,—that in the last days there should be a people having a form of godliness, but denying the power thereof. This is what we might expect, however, from churches that are in their situation. Not having the Priesthood—the power and authority which God bestows upon his ministers—their administrations in the ordinances are ineffectual and fruitless, —the Holy Ghost, with its attendant blessings, not being received by those who follow their precepts; therefore, they have no alternative but to ignore this gift, and every other power and manifestation, and declare them to be no longer necessary.

CULTIVATION OF THE MIND.

Of all the noble works of God, that of the human soul has ever been considered the greatest. It is, however, like all things else, capable of cultivation, and just in that degree as the mind is improved and rendered pure,

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is man fitted for rational enjoyment and pure happiness. That person who spends a whole existence without a realization of the great ends for which he is designed, without feeling a soaring of the soul above mere mercenary motives and desires, not knowing that he is a portion, as it were, of one vast machine, in which each piece has a part to perform, having no heart beating in common with those of his fellowmen, no feelings in which self is not the beginning and the end, may well be said not to live. His mind is shut in by a moral darkness, and he merely exists, a blank in the world, and goes to the tomb with scarcely a regret. Such beings we have seen and wondered at—wondered that a mortal, endowed with so many noble qualities, and capable of the highest attainment of intellectuality, should slumber on through a world like ours, in which is everything beautiful and sublime to call forth his energies and excite his admiration — a world which affords subjects for exercising every lively attribute with which we are gifted, and opens a scene of the richest variety to the eye, the mind, and the heart, and of such a diversified character that we may never grow weary. If, then, you would wish to live, in the true sense of the term, cultivate the mind, give free vent to pure affections and noble feelings, and pen not every thought and desire in self. Live more for the good of your fellow-men, and in seeking their happiness, you will promote your own.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 23, 1866.

WHY ARE WE LEFT?

—o—

MANY thousands of the Saints in Great Britain exclaim, "WE are poor! We are in the very depths of poverty! We desire to gather to the mountains of Zion, but it requires money! How shall we effect our deliverance? Will not the Saints, who have gathered, help us? We have prayed for help, these many years, and yet we remain, while thousands of others have left these shores, and are rejoicing in Zion! Do tell us why we are thus left?"

We propose to answer all these queries, and give you some general instructions, which, if complied with, will be of great benefit to you.

First, are you very poor? Do not murmur in your hearts, because of this poverty; but, on the other hand, be thankful to God, that your lot has been cast among the poor. If you had been rich, would you have received the great latter-day message of the Gospel? Who among the wealthy do receive it? They prefer riches to salvation: they seek the pleasures and gratifications of this life, and care not for the next. If you had been rich, you have every reason to believe, judging from analogy, that you would have pursued the

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same course, until with the rich, you were thrust down to hell, and compelled to beg in vain, for a drop of water to cool your parched tongues. Therefore, envy not the rich; for they are to be greatly pitied. Your poverty and great afflictions have bowed down your spirits; and you have sought for consolation to Him, whose ears are ever open to the prayer of the humble contrite heart; because of your repentance and humility, the light of the Spirit of the Lord has been upon you; and when his servants brought the joyful tidings, that angels had again visited our earth, to introduce the great preparatory work for the glorious appearing of the coming Messiah, your hearts were open to receive the message. You were born of the water and spirit; you became the sons and daughters of God—lawful heirs to immortality, and eternal life. Blessed are the poor, who receive the Gospel, for they shall inherit all things; but cursed are the rich who repent not, who despise the Saints, because they are poor; for they, with their riches, shall perish. If you are poor in the things of this life, but rich in righteousness, and desire to depart out of the midst of this awfully corrupt, polluted, priest-ridden, hypocritical, soul-destroying generation, then make an exertion that is worthy of the holy, virtuous, Godlike cause which you have espoused; yes, make an unflinching, praiseworthy, honorable exertion. Cry unto the Lord, that he may open the way for you to obtain employment; cry unto him for health to abundantly rest upon yourselves, your wives, your children; seek unto him for strength of body, nerve, and sinew; for patience, faith, and hope; for wisdom, prudence, and great economy in the expenditure of means for subsistence; and lay up for yourselves, weekly, and monthly, a little treasure on earth, to emancipate yourselves, and your generations after you, from the lordly oppressor, bloated aristocrat, and cruel task-master, who have held you, and your fathers before you, under the galling yoke of poverty, laughing at your slavery, despising your tattered garments, and presenting a deaf-ear to the bitter sobbings, cries, and pitiful moans of your suffering families. Tell about African slavery as it existed in America! the negroes were princes compared with the poor, heart-broken, hopeless, worn-out, famine-stricken multitudes who swarm by millions in this land, under the haughty eyes of their pitiless masters, whom they have made rich by their ceaseless toils. Think not, O Latter-day Saints, that the state of society in these countries will be changed for the better; they are too far gone; they will not be reclaimed; they will wax worse and worse; the only possible hope left you, is to flee—depart out of their midst—gather among God's elect—the righteous and upright in heart—form a new state of society, not after the pattern of the old; but after the pattern revealed from heaven. Let old things be done away, let all things become new. This is the glorious destiny of the Saints! This is the firm decree of Jehovah! Is it not a boon worth striving for? Have you not the servants of God, angels, and all the powers of heaven above, to assist you in your grand struggle for deliverance? Would you have means? seek for them, as you are counselled by the messengers of Zion; and save them, by depositing your shillings, your half-crowns, your half-sovereigns, &c., in the Emigration Fund. You pray to God for deliverance; you ask the Saints to help you: but what have you done, to show that you were really in earnest? Have you listened to the counsels given to you, some ten, fifteen, twenty, twenty-five years ago? Were you not then counselled to lay up your

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pennies, for the purpose of going to Zion? Did you obey? You answer, No. But why did you disobey? You answer, "Our wages were too small; we could not, with the utmost economy, have laid up for this purpose, only about one shilling a week: this sum was so insignificant, compared with what we really needed for emigration, that we became discouraged, and spent all that we earned, hoping that God, who is merciful, would in due time open some way, unknown to us, to gather us home."

O foolish children! O frail humanity! Why have you become discouraged at such trifles as these? Why have you neglected the counsels, ordained of God, because you considered it too slow a method to bring about the desired results? To the carnal mind, baptism looks simple; the laying on of the hands appears simple; all the ordinances of heaven are easy to be understood, and seem apparently too simple for any great results to follow. Shall all these institutions, therefore, be neglected, because of their apparent insignificance? If so, who can be saved? It is by our works that we perfect our faith. It is by our works, through the grace of God, that we will be saved spiritually; it is by works and mighty exertions that the poor must effect a temporal salvation. It will not do to treat the counsels of the messengers of Zion with indifference. If you had continued in your obedience, some of you, who now mourn in these lands, might have been in Zion years ago. Though your deposits might have been exceedingly small, yet your worthy efforts would have been highly appreciated by all good men and angels. Innumerable are the resources of the Almighty: but he will first prove his people, and if they show by their works, that they are worthy, He will render to them the necessary aid.

Let none of the poor, who have in all things been obedient, consider themselves, by these remarks, chastened; the reproof is intended for that class of poor Saints who have neglected to comply with counsel, and yet feel to complain, because they are left behind. Such are the ones for whom "the coat is fitted:" such are the ones who are not valiant in serving God, who are not awake to their duty; but are slow to understand; slow to obey. The same slothfulness that characterized their acts in things temporal, will, without repentance, most likely follow them in things spiritual: as they do not strive to get to Zion, they undoubtedly will make but a feeble effort to enter heaven.

To the poor who have been faithful, we say, be patient and courageous—be hopeful and industrious. The reward is sure: redemption will come sooner or later. Though it tarry, wait for it; for the great Shepherd knows all his sheep, and numbers them, and will ere long gather them from the four quarters of the earth into one fold; and they shall feed upon the rich pastures of the promised land forever.

O. P.

We are in receipt of a letter, dated the 9th inst, from Elder A. Stevens, President of the company of Saints who sailed on the ship *St. Mark*. From this letter we learn, that the Saints were feeling well in spirits, and in body also, except those who were suffering from sea-sickness. They were, however, getting accustomed to a life on the rolling deep, and were rapidly

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recovering. They were making good progress. May the winds and waves be propitious to them.

DEPARTURE.—President Brigham Young, jun., accompanied by his brother John W. Young, left on the 11th instant for the Continent, for the purpose of visiting the Saints in the Scandinavian Mission. We trust his presence will impart fresh zeal and energy to the Elders laboring there, and his teachings and counsels result in great good to the Saints.

He will probably be absent about two months. Our faith and prayers are for his safety, and that his visit may result in good to the Work of God in that Mission. May the peace of God go with him, and his labors be crowned with abundant success.

Elder Orson Pratt has been appointed to take charge of affairs here during President Young's absence.

ACTION.

It is an old saying that "actions speak louder than words." The saying is not, however, any the less true on account of its age. In every phase of human life its truth is made to appear. With the high and the low, the rich and the poor, the Saint and the sinner—with those who serve God, and those who serve him not, it is the same. Do not the high and the rich among men, by their words, commisserate the condition of the poor and the lowly? But would you know the genuineness of their pity? Apply to them for material aid in the day of want. You will, by so doing, learn the real feelings of the heart, not by words only, but by actions. Do we profess to be Latter-day Saints? Yes. But do our lives or actions correspond with our profession? Do we live according to the light and knowledge we have received? or do our actions falsify our words? Let us, for a few moments, arraign ourselves before the tribunal of our own judgments, and see how the case stands with us as professed Saints. Do we believe the Gospel as revealed in its fulness to-day? Do we recognise its authority, and do we desire to enjoy the blessings therein promised? If so, we must comply with the prescribed conditions. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven." Here action is required, not a profession of words only. What is the will of the Father? He has made us acquainted with his will by the voice of inspiration, and by the voice of his servants who have been called to labor in his vineyard. In this we are left without the plea of ignorance as an excuse, for he has made known to us his will as far as we require a knowledge of the same in our present state or condition, and further knowledge will be imparted when our necessities shall demand it. Do we love the Lord? Jesus says: "If ye love me, keep my commandments." Here again we see that words are of little benefit in manifesting our love to God, but action is taken as the standard of merit: Obedience to the will of God as the measure of reward. Do we believe in that principle of the Gospel

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called Tithing, and that good will result to us by obeying the same? Actions on our part speak louder than words. Do we believe in the principle of Gathering? If so, how do we manifest that belief? Paul says: "Show me your faith without works, and I will show you my faith by my works," and that "faith without works is dead," intimating that we have no faith if works are wanting. In these things our words are of little avail; but our faithful performance of duty, our actions preparatory to joining the Saints in Zion, speak loudly, and manifest a belief in these principles which cannot be doubted or misunderstood. Do you believe that God has restored his Priesthood, and conferred its power and authority on those who are laboring to instruct you in the things of the kingdom of God? You need not answer in words, for your actions, in reference to their counsels, speak louder than words possibly can. Latter-day Saints! let your actions ever speak in your behalf, and show to all men that you have faith in the Work of God. Work for the spread of truth and the development of righteousness, that your actions may testify your devotion thereto. Work on, work ever in the interest of the Zion of God, "for the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." M.

CORRESPONDENCE.

[We insert the following letter from Elder Alma L. Smith, to the Editor of the *Deseret News*, that the Saints in this country may learn of the prosperity of the Sandwich Island Mission, and of the Latter-day Work in that part of the vineyard of the Lord.]

Sandwich Islands,
Feb. 15, 1866.

Editor *News*.

Dear Sir,—A few words pertaining to our labors upon these remote isles, may not be uninteresting to you.

You will, without doubt, recollect that in March, 1864, Elders E. T. Benson, L. Snow, J. F. Smith, W. W. Cluff, and your humble servant, came to these Islands on a mission. Elders Benson and Snow, after visiting the Island of Lanai, where W. M. Gibson resided, and having accomplished the purpose for which they were sent, took their departure for home in April. Elders Smith, Cluff and myself, then devoted our time in travelling and preaching amongst the natives, trying to revive their spirits and arouse them to action, and to correct the many erroneous ideas which they had imbibed during the noted "Gibson career," and to start anew, as it were, the Work of the Lord upon these lands. Elders Smith and Cluff spent the most of their time together upon the Islands of Oahu and Kauai, while I labored upon the Islands of Maui and Hawaii, part of the time alone, and a part in company with Elder J. R. Young, who, with Elder B. Cluff, arrived upon these Islands in June. The following October, Elders Smith, W. W. Cluff and Young, having been released, sailed for the coast *en route* for Utah.

Brother B. Cluff and myself, upon whom now rested the responsibility of taking charge of the Mission, we being the only foreign Elders here, travelled over the Islands of Oahu and Kauai, discharging, to the best of our abilities, the duties assigned us. The 23rd of December following, Elders F. A. Hammond and G. Nebeker arrived here from Utah, having come for the purpose of purchasing land suitable for the culture of cotton, cane, rice, &c. On the 28th of January following, a purchase was concluded for a tract of land containing some 6,000 acres, upon the Island of Oahu. On

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the 30th, brother Nebeker having sailed on the 18th, brother Hammond left for home, leaving brother Cluff and me to take charge of and carry on the said place, until they should again return here. This we did to the best of our ability. We went to work manfully, fencing, plowing and planting, having many obstacles and disadvantages, consonant upon starting a new place, to contend with, but persevered on, and succeeded in getting about 40 acres fenced, of new, unbroken, sod land, one-half of which we plowed and planted in cotton and corn, a part of which made a fair crop. The remainder was destroyed by wind and worms, commonly so destructive to crops in these Islands. We also planted some three acres of rice, which made a paying crop.

On the 6th of July, brothers Hammond and Nebeker, with several other brethren, accompanied by their families, arrived here, and located upon this land; the families of brother B. Cluff and myself came with the company. There has a good deal of work been done on the place since the company arrived; a field has been inclosed containing about 300 acres, two-thirds of which will probably do to be cultivated. This piece of land was easily fenced, because its lying on the sea shore constituted about one-half of the fence; and about one-half of the remainder was fenced when the place was bought, so that we had only to fence one end and a part of one side, which we built partly of rock, and the rest of poles and lumber. The land has a very tough sod, requiring six or seven yoke of oxen to plow it. There is one plow being run all the time, breaking up; and if success attends our efforts, I think we will, the coming spring, get in upwards of 50 acres of cotton, beside some corn, and probably six or seven acres of rice. There has been an acre of cane planted as an experiment. I am confident that this land will produce good cane, and that, with sufficient capital, a successful sugar plantation could be established upon it. A frame meeting-house is now in course of erection by the foreign and native brethren, conjointly, for the accommodation of the native Saints. Sister Randall is teaching two schools, one for the foreign, the other for the native children. We hold two meetings every Sabbath, one for the foreigners, the other for natives. Our meetings are generally well attended, and a good spirit pervades them. Occasionally new converts apply for baptism.

Elder Eli Bell and myself left "*Laie*," the name of the land bought, where our families now reside, on the 17th of last month; since which time we have been travelling upon the isle of Kauai. The Saints not having seen a foreign Elder for a year past, appeared unusually glad to see us, and took a more than common interest in ministering to our wants. Our meetings have been well attended.

Praying for the prosperity of the Work of truth, in which we are mutually engaged, I subscribe myself, faithfully, your fellow-laborer,

ALMA L. SMITH.

SUMMARY OF NEWS.

EUROPE, June 14th.—Everything transpiring on the Continent tends to hasten the hour when open hostilities shall commence. The diplomatic relations between Prussia and Austria are suspended, the respective ministers of each Power having been recalled. The only means left for these two Powers, together with Italy and all others concerned, by which to adjust their differances, is a resort to the universal Diet: the sword. The following will give some idea of the immense force which may be brought to take part in the approaching struggle:—The military force which the Federal Diet has ordered to be armed, consists of 696,045 men, with 1296 field pieces, and 247 seige guns. But from this we must now subract the force which Prussia is bound to furnish

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to the German Confederation. The Prussian contingent consists of 113,515 infantry, 18,633 cavalry, 13,134 artillery, and 1888 pioneers, &c., altogether amounting to 147,170 men. Even after making this deduction from the forces of the Confederation, that body still claims the services of 548,875 man, which is itself a very large army. In addition to this, the German Confederation will not only receive from Austria the assistance which that Power is bound to render as a member of the Confederation, but also that of the whole military force of the Austrian empire. The Austrian contingent to the Federal army consists of 134,579 infantry, 21,731 cavalry, 15,481 artillery, and 2350 pioneers, &c., making a total of 173,841 men. But this is only a moderate portion of the armies of Austria, which amount on the war establishment to 619,210 men. Adding the Austrian armies to that of the German Confederation, the whole force that will be arrayed against Prussia will amount to nearly 900,000 men; indeed, it will probably amount to a million of men, for the Austrian army at the present time is said to be considerably greater even than the ordinary enormous war establishment of that Power. But immense as these forces are, those of Prussia and her ally, the King of Italy, are scarcely less formidable. The Prussian army in time of peace amounts to 212,631 men, and in time of war to 633,625. Adding to these 116 battalions of a second levy of the Prussian landwehr, amounting to 95,496 men, the total effective of the Prussian army is said to be 729,121 men. To this is to be added the army of Italy, which amounts to 209,045 men in time of peace, and in time of war, when all the reserves are called out, to 498,800 men. Prussia and her allies are therefore able to bring into the field even a larger force than Austria and the German Confederation. Taking the whole of the forces on both sides, they amount to very nearly 2,000,000 of men. It is very doubtful, however, whether either of the contending parties will be able to find the means of supporting half the force that it has on its muster rolls. If any such armies are to be maintained, it must be by living on the country in which they are fighting, like the armies of Wallenstein in the Thirty Years' War, and those of the French Republic and the First Napoleon in more recent times.

AMERICA.—New York, June 2, morning.—A body of Fenians, under Colonel O'Neill, variously estimated at from 500 to 2000 strong, crossed Niagara River on Thursday night, captured Fort Erie, a small undefended village three miles from Buffalo, and threw up breastworks to await reinforcements. The British troops are moving to disperse them, and the Canadian volunteers have been called out. The Federal troops are ordered to the frontier to preserve neutrality. The Fenians are moving towards the frontier in large squadrons. Stephens has denounced the Canadian movement.—New York, June 5.—The Fenians at Fort Erie, being prevented from receiving reinforcements by Federal picket boats, evacuated the place before daylight on the morning of the 3rd instant, leaving 32 men on picket duty, who were captured by the Canadians; 400, including O'Neill and a number of other officers, were captured by the Federal boats, and are now held prisoners at Blackrock under th guns of the Federal steamer Michigan. General Meade arrived at Buffalo on Sunday, and ordered General Barry to seize all the arms intended for use by Fenians. The reports of the killed and wounded at the fight at Ridgwary are conflicting. Only six Canadians are positively reported killed. It is reported that five Fenians were tried by drumhead court-martial at Fort Erie on Sunday, and were shot on the following Monday. President Johnson has issued a proclamation, admonishing all good citizens against aiding or countenancing the expedition now being carried on by evil-disposed persons from Federal territory against British colonies, in violation of the laws of the United States and the law of nations. He exhorted the national officials to employ all lawful power to arrest and bring to justice such persons. He empowered General Meade to use the Federal land and naval forces to prevent the carrying out of the said expedition. General Sweeny was arrested last night at St. Albans, by Federal authorities. Roberts, president of the senate faction, was arrested to-day at New York by the Federal marshals.

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ADDRESS:

Abel Evans, John Parry, } 2, Brecon Road, Merthyr Tydfil.

DIED:

THURGOOD—May 21st, in consequence of the rupture of a blood vessel, Elizabeth Thurgood of the Lambeth Branch in the London Conference, aged 56 years, 4 months and 8 days.—DESERET NEWS, please copy.

TILLET—At North Shields, Northumberland, (date not given), of consumption, Thomas Tillet, aged 50 years.

LARTER—April 12th, in Moroni, U. T., Harriet Armatage wife of Henry N. Larter, aged 36 years, 1 month and 28 days.

GUNNELL—April 16th, in G. S. L. City, of inflammation of the lungs, Ann Gunnell, aged 79 years, 4 months and 16 days,—STANFORD MERCURY, please copy.

POETRY.

HONOR TO OUR WORKING MEN.

Whom shall we call our heroes?
To whom our praises sing?
The pampered child of fortune?
The titled lord or king?
They live by other's labor—
Take all, and nothing give;
The noblest types of manhood
Are they who work to live.
Then honor to our workingmen,
Our hardy sons of toil—
The heroes of the workshop,
And monarchs of the soil.

Who spans the earth with iron,
And rears the palace dome?
Who creates for the rich man
The comforts of his home?
It is the patient toiler;
All honor to him, then!
All true wealth of the nation
Is in her working men.

For many barren ages
Earth hid her treasures deep;
And all her giant forces
Seemed bound as in a sleep;
Then labor's "anvil chorus"
Broke on the startled air,
And, lo! the earth in rapture,
Laid all her riches bare.

'Tis toil that over nature
Gives man his proud control,
And purifies and hallows
The temples of his soul.
It scatters foul diseases,
With all the ghastly train:
Puts iron in the muscle,
And crystal in the brain!

The Grand, Almighty Builder,
Who fashioned out the earth:
Hath stamped His seal of honor
On labor from her birth.
In every angel flower,
That blossoms from the sod,
Behold the master touches—
The handiwork of God!
Then honor to our workmen,
Our hardy sons of toil—
The heroes of the workshop,
And monarchs of the soil!

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON: AND FROM ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 26, Vol. XXVIII. Saturday, June 30, 1866. Price One Penny.

ZION ON THE MOUNTAINS.

The location of the latter-day Zion, is a subject of great importance to the present generation: that is, it is of great moment to know, whether the children of Zion, or the true Church, are to remain in the various countries, where they receive the Gospel, or to be gathered in one. That Zion, or the latter-day kingdom of God, is to have a particular location, is clearly taught, in numerous prophecies. Isaiah declares, that "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (chap. 51: 3.) According to this prophecy, all who are anxious to find the country of Zion, should pass by the rich fertile portions of the globe, and seek for a "*desert*"—a "*wilderness*"—a country of "*waste places.*" Isaiah gives another particular, characterizing the condition of Zion's land, namely, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." (chap. 35: verses 1 and 2.) This prophecy, not only confirms the former quotation, in representing the location of Zion in a desert wilderness, but informs us that it should be in a "*solitary place.*" We must not, therefore, look for the children of Zion to be gathered together in any populous country, but search for some "solitary place," nearly or quite uninhabited. David describes the land, to which the redeemed of the Lord should be gathered, as having no cities. He saw them, "Gathered out of the lands, from the east, and from the west, from the north, and from the south;" and declares, that "They wandered in the wilderness in a solitary way; they found no city to dwell in." (Psalm 107, 2, 3, 4.)

When the Israelites were delivered out of Egypt, though they wandered in a wilderness forty years, they were brought into a land of many cities, not into a waste desert, solitary and without inhabitants, but into a country exceedingly fruitful, and blessed with a rich abundance of the choice luxuries of the earth: but, according

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to the prophetic psalm, just quoted, there is to be a gathering of the redeemed out of all lands, not from Egypt merely, but from the four quarters of the globe. The redeemed, thus gathered, unlike the ancient Israelites, are to "find no city to dwell in:" but David says, that they will be obliged to prepare their own city. "He turneth the wilderness into a standing water, and dry ground into watersprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation." (verses 30, 36.) This solitary waste is declared, in this quotation, to be "*dry ground*;" hence, it must be a country, whose soil is not often watered by the rains of heaven.

The Prophet Daniel also gives us another characteristic in regard to the location of the latter-day kingdom, or Zion. In the 2nd chap. 45th verse, he says, "Thou sawest that the stone was cut out of the mountain without hands." This stone is represented by Daniel, to be the kingdom of God set up in the latter days, just prior to the final overthrow of all human governments. The location of this stone was to be in a "*mountain*," and not in the low lands of the earth. Isaiah, like Daniel, understanding that Zion's location was to be in the "high places" of the earth, delivers the following prophetic exhortation: "O Zion, that bringest good tidings, get thee up into the high mountain." (chap. 40, 9.) Thus, in our researches after the latter-day Zion, we need not examine any of the low countries of our globe, but search for a "*dry*," "*waste*," "*desert*," "*wilderness*," in a "*solitary place*," upon an elevated region, or "*high mountain*." Isaiah does not inform us of the exact place upon the earth, where this mountain desert should be, or the exact place among the mountains, where the people of Zion would build their chief city; but he most emphatically declares, that it should "be called Sought out, A city not forsaken;" and that the people who should search out the place and prepare the city should be called "the daughter of Zion"—"The holy people—the redeemed of the Lord." (See Isaiah 62: 11 and 12.) We are not to suppose, that this holy people, who are to be thus engaged in the great work of seeking out a location for one of the great cities of Zion, will be so blind as to select a high mountain peak for its foundation: but it is quite probable that they will choose or seek out some sequestered solitary vale in the elevated regions to which they gather. Indeed, the Lord, by the mouth of Isaiah, says, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place." (See chap. 32: 18, 19.) This is an indication that the mountains, with their forests, will be so very high as to experience all the extreme rigors of winter, while the city "in a low place," or at their base, will enjoy all the pleasures of a summer climate. The people who are to be thus highly favored, are represented in the preceding verses, as those upon whom "the Spirit shall be poured from on high, and the wilderness be a fruitful field." "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field." (verses 15 and 16.)

Previous to this century, the numerous prophecies, we have quoted, have never had a fulfillment: indeed, such remarkable events could not be accomplished, without becoming a matter of history, familiar to all nations. During the last twenty years, the whole world have the astonishing fact before them, of the most exact fulfillment of all these predictions: Did David declare that the redeemed of the Lord should be gathered out of all lands, and wander in the wilderness in a solitary way? The wide wastes, the dreary plains, the parched deserts, the solitary vales—the towering mountain peaks, the deep gorges, and the wild, silent, picturesque sceneries of the wilderness, proclaim the wonderful fulfillment of the same, in the grand exodus of the Latter-day Saints, into the high mountain ranges of North America. In relation to these events, there is no dispute: our enemies forced us from our homes, and forced us into the fulfillment of these ancient prophecies: they have recorded the fact, and the same is now

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a matter of history which is known to the ends of the earth.

Again, did the sweet psalmist of Israel predict that the redeemed of the Lord should "prepare a city for habitation?" Read its fulfillment, in Captain Burton's late work, entitled, "THE CITY OF THE SAINTS;" and in numerous publications by our enemies.

Did Isaiah predict that Zion should "get up into a high mountain?" The thousands of Saints from the American States—from Great Britain—from Europe, and other distant countries, who, for twenty years past, have annually ascended the great eastern slope of the Rocky Mountain chain, which is some fifteen hundred miles in breadth—proclaim to all the world, the divinity of the ancient prophecy.

Has the wilderness become "a fruitful field?" Let the surplus produce of our mountain home bear record: let the hundreds of thousands of hungry miners, whose wants have been supplied, answer. Has the wilderness of Zion been made "like Eden, and her desert like the garden of the Lord?" Let the thousands on thousands of flourishing gardens, and blossoming fruit-trees, which extend through the desert wastes, for some four hundred miles, testify to the faithfulness of Him, who inspired his ancient servants to utter such glorious predictions in behalf of Zion.

During the great American war, did the people of Zion "dwell in peaceable habitations, in sure dwellings and in quiet resting places?" We answer, they were undisturbed and unmoved; not one of their sons fell in that severe judgment of the Almighty upon that wicked nation.

Thus we see that the Lord is not slack concerning his promises. There is not one feature or peculiarity relating to the great American desert, but what coincides in the most remarkable manner with the minute descriptions, given in ancient prophecy.

Let infidels no longer fight against the Bible and the spirit of prophecy: for you are living in the very day, when prophecies which, to all human appearance, could never be fulfilled, are coming to pass in a most remarkable manner.

Let learned divines, who have perverted these prophecies, by pretending to spiritualise them, look at their literal fulfillment, and lay their hands upon their mouths, and be ashamed and confounded, because of their false interpretations.

Let joy and gladness be in "the wilderness and desert of Zion," even "thanksgiving and the voice of melody." Let the virgins and young men, the middle-aged and old, go forth in the dance, and mingle their innocent joys in one; while the harp and violin, piano, and musical instruments of all descriptions, unite in one grand, harmonious, whole, to celebrate the praises of Him who turneth "the parched ground into pools of water," and maketh the desert of Zion to "blossom as the rose." Let all Israel exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

O. PRATT.

REJECTION OF THE GOSPEL: ITS CONSEQUENCES.

The Gospel has been revealed for the salvation of all men. The Lord has commanded his servants to make a faithful proclamation thereof to all nations, kindreds, tongues and people. He has sent them forth as lambs among wolves, to warn them to flee from the wrath to come: to call upon men everywhere to repent and turn to God: to break off their sins by righteousness, and their iniquities by turning unto the Lord. In all the dealings of God with the children of men, his justice and mercy are clearly made manifest. When judgments befall any nation or people, we may know that

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there is a cause therefor, though the nation or people chastised may assign other than the real cause, not believing that God is moving among them. In view of the present distracted state of affairs in Europe, in view of the existence of actual war between great and powerful nations, it may be well, for a few moments, to consider the cause of the mighty revolutions now taking place among the nations of the earth. We all remember the terrible conflict waged between the North and the South in the United States, which commenced at the very place predicted by the Prophet of God, and the prediction uttered by him has thus far been literally fulfilled. This Prophet further declared, that this awful condition of things would be the result of a rejection of the Gospel of the Son of God. Elder Orson Hyde, President of the Twelve, predicted during the American war, that when the war spirit should abate in that land, that it would next break out on the banks of the Rhine. In accordance with this prediction, we find that war between Prussia, Austria and Italy, now exists, and that the first blood was spilled where the war spirit was to break out. The Lord said to his servants, Go forth and deliver a faithful testimony of the Gospel; and that after their testimony, that he would visit the nations with fire, sword, pestilence and famine. Has this testimony been delivered to these nations? The faithful servants of God have done all that they could do in compliance with this command. In 1853, Elders Orson Spencer and Jacob Houtz endeavored to introduce the Gospel into Prussia, and the result of their efforts we give in their own words, by making an extract from a report made by Elder Spencer to President Brigham Young:—

"Our reflections finally balanced in favor of addressing a request to one of the highest officers of the Government of Prussia, to grant us an interview with his Majesty the King of Prussia, and also the privilege of preaching and publishing the Gospel of Jesus Christ in his dominions. Accordingly, we drew up the following letter, addressed to his excellency V. Raumer, State's Minister of Public Worship. Here I insert an exact transcript of the original letter:—

'TO HIS EXCELLENCY MR. V. RAUMER, STATE'S MINISTER OF PUBLIC WORSHIP.

'The undersigned ministers of the Gospel of the Church of Jesus Christ, from the United States of America, constitute a deputation from the Church of Jesus Christ of Latter-day Saints (commonly called Mormons), bearing credentials from Brigham Young, Governor of the Territory of Utah, United States of America.

'Your excellency is doubtless aware, that his Majesty the King of Prussia, not long since, instructed his Majesty's Minister at Washington, Baron V. Herolt, to inquire of the delegate in Congress from Utah Territory, the Hon. J. M. Bernhisel, what were the distinguished tenets and doctrines of the Church of Jesus Christ of Latter-day Saints (*alias* Mormons). In response to that inquiry, the books best calculated to give the information desired by his Majesty the King of Prussia, were promptly forwarded to his Majesty from the Church's Office, in Liverpool (England).

'Further action was also taken by the Church of Jesus Christ of Latter-day Saints at their late General Conference, held at Great Salt Lake City, September 1st, 1852, to send the undersigned as a chosen deputation, whose duty it should be to seek, in the most respectful manner, an interview with his Majesty the King of Prussia, and with his excellency the State's Minister of Public Worship, in order to answer any interrogations that might be propounded by his Majesty, or by his Majesty's Minister of Public Worship, whereby the marvellous work which has been wrought by the God of our fathers, Abraham, Isaac, and Jacob, in the land of America, and in the islands of the sea, and in remote parts of the earth, may be conveyed to all sovereigns and all subjects, who are meekly and humbly waiting for the salvation of the true Israel of God, scattered abroad among every nation, kindred, tongue and people.

'The undersigned deputation do also most respectfully solicit the royal favor of being permitted to preach and publish to his Majesty's subjects, in the kingdom of Prussia, the prominent

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doctrines of the Church of Jesus Christ of Latter-day Saints, as set forth in the publications previously forwarded to his Majesty, at the instance of the Hon. J. M. Bernhisel.

'The undersigned have taken the liberty to address your excellency in the use of the English language, being but imperfectly skilled in the knowledge of the German tongue.

'And the undersigned will await the reply of your excellency at Hotel Zur Stadt, Magdeburg, Monstrasse, No 11.

'In the meantime, supplicating grace, mercy, and peace from the God of heaven to rest upon his Majesty the King of Prussia, and upon his Majesty's State's Minister of Public Worship, forever, we have the honor to subscribe ourselves your humble servants in the Gospel of Jesus Christ,

'ORSON SPENCER,
'JACOB HOUTZ.

'*Berlin, January 29th*, 1853.'

The foregoing letter having been dedicated to God, we took particular pains to deliver into the residence of his Excellency, with our own hands; the porter of his Excellency received the same, and said that the delivery was right. When this duty was discharged, we felt perfectly tranquil, and satisfied that we had done the best that we could. This letter was delivered to his Excellency on Saturday, the 29th January. On Monday, the 31st, at night, we received a summons signed by the President of the king's police, requiring our attendance at the police office, on Tuesday, the 1st of February, at 11 o'clock a.m.

The night previous to our examination before the king's police, I told Elder Houtz that we would prepare ourselves again to call upon the Lord, and I assured him that we should have some intimation from our heavenly Father concerning our true position, that night. Here allow me to say, that in all our decisions and doings, there existed the most perfect union of spirit and effort between myself and brother Houtz.

We laid ourselves down to sleep, full of praises, and confidence in our God, neither knowing nor fearing any harm.

That night I had a dream, which I trust you will allow me to relate. I saw myself on the platform of a scaffold of a barn—the rails and poles laid across from one great beam to another. On the verge of this scaffold of rails and slabs lying far aloft, above the barn floor, in a scattered relation, I saw myself leading the way, and a companion following, the latter saying, this will be a precarious matter to walk on such a scaffold, from one great beam to the other. Yes, said I, but we shall *go* it. Another companion did not seem to reach the height of the scaffold before he went back. A few other men seemed to be sitting hard by the border of the same scaffold, but not exactly upon it. I succeeded in reaching the opposite great beam, in one or two instances, however, fixing a place for my companion to step with caution. But after I reached the opposite beam, I had yet to make two or three steps, solely upon the beam about twelve inches wide, which seemed the most difficult part of the whole matter. But these steps I was bound to take at all hazards. It occurred to me that it would ill become me to stoop or crawl on my hands and knees, and accordingly I made the attempt to walk the short distance that remained, in a perfectly upright position of the body. But while I was making the requisite steps, I found that I *must* go off. And having gone as far as I could, I made a virtue of necessity, and jumped barely in time to secure my feet under me, and alighted upon some old hay, without any injury, to the gratification of some that were looking on from the side which I had departed from. I joined in the congratulation, and said it was a quick movement indeed. I awoke, and discovered that it was a dream, and immediately exclaimed, From whence is this dream? Is this from God? Lord, how shall I know whether this is from thee or from some other source? The reply then came to me, quick as thought, in an easy manner, as though it had been read from some printed book — "Mine angel hath stood by your bed side, to keep all foul spirits away from you, in order that my Spirit might indite the truth upon your mind, even as a fond and tender mother watches over her sleep-

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ing child to brush the flies away, and to prevent its being disturbed when it needs refreshing: and this is the way that I revealed myself to my servant Jacob at Bethel, while he slept upon a stone for a pillow: and this is the way that I revealed my will to Solomon in a dream." Then it was, as the foregoing dream and answer to my inquiry flowed into my mind, like honey and oil, that my heart melted within me, and my soul rejoiced in praises to my heavenly Father. And I exclaimed, has the Lord even spoken to me, and his angel, like the police of heaven, stood by my bed-side, while I was unconscious of it, and knew not the glory that surrounded me? This testimonial of the divine guidance and protection, to me, a stranger, in a strange land, afforded me ample compensation for all the travel of a long journey through sea-sickness and frosty deserts, and the privation of family, of home, and of the Priesthood of Zion—and the expense of time and means. Many are the testimonies of the Lord to them that keep his commandments, but the richest of all his testimonies are those which come when they are most needed. In the morning I communicated the dream to Elder Houtz, and told him at the same time, that I did not know how long we should be in crossing the scaffold, but probably we might have to jump in order to escape something worse. It occurred to me that it would be best to employ a licensed interpreter of the English and German languages to act for us before the police court, although brother Houtz had a passable knowledge of the German. My object was, to have a private interpreter in disguise, that could oversee both the public interpreter and the Prussian judges, without himself being known as an interpreter. Upon our admission into the presence of the court, however, the court whispered to the public interpreter, and he was detained and not suffered to be present at our examination. Either the clerk of the court or one of the judges acted as interpreter, mangling the English, however, rather disagreeably. After some interchanges of words among themselves, in a low tone, and while passing from one court room to another, they at length commenced the examination, which I will relate with as much accuracy as my memory will permit:—

What is your object in coming to the city of Berlin?

We came here to obtain permission of the authorities of Prussia to preach the Gospel of Jesus Christ, the fundamental doctrines of which are set forth in printed books, which have been sent to his Majesty your King. I then interposed and asked the Court, if we were summoned before that Court in answer to a letter bearing our signatures, addressed to his Excellency V. Raumer, in which letter the object of our visit to the city of Berlin was distinctly explained. The answer of the Court was in the negative. Still, certain questions and concurring circumstances led us to scruple the veracity of the reply. Court—Will you state what was your object in coming here? or what religion do you teach? Is it the Evangelical religion? Is it the Catholic or the Protestant religion you wish to teach? Answer—I will tell you in few words. We wish to teach the Gospel as revealed to the Church of Jesus Christ of Latter-day Saints, from the heavens. This Church of Jesus Christ of Latter-day Saints was organized in the year 1830, in America, by Joseph Smith, a Prophet sent of God, and ordained by the ministry of an angel from heaven to reveal and preach salvation to the inhabitants of the earth. Court—Who is this Jesus Christ? and who is Joseph Smith? Answer—[Before we could answer the last questions we had to indulge a smile, that authorities high in the established Evangelical Church of Prussia, should be troubled with such a weak memory as to forget who Jesus Christ was. They might forget and lose the Spirit of Christ, but how should they forget his name?] How, said the Court again, does your religion differ from the Evangelical or Lutheran Church? Reply—Our Church is an exact likeness to the Primitive Church, having in it Apostles, Prophets, &c., with the gifts of miracles, healings, &c., enjoying the ministry of angels from heaven. Court—You have some order of marriage—what is your order of marriage, and how does it differ from that

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of the Evangelical Church? Answer —If two persons are mutually agreed, and there are no known obstacles to their union, they are married for time and for all eternity. Court—Well, that is our method of marriage. I then said, then you marry for time and for all eternity, do you? Yes. Here I take occasion to remark, that the Court did not seem to rest satisfied with the inquiry about marriage, and the answer. They either had a vague and imperfect idea of our system of plurality of wives, or they had forgotten something perhaps which they had been instructed to inquire after, or they could not express their question in English, according to their wish. They undoubtedly conceived that there was something objectionable in our system of marriage, which they wanted to use to our disadvantage, but could not get at it. Have you any secret signs and tokens among you, like unto the Catholics? No, not to my knowledge, for I do not know what secret signs the Catholics have. I asked, if they knew before of our coming, and the object of it. They replied, they suspected our business. Again, I inquired if Mr. V. Raumer, the State's Minister of Public Worship, was the most suitable government officer to apply to, in order to get access to the King, and also to decide the question whether we might preach and publish the Gospel in the kingdom of Prussia? The Court replied in the affirmative, and said that our application to preach the Gospel would then be handed over to his Excellency Mr. V. Raumer, for his sanction or rejection. This led us most assuredly to believe not only that his Excellency Mr. V. Raumer had received our letter of the 29th January, 1853, and instigated the summons which had brought us before the King's Police, February 1st, but also that Mr. V. Raumer was actually in session with the President of the King's Police in an adjoining room, and did *dictate* the order for our banishment out of the kingdom, which followed the investigation. After we had borne testimony to the Work of the Lord, and the organization of the Church by his Prophet Joseph Smith, and also to the doctrines of the Church, they took our declarations in writing, and requested us to sign the same, which we did do with all readiness, being glad to leave upon their public records a knowledge of the fundamental principles of salvation, with the testimony of two witnesses bearing the eternal Priesthood of God signed to the same. And I verily believe our testimony will remain against them to the final reckoning of the judgment day. Our testimony was then translated into the German for the comprehension of the whole Court, and transferred into another room for the inspection and action of some higher powers. During this period we held some little conversation with that member of the Court, who could speak imperfect English, concerning the relative populations and products of Berlin and New York. I never was more sensible of the instruction given by Jesus Christ to his disciples—when you are brought before governors and kings, "take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." While we were going to the place of trial, I repeated aloud to brother Houtz the foregoing passage of Scripture, feeling to rejoice abundantly in the assurance that the precious promise of Christ would in very deed be perfectly fulfilled. Surely the Lord is a God of Truth, and let all people trust in his most holy and unerring word.

After the lapse of some time, the decision of the higher authorities was returned from some distant apartment or office, and we were permitted to read our destination in the English language. The decision of the Court was in substance as follows:—You, Orson Spencer and Jacob Houtz, are hereby commanded to depart out of this kingdom to-morrow morning, under the penalty of *transportation;* and you are also forbidden ever to return to this kingdom hereafter, under the penalty of being transported. After perusing the order, I requested the Court to give me a copy of it, in order that I might have some written instrument to show to the authority that had sent me. My request was denied, and I was given to understand that we would have to obey the order without any copy being given. This

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denial was *significantly* expressed. I then said, have we committed any fault, or any crime whatever, that we should be subjected to such abrupt and rigid banishment? The reply was, No! but it is your religion that has caused it. When this declaration was made, imputing the only fault to our religion, my heart inwardly rejoiced, and I said to myself, our religion is good, and pure, and faultless, having come from the holy heavens; and having spoken against that, you will have to answer it to Him, who revealed it from the heavens for the blessing and salvation of all those who should receive it. I next sought to have them protract the time of our departure, alleging that we had some unfinished business that would detain us a week, or at least two or three days, in order to finish it, &c. No; was the peremptory reply, you cannot have it; you must go to-morrow morning. Finding them inexorable, I then said, I suppose the morning means any time till evening. The reply was, you must go to-morrow morning at eight o'clock, at the same time using some contemptuous expression in German, which was understood by Elder Houtz to be uttered in some anger. The ruling judge then got the railway time-table, after which he said, that we must depart at half-past seven o'clock the next morning."

Thus were they banished from the Prussian dominion, and the Gospel rejected by that nation.

Elders Orson Pratt and W. W. Riter made an equally unsuccessful effort in 1865, to introduce the Gospel into Austria. In 1850, Elder Lorenzo Snow, with others, made a faithful attempt to introduce the Gospel into the fair land Italy. But few, however, opened their hearts to receive the pure and holy principles of the Gospel. He labored there until the servants of God said, It is enough.

Here, then, we see that these nations have rejected the Everlasting Gospel; and shall we be surprised if God makes good his word and the words of his servants? Is not the fulfillment of the words of these men tangible evidence that they, like men of old, wrote and spoke as they were moved upon by the Holy Ghost? These, together with all of the nations of the earth, have rebelled against the government of God: the King of all the earth. Notwithstanding this, God in mercy has restored the fulness of the Everlasting Gospel, and duly commissioned his servants to make a proclamation of this Gospel, in which is contained a full pardon to all who will cease their rebellious ways, and in honesty renew their allegiance to him; the rightful Sovereign of earth and heaven; while those who will reject this offer of divine mercy and favor, must, with those reserved in chains of darkness, await the traitor's doom.

Should the Executive of any nation or kingdom on earth, send its ambassador or minister plenipotentiary to any foreign court, and that foreign court reject or expel that minister from its dominion, this act of rejection and expulsion would be considered by the Power sending, an act of hostility, and if not a declaration of war, a sufficient cause therefor. Shall, then, the rightful Sovereign of heaven and earth, regard the rejection and banishment of his ministers, as any less an act of hostility to him and his government, than do usurping kings and rulers? Nay, verily! They have rejected God; God will reject them. "With the same measure ye mete, it shall be measured to you again." God will not speak to them much more by the voice of his servants, for they have banished them. But he will speak unto them yet more. It will be, however, by the voice of thunders, the voice of lightnings, the voice of whirlwinds, tempests and tornadoes,—by the voice of fire, flood and famine,—by the voice of hostile forces in deadly strife, and by the wailings of the widow and orphan. With these arguments will God plead with the nations, until every knee shall bow, and every tongue confess that Jesus is the Christ to the glory of God the Father —until all people shall acknowledge him as the rightful Sovereign, the universal King. These judgments follow close upon the rejection of the Gospel message, and as a consequence thereof, for God will cut his work short in righteousness. Hear it all ye nations, and give ear all ye people, There are no judgments of heaven so

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severe as those for mercies abused or rejected, and no instrumentality employed in their infliction so dreadful as the wrath of man. The kingdom of God was brought nigh unto you; the Gospel was freely offered without money and without price; but "the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed." You rejected God's ambassadors; therefore, "He that sitteth in the heavens shall laugh." "He shall break you with a rod of iron: He shall dash you in pieces as a potter's vessel."

M.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 30, 1866.

WAR.

—o—

One of the great scourges of the human race is war. When the Almighty determines to punish nations for their sins, he not unfrequently accomplishes his purposes through the medium of war. By this desolating scourge, towns, cities, and whole countries have been laid waste; nations, kingdoms, and empires, have been overturned; the earth itself has been converted into an immense slaughter-house. The science of human butchery has been studied, systematized, and brought to great perfection. Frightful engines of destruction have been invented, and millions trained, in the most skilful manner, in the art of taking human life. The most bold, wily, manœuvering, wholesale murderer, is applauded as a hero, and titled a Colonel, a General, and is respected, honored, and renowned in proportion to the number of victims which he and his co-butchers have been able to slaughter.

War is considered a time-honored institution, calculated to render its martyrs immortal, and ensure to them an entrance into the gates of celestial paradise. Under these soul-inspiring thoughts, pretended Christians go to war with pretended Christians. Only a few years ago, Christian England united with the Christians of France, to assist, through the humble aid of Christian cannon, the Russian Christians to go home to glory. The latter Christians were just as zealous in striving to return the compliment. The pious Christians of Italy and Austria, only a short time since, met together for the laudable purpose of assisting each other out of this wicked world to their expected heaven. The Christians of Scandinavia, Prussia, and Austria, assembled in several meetings, and had a refreshing time; and in the midst of their pious jubilee, hundreds went to paradise, surrounded with the smoke of their glory.

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The Christians of America had a protracted meeting, which lasted about four years; and after much fasting, praying, and mighty strugglings, they succeeded in liberating several hundred thousand Christian spirits from their loathsome bodies of flesh.

In Europe there is at the present time a great revival. Christians have got sick of this vain world and desire to leave it. About seventy-five millions of them have concluded to have some big meetings, to assist one another in the holy work of getting to heaven by means of steel and gun-powder. To strengthen them for the pious and holy work of blood-letting, brain-spilling, and such like tokens of Christian love, all are commanded to partake of the holy communion. After these religious preliminaries are concluded, it is to be expected that these Christians will greet each other with a smile of unbounded love, and in their great enthusiasm send each other to heaven by scores of thousands at a time.

Christians of Russia! can you not lend a helping hand? join in with your Austrian brethren; don't spend your precious time in killing half-civilized Mahomedans, barbarous nations, and heathens; for they have no hope of heaven: but engage quickly in the high, honorable, noble calling of killing civilized Christians. Don't be backward! Your zeal will undoubtedly awaken France from her Christian lethargy, and she will join in holy union with her Italian brethren. Will Spanish Christians stand aloof from the great European reformation! Remember the heroic deeds of your forefathers, in the glorious days of the holy inquisition! Now is a grand time for you again to distinguish yourselves! Never mind your brethren in South America; they will doubtless catch the sacred fire, and kill one another off without your assistance! Your services are needed nearer home! Immortalize your name in the great Christian struggle! Show to the world, how you love your brethren. O, England, will you remain a silent spectator? Are you not also Christian? Let your bowels be moved with compassion towards the struggling millions! Help, O help to swell the crimson tide! gird on the modern Christian armor; and with the clashing of swords, the roar of muskets, and the thunder of your artillery, let the heathen know that Christians are not of this world, but they seek their home in heaven.

O, the soul-chilling horrors of modern Christianity! What a ghastly spectacle for honest men and holy angels to behold! Christians drunken with the blood of Christians! Madly raging, with demoniac yells, brother furiously encounters brother, plunging the deadly steel in each other's hearts. Shrieking, groaning, writhing, their bodies yield to the grim monster death, and their spirits dragged down to hell, suffer the dreadful vengeance of eternal justice.

O Prussia! the glory and pride of Germany! Why are you thus disquieted? Why are your borders menaced with strong and powerful armies? Why are the fearful terrors of war already upon you? It is because you, through the wickedness of your rulers, and your unrighteous laws, rejected the great message which God sent to you by his faithful servants. You forbid them to deliver the glad tidings of the Gospel in your midst; you ill-treated them, and banished them from your country. If you had repented and turned from all your sins, these great evils with which you are now threatened would have been averted: but, alas! it is now too late; that which is decreed upon your

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devoted land must be fulfilled. As you have rejected the only message which will save you, or any other nation, God has rejected you, and your king and your nobles, and all who sit in high places; and you shall be brought down and humbled; and the days will shortly come that you will cease to be a kingdom; and if you still persist to fight against God and cast out his servants, you shall be utterly overthrown.

O Austria! the stronghold of Catholicism! Why have you so framed your unholy laws, that the light of truth cannot penetrate your country? Why have you effectually shut out all religious liberty from the empire? Why do you imprison those who meet together to read the Bible? Why do you banish the servants of the Most High from your dominions, if they attempt to warn you of your iniquities? Do you vainly flatter yourselves, that God will not call you to an account? Do you suppose that you can measure arms with the Almighty? that you can, with impunity, reject so important a message as the one now sent from heaven? that you can forever revel in your filth, and glory in the abundance of your whoredoms? Your sins have reached the heavens! Your horrible abominations have come up before the face of Him who sits upon the throne, who holds the sword of justice in His own right hand, who disposes of kingdoms and empires according to His will, who executes fierce judgments upon the nations, and none can stay his arm. The great day has come, for mourning, bitter weeping, and sore lamentation throughout all your borders! The young, the middle-aged, the flower of your armies, the pride and boast of the empire, shall be trampled in the dust, and pass away! Woes, fearful desolations, and raging pestilences, will sweep over your guilty provinces, and the end thereof shall be with consuming fire.

Let Saxony be called a desolation, because she persecuted the Lord's servants, and banished the Saints from their midst. Let the kingdoms of Hanover, and Bavaria, and the minor States of Germany, be seized with trembling; let their hearts be feint; let sorrow and mourning enter their habitations, and let the angel of death persecute them, because they have, for these many years, thrust the servants and Prophets of God into their loathsome prisons, and turned a deaf ear to their humble warnings! Therefore, let their thrones be cast down, and their governments be broken to pieces. O Lord, let not the cries of thine anointed ones come up before thee in vain. Send forth judgment unto victory. Let the nations who fight against thee, know that thou art God. Arise, O Lord, and thresh the nations, as with a new sharp threshing instrument; scatter them as chaff before the furious whirlwind; break them to pieces, as potter's vessels, dashed upon the rocks: and if they continue to harden their hearts against thy Gospel, blot them out from under heaven, and let them go quickly down into the pit among the uncircumcised of heart. But let thy kingdom, O God, stand forever, and let thy dominion have no end.

O. P.

We are in receipt of a letter from Elder C. M. Gillet, President of the company of Saints who sailed from Liverpool, April 30th, on board the ship *John Bright*, dated June 5th, from which we learn that they had safely arrived at New York, and would land the next day, June 6th. He says that they had a

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pleasant passage, with only one moderate storm to break the monotony. He says, "We got along first rate, and the officers of the ship seemed to think we were indeed a peculiar people, to be able to get along with the inconveniences naturally existing on board ship, without swearing, quarrelling, or fighting." He says that they had been out from Liverpool but five days, when the measles broke out among the passengers; but they rebuked the disease and the power of the destroyer, and that God had respect unto their words, and the disease was stayed. He further says, that "they had one wedding, John Myres and Elizabeth Hartley, of Bradford—three births, and only one death, and that a canary bird, which was committed to the waves without ceremony." All were enjoying good health.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
May , 1866. }

President Brigham Young, jun.

I congratulate you on your election to the command of a brigade in this military district. It is really necessary for the Elders of Israel to become all things to all men, that they may save some. A plough-boy, an ox teamster, a breaker of wild mules, a preacher of the Gospel, maker of roads into kanyons, queller of riots, knocker down of rowdies, watcher of the enemies of Zion, counsellor to those who desire instruction, a sower broadcast of the truths of the Gospel through the press, and always a soldier for Zion, are an enumeration of callings which will be incorporated in the history of many of the Elders of Israel.

The weather is very fine. There has been a number of copious showers, which have covered the earth with luxurious vegetation beyond precedent in our mountain experience. Some of the low land has been too wet to admit the sowing of wheat, but the chances of a fine wheat harvest are very flattering. Considerable land is being cultivated on the west of the Jordan river, which can be watered by the west branch of the west Jordan canal. On the east branch of the canal, there is being constructed a heavy levy one mile in length, which, when done, will enable the Jordan Irrigation Company to water a large tract of land adjacent to the city.

The principal difficulty in Utah at present is with the Indians, occasioned probably by the incompetency and mismanagement of some of the Federal authorities connected with the Indian department, as well as the careless neglect of some of our brethren, who, contrary to counsel, exposed their families in isolated localities. Unprincipled men among us have supplied the Indians with ammunition. There have been some fierce attacks upon unarmed parties. Col. Heber P. Kimball, with one hundred men from this and Utah county, have gone to Sanpete and Sevier counties, to protect the settlers while they are concentrating. North Bend and Springtown are being evacuated, and their inhabitants moving into the larger towns near by. Warm creek and Salina are moving to Gunnison. Alma and Glenwood have moved to Richfield, and Marysvale to Circleville.

A company of brethren from Beaver and Iron counties have been building a fort at the mouth of Bear creek. One hundred and forty-three loads of pickets had been erected at latest dates thence. If the whole Utah nation unite with Black Hawk in the war, it may become necessary for other settlements to be evacuated, and a further concentration of numbers and strength to resist the stealthy and insidious attacks of the Indians; we hope, however, that no general combination of the Utah nation will take place. Mr. Head, Indian Superintendent, is stir-

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ring about quite lively to conciliate the Indians. He applied to the military authorities here for a force to protect the settlements. They telegraphed to General Pope, who replied that there were no troops to be spared for such service.

There is a combination in Whiskey Street, who are determined to sell liquor and run gaming houses, in violation of the laws of the city, which they defy, expecting, by this means, to bring about a pretext for the use of troops to protect the property of "American citizens," as they pompously style themselves.

The Organic Act of this Territory requires the Judges to reside in their districts, and prohibits the payment of their salaries if they are absent over sixty days. Judge McCurdy has been in his district once, being the only time a Federal Judge has been in the second judicial district since its organization six years ago; no court having ever been held there. McCurdy resides in this city with his family, and is taking part against the lawful authorities here, by protecting with the sanctity of the ermine, gambling, dram and other disreputable shops, that are kept in motion for the purpose of rendering modern Christian life endurable in this isolated locality.

Judge Drake is assigned by law to the first judicial district, but has never been to Manti, the place appointed by the Legislature for holding the court, neither has any other judge for about six years. Judge Drake has been to Provo once a year, and opened a court for United States business, but found nothing to do. These judges have not failed to draw their salaries, and use all their influence to make it appear that the "Mormons" were rebelling against the laws, while they have been thus treating with contempt the statutes they were sworn (and came to the Territory expressly) to observe.

Judge Titus has been to Washington, it is reported, as the delegate of the "Regeneration." The legal time for his Territorial court has passed for this year, and if he holds one, it will be without the authority of law. An effort will be made to hatch mischief by a clique here, as soon as the judge arrives.

There are probably about one hundred outsiders located in the city, and perhaps two hundred soldiers in Camp Douglas. There are many strangers floating through the Territory, to and from the mines.

Governor Durkee has visited the Pahranagat mines. He also visited Millard county, by request of the Interior Department, and ascertained that the Indian reservation was extended over the settlements of Peterborough and Meadow creek. He is issuing commissions all the time to the military as well as civil officers.

I have delivered addresses in the Tabernacle for the last four Sabbaths, in the forenoon, on the history of the Saints in Missouri. Elder McRae preached in the afternoon yesterday, giving an account of his imprisonment with the Prophet Joseph in Missouri, in 1838-9. President Brigham Young followed him, bearing testimony, in an impressive manner, of the purity of the Prophet's life.

The waters are high, and doing a good deal of damage in some places, making the roads nearly impassable.

May God bless you and all the Elders in the European Mission.

GEO. A. SMITH.

Ship *John Bright*,
June 1, 1866.

President Brigham Young, jun.

Dear Brother,—We are now within about two hundred miles of New York, and should the winds be favorable, we hope soon to arrive there. I feel like writing to you a few lines, though I do not wish to trespass too much upon your time, realizing that you have many duties to engage your attention.

Before leaving my native land, I intended writing a few lines for the STAR; but my departure was so sudden, that it left me no time to do anything besides getting ready for the journey, and so I will do it now instead.

I labored in the ministry upwards of five years in England, and during that time made many friends, and was the recipient of many kindnesses from the Saints in the Norwich, London, and Liverpool Conferences, and I wish to tender them my sincere thanks for the same, and my prayer is, that the Lord

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may reward and bless them abundantly. I enjoyed myself much while preaching the Gospel and attending to the duties of the ministry, but my heart greatly rejoiced when released by yourself to go home to Zion, for it is a blessing I have long coveted, feeling sure from past experience, and what I have seen from those who have come from that land, that it is the place for all those who wish to do right and be useful; and if I rightly understand my feelings at present, this is my desire. I have preached emigration to the Saints for a long time, and to show that my mind was fully bent upon it, I am going up to Zion; and this may be a stronger testimony than all the rest that I have borne, that I believe in the principle of gathering. My testimony to the people in England is, that "Mormonism" is the work of God, and that President Young is a Prophet of God, and the right man to lead this people, and I do know it. It might be asked, how I can know this before seeing the man? I can say that one evidence is, that I received the remission of my sins. I received the Holy Ghost under the administration of those whom he sent forth to preach and administer the ordinances of the Gospel, and had they not possessed the authority, they could not have conferred these blessings upon me. If the head had not been right, the whole system must have been devoid of power.

I wish to say to the Saints in England and throughout the world, Gather up to the land sought out by God for his people, while the way is open, and you will be blessed; but those who have the means and are slow to obey the command of the Lord, will certainly repent some day. If people want to see the spirit of the Gospel, and the union and harmony it produces, let them come on board an emigrant ship with Saints as passengers, one month, and they will exclaim that the power of God is with this people. This is the place for testimonies, if the people want them. Many people write back to their friends, telling them how many things to bring with them when they emigrate; but if people cannot get them, they should not let that stop them, for if they will bring themselves and the Spirit of the Lord, it will be of more service to them than all the fine things that England, France, or any other country can produce, without it. I have seen this already, although only thirty-one days out from Liverpool; and I expect it will be so all the way along.

I do not wish to give an account of what has transpired on board the *John Bright* since we left, as there are others to attend to that business; but I will just say that there are many good people on board, and we have had real good times. Had I been predisposed to complain, I really don't know where I should commence, or what it would be about, for every convenience has been far beyond my expectation, and the inconveniences of such small magnitude, that I must think it all "very good." The provisions are really good, and plenty of them. There are good order, love and union in our midst, and things have more the appearance of a pleasure party, than a lot of people performing a long, tedious journey, as I had always supposed it to be. I can say truthfully I have never spent a more happy month in my life, than the one on the *John Bright*, and I feel to thank the Lord for the deliverance wrought out for his people.

The emigrants from Liverpool are all well and feeling well. My prayer is that God will bless you, that you may continue to bless the people under your charge. With kind love to yourself and the Saints in England, I remain yours truly,

SEPTIMUS W. SEARS.

SUMMARY OF NEWS.

AMERICA.—June 9.—A force of Fenians, variously estimated at 1500 to 3000 men, under General Spear, crossed the boundary near Highgate, Vermont, on the morning of the 7th, and occupied Pigeon Hill, where it was reported they

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routed a body of British cavalry and captured three flags. It is reported a squad of Fenian cavalry routed some British cavalry at Frelighsburg. General Spear, according to the latest accounts, was intrenched at St. Armand, awaiting the attack of a British force consisting of the 7th fusiliers, a battery of artillery, and a force of volunteers. Spear's force is greatly demoralised; half the men are reported to be in a state of beastly intoxication, and numbers deserting and recrossing the border.—WITHDRAWAL OF THE SPANISH FLEET.—The Earl of Clarendon has received a despatch from her Majesty's minister at Madrid, officially announcing the termination of the naval war in the Pacific, and stating that the Spanish squadron left the Island of San Lorenzo on the 10th ult., in two divisions—one proceeding to the Philippine Islands, and the other to Rio de Janeiro.

EUROPE.—DESTITUTION IN HUNGARY.—The details of the distress prevailing in Hungary, and generally in the eastern provinces of Austria, are truly heart-breaking. In the Bukovina, especially, misery drives the inhabitants to the very last extremities, parents offering to sell their children that the little ones should not die of hunger. A Sclavonic journal states that a few days since a resident of the Faubourg de Posch, at Tchernovitz, purchased from an unfortunate man three children (two boys and a girl). After much bargaining the father received nine florins. The same day a peasant woman arrived in the same town with her two daughters—one twelve and the other fourteen years of age. She offered them to a landed proprietor for ten florins each, leaving the latter free to choose. The gentleman contented himself with giving alms to the poor woman without buying her daughters. The mother and children had been in the most complete destitution since the death of the father, who had expired of hunger.—Florence, June 20.—The Italian military declaration of war against Austria, has been issued to-day from the headquarters of the army at Cremona. It bears date this day, and is addressed by General Cialdini, chief of the general staff of the Italian army, to the Archduke Albert, commanding the Austrian army in Venetia.—Florence, May 21.—This afternoon the Chamber of Deputies adopted by 153 against 42 votes, the whole bill granting extraordinary financial powers to the Government, presented yesterday by Signor Scialoja. The president announced that the sitting of to-day would probably be the last, and expressed fervent wishes on behalf of the King, the army, and the volunteers, to which the Deputies responded by loud cheers. In the course of the debate, Signor Laporta demanded the re-opening of the enrolments in the southern provinces. General Pettinengo, minister of war, declared that the enrolments had been suspended by order of the administration. The Government required 14,000 volunteers, while 40,000 offered themselves. It was impossible to provide suddenly for all. He concluded by stating that the volunteers would emulate the regular army, and expressed confidence in the triumph of the national cause. The King has arrived at Cremona. Despatches received here from several towns, announce the greatest enthusiasm on account of the royal manifesto and the declaration of war against Austria. —June 20.—The *Times* says—"Although the campaign between the main armies of Prussia and Austria has now fully begun, we have no news of an actual encounter. Across the whole breadth of Germany, from the frontier of Poland to the Rhine, the forces of Austria, and the States in alliance with her, have been mustering for an extended series of operations, but as yet the actual gains have been all on the side of their adversary. The Austrians maintain a profound silence as to their intentions. We only know that Field-Marshal Benedek intends to take the offensive, and that the re-conquest and occupation of Selesia are avowed as the purpose of the Austrian campaign. The cholera is slowly on the increase at Stettin. In Berlin there have been but few cases as yet. The commercial letters from Germany state that, owing to the precautions enforced for secrecy with regard to the various military movements, little is known by the merchants of the course of events.—Berne, June 22.—The Federal council have been officially informed that hostilities will commence in Italy to-morrow.

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What is the German Diet? Sourkrout, schnaps and sausages.

"Can you see any thing in my eye, it feels very soar?" asked a lazy, young man of a fellow student.—"Yes," said the other; "I can see a very bad pupil."

Why is an attorney like a minister? Because he studies the law and profits.

"Pray," inquired one minister of another, "seeing so many ladies attend your church, why do you invariably address your congregation as 'dear brethren?'"—"Oh, the answer is easily given," he replied—"the brethren embrace the sisters."

Alcohol is the high-priest of death; tobacco is his chief deacon.

ADDRESSES:

Edwin Frost, No. 3, Ley Place, North Street, Baneswell, Newport Mon.
Henry Barlow, care of A. Fisher, West Mills, Newbury, Berkshire.
John Barker, 31, Skeltons Buildings, Mosscar Street, Leeds Road, Bradford, Yorkshire.

DIED:

DENNEY.—April, 24th, in London, Joseph William, aged 1 year, 1 month, also May 29th, Frederick, aged 2, years, 11, months, both of whooping-cough, sons of Charles and Mary Ann Denney.—DESERT NEWS, please copy.

Hickin—April 4th, at Greenville, Beaver county, U. T., of dropsy, Martha Hickin, wife of Thomas Hickin, formely of Blaina Branch, Tredegar.

POETRY.

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TRUTH.

(*Selected.*)

'Tis heavenly light, and to the sight
Revealeth good divinely given;
Of joy the source, of peace the course:
The joy, the peace, the hope of heaven.
It comes, and lo! the mournful gloom,—
The terror-clouds around the tomb,
Thence vanish—far for ever driven.

'Tis heavenly might attending right,
Hostile to nought below but wrong;
The poor and week its aid who seek
Become the wealthy, wise, and strong,
And like the eagle boldly soar,
To rest from evil evermore,
Angels and sons of God among.

It makes men free—as from the tree,
Warm Spring unbinds the bonds of snow;
And bids in May the bright array
Of well-loved, living beauty glow;
So truth the soul from prison gloom
Brings forth and robes in better bloom
Than ever vernal season saw,

O blessed light, thou to the sight
Revealest excellence divine;
Of joy the source, of peace the course,
Dost thou to show serenely shine.
O heavenly might! O freedom fair!
Blessings for earth ye freely bear,—
May all they bring, O earth, be thine.

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AND FROM ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 27, Vol. XXVIII. Saturday July 7, 1866. Price One Penny.

THE HILL CUMORAH;

OR THE SACRED DEPOSITORY OF WISDOM AND UNDERSTANDING.

The Hill Cumorah is situated in western New York, between the villages of Palmyra and Canandaigua, about four miles from the former. It is celebrated as the ancient depository of the sacred gold plates from which the Book of Mormon was translated. Cumorah was the name by which the hill was designated in the days of the Prophet Moroni, who deposited the plates about four hundred and twenty years after the birth of Christ. The Prophet Mormon, the father of Moroni, had been entrusted with all the sacred records of his forefathers, engraved on metalic plates. New plates were made by Mormon on which he wrote, from the more ancient books, an abridged history of the nation, incorporating therewith many revelations, prophecies, the Gospel, &c. These new plates were given to Moroni to finish the history. And all the ancient plates, Mormon deposited in Cumorah, about three hundred and eighty-four years after Christ. When Moroni, about thirty-six years after, made the deposit of the book entrusted to him, he was, without doubt, inspired to select a department of the hill separate from the great sacred depository of the numerous volumes hid up by his father. The particular place in the hill, where Moroni secreted the book, was revealed, by the angel, to the Prophet Joseph Smith, to whom the volume was delivered in September, A.D. 1827. But the grand repository of all the numerous records of the ancient nations of the western continent, was located in another department of the hill, and its contents under the charge of holy angels, until the day should come for them to be transferred to the sacred temple of Zion.

The hill Cumorah, with the surrounding vicinity, is distinguished as the great battle-field on which, and near which, two powerful nations were concentrated with all their forces, men, women, and children, and fought till hundreds of thousands on both sides were hewn down, and left to moulder upon the ground. Both armies were Israelites; both had become awfully corrupt, having apostatized from God: the Nephites, as a nation, became extinct: the Laman-

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ites alone were left. This happened, according to their faithful records, near the close of the fourth century of the Christian era. The American Indians are the remnants of the once powerful nation of Lamanites.

The hill Cumorah is remarkable also as being the hill on which, and around which, a still more ancient nation perished, called Jaredites: this unparalleled destruction is recorded in the Book of Ether; and happened about six centuries before Christ. The Jaredites colonised America from the Tower of Babel. After about sixteen centuries, during which they became exceedingly numerous, they, through their terrible wars, destroyed themselves. The hill Cumorah, by them, was called Ramah. Millions fought against millions, until the hill Ramah, and the land round about, was soaked with blood, and their carcases left in countless numbers unburied, to moulder back to mother earth.

There is no spot on this wide world of ours, which is calculated to excite more vivid reflections, than the wonderful hill of Cumorah. There the history of one-half of our globe, reposed, for fourteen centuries, in profound unbroken silence: there, "the everlasting Gospel," engraved, not on tablets of stone, but on plates of gold, awaited the voice of the heavenly angel to reveal the priceless treasure: there, buried in the holy archives of Cumorah's sacred hill, are plates of brass, plates of gold, undimmed by time; sacredly guarded as the temple of heaven: there shines the Urim and Thummim, the stones of light, the gems of immortality: there, reposes in words of light, the hidden knowledge of ages past, the prophetic history of ages to come: there wisdom has selected her palace, and understanding her dwelling place, until "the spirit is poured out from on high," and "the skies pour down righteousness;" then, "the earth opens and brings forth salvation."

Well did the inspired Patriarch, Job, inquire, "Where shall wisdom be found? and where is the place of understanding?" (28: 12.) "The place" cannot be sought out by man; "neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me." If neither the depths of the sea, nor the generations of the living, know the holy hidden place, where shall it be sought? Is it in some sequestered wild? In some uninhabited desert or wilderness, where roams the beasts of prey? Is it on the surface of the earth, exposed to the vultures gaze, or to the keen eye of the lofty eagle? It is in "a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it." "It is hid from the eyes of all living, and kept close from the fowls of the air." If neither man, nor beast, nor fowl hath seen it; if it has been withheld from mortal gaze; where shall we turn to renew our researches? The Patriarch exclaims, "Destruction and death say, We have heard the fame thereof with our ears." How truthful is this saying! The countless millions, whose dust and ashes enrich the soil of Cumorah's hill, "have heard the fame thereof." Let the nations of the dead speak from their lonely sepulchres, and "whisper from the dust," the doings of bye-gone ages! Let the faithful records of the ancient dead, declare the holy dwelling place of wisdom, the sacred depository of understanding! Though hidden from the gaze of covetous man, and protected from the poluted touch of unholy beings, yet, "God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of thunder; then did he see it, and declare it; he prepared it, yea, and searched it out." From days of old, he ordained it; on the land that is afar off, He selected for it a habitation; "on the sides of the north," in a land of fountains, rivers, and lakes, he constructed for wisdom a house, and said unto knowledge, here shalt thou dwell, until the heavens shall reveal thy hiding place, and thy presence is sought again among the sons of men; then shalt thou teach mortals in "the fear of the Lord," and light the candle of understanding in their

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hearts; then shalt thou dwell in Zion, and light up the habitations thereof with thy glory.

These holy treasures, these sacred archives are too precious to be bought with the riches of this world. Hence, Job says, "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." All the wealth of ages is valueless, compared with the records of eternal wisdom, the inexhaustible fountain of understanding, hidden in the secret recesses of the wonderful—the beautiful—the lovely hill Cumorah! O, Cumorah! the hill of ancient Seers and Prophets! the hill of God! Sanctified by holy angels' feet! From thy bowels is heard a voice, low, sweet, mild, of heavenly tones! yet it thrills through every fibre of the heart! It speaks of man—of God—of earth—of heaven—of hell! It speaks of the past—of the future—of the destiny of nations—the reign of Messiah—the resurrection—the final judgment! O holy, lovely mount! the sacred resting place of Zion's law! In thy chambers dwell eternal riches! In thy lovely bosom are fountains that never dry! Speak! O speak again! Let Zion hear thy voice! for thy voice is not the voice of feeble helpless man! but the voice of the Eternal One, speaking from the ground. Let Zion sing for joy! let the heavens be full of praise; for thou, O Lord, makest the earth to disclose its wonders; thou bringest forth truth from the bowels thereof! thou openest the gates of wisdom, and showest thy word unto the sons of men! Hidden things are brought to light—things most precious to the soul! let the hills and mountains break forth into singing! let the earth itself utter songs of everlasting joy! let glory, honor, and everlasting power, be unto Him who sitteth upon the throne, who holdeth the keys of Creation and Redemption forever more.

O. PRATT.

NECESSITY OF SELF-CONTROL.

BY ELDER FRANCIS L. GIBBONS.

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The people of God are privileged to enjoy many blessings in their present state of existence, and have, moreover, the promise of a great reward in a future state. In the event of their continuing faithful in keeping the commandments of God unto the end, they are destined ultimately to be crowned with eternal lives, and to become kings and priests unto God, and to reign with king Jesus throughout the countless ages of eternity. There is, then, a great and glorious future awaiting the faithful sons and daughters of God, the thought of which should stimulate and stir them up to increased diligence in faith and good works. The Saints of the Most High love to hear the servants of God speak of, and dwell upon those things; they delight to read of them, and to sing of them; they are present in their waking thoughts and slumbering hours, when sweet and balmy sleep has crept over their wearied frames; even then ministering angels whisper words of comfort and encouragement to their drooping spirits, and cause the beautiful and pleasing panorama of the promised reward for continued faithfulness, to pass before their minds' eye, so that when they awaken, they arise and go forth refreshed, invigorated, and encouraged to continue the struggle until the battle is fought and the prize is won, when they shall be enabled to exclaim with the great Apostle to the Gentiles,—I have fought a good fight, I have finished my course I have kept the faith: henceforth ther

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is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. It is heart-cheering to every Saint to contemplate these things, and to reflect upon them; still, we should not allow this to occupy the whole of our attention, to the exclusion of everything else, for we must bear in mind that it is through the observance of present duties, that we become entitled to the future reward. Let us pause here for one moment, and ask ourselves this question: Are we doing the best we know how, to fit and qualify ourselves to fill honorably the high and important places and positions we may be called upon to occupy in the kingdom of God? If not, it is high time we set ourselves about it, for delays are dangerous—we have not a moment to lose, for we may rest assured that unless we do exert ourselves, seeking for the aid and assistance of the Holy Spirit to inspire and enable us to improve, and become fit and qualified for future usefulness, our dreams and anticipations of future greatness and glory, will vanish like mist before the morning sun. On the contrary, if we are diligent, our understanding will become enlarged, our capacity for doing good increased, and our minds become illuminated more and more by the light of truth. Says one, "The Gospel found me ignorant and untutored, but I complied with its requirements, and by virtue of that obedience, even though I do not feel disposed to make any further effort or exertion to improve my mind or better my condition, so that I may become more useful, still, as I am a member of the Church of Christ, I expect to be brought forth in the morning of the resurrection, clothed upon, as with a garment, with all the necessary qualifications to fit me for any and every place and position in the kingdom of God." There are many to be found who entertain this foolish idea. It is not only foolish, but extremely erroneous, and is opposed to reason and Scripture. There is a secret something within us all, which causes us to feel that the Lord has a purpose and design in view in placing us here upon this earth. The Scripture tell us that we are sent here to be tried or proved: for this purpose an agency has been given us, truth and error, good and evil, are set before us, and we left to choose the path for ourselves. We are here in this probation as children in a school, in order that we may receive line upon line, precept upon precept, and learn here a little, and there a little, until by passing through a regular course of experience, we shall at length arrive at that state of perfected usefulness for which we were destined. When a parent sends a child to school, it is that he may learn and become qualified for the duties of life. It is precisely the same in regard to us, as members of the Church of Christ. We have to grow and increase in everything that is good, praiseworthy, and useful; everything that will tend to promote our perfection in Christ.

Now, if ever we become kings, of course there must be a something over which we shall have to bear rule, a something to control and govern. It is no doubt easy and pleasant to talk about becoming kings, and bearing rule over others; but the question is, are we capable of governing ourselves? If not, we must necessarily learn the art of self-control, of self-government, before we can ever hope to govern others. We cannot gain this knowledge and power by any other means, than through our own individual experience. The experience of another will not do. Each for himself must of necessity try all things, and hold fast that which is good. It is said that charity begins at home. So also does the process of experience through which all will have to pass, who desire to become acquainted with the principles, bearings, and order of true government. It must be quite evident to every person of reflection, that such a state of things is absolutely necessary. Hence, we have to learn to govern our desires, inclinations, appetites, passions, and propensities, and to bring them into subjection to the laws of righteousness. By thus schooling ourselves, we shall gain a knowledge and an experience which will qualify us to govern others. But we must not flatter ourselves that we shall or can attain to perfection in this

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respect all at once; it is a work of time, we gain by degrees, and if we improve upon the little we have, more will be given to us, and we shall at length receive the welcome plaudit, "Well done, good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Those who are slothful and neglect their opportunities, and hide up their talents, will have what little they possess taken from them, which will be given to others more worthy; and instead of being governers, they will be the governed, having proved themselves unworthy and inefficient. It is really deplorable to see man, who is created in the image of God, stoop so low and become so degraded, as to allow himself to become the slave of impure desires, depraved appetites, and vicious habits. Such, however, is too often the case. Instead of fighting manfully against these things, he allows himself to be overcome by them. All are not led away by the same means, nor governed by the self same vice. Some allow themselves to be controlled by an inordinate desire for strong drinks, and, after a while, become so habituated to their use, that it is to them a kind of second nature, and they feel that they would rather give up their blessings and privileges, and hopes of eternal life, than relinquish their propensity for intoxicating drinks. Others permit an unrestrained temper to hold sway over them. The least thing that occurs to irritate or vex them, they fly instantly into a passion, and woe betide those with whom they come in contact, while the storm of passion is raging. Others again allow themselves to be influenced to commit deeds which have a direct tendency to undermine the constitution, debilitate the system, weaken the faculties, and blunt the sensibilities, ending in disease and premature death. All of these, and many other evils too numerous to mention in this short article, can be avoided, and the causes which produce them be subdued, overcome, and held in check, by giving earnest heed to the dictates and suggestions of the Holy Spirit, and to the counsel and instructions of the servants of God. These will furnish us with the information necessary to enable us to train and bring ourselves, and all that we have and are, in subjection to the laws of righteousness; which will qualify us to become kings and priests unto God, and to reign with Jesus on the earth. Our Father and God has body, parts, and passions, for we learn from Scripture, that the Lord is a jealous God, and that he is angry with the wicked every day, but loveth those who work righteousness. Here, then, are the like passions that man possess, but they are by Him controlled according to the perfection of knowledge and infinite wisdom which he posseses. It is possible for man to become as perfect in his sphere, as the Lord is in his; hence the Apostle John says, "It doth not yet appear what we shall be, but this we know, that when he appears, we shall be like him, and he that hath this hope within him, seeks to purify himself, even as God himself is pure;" and Jesus, by way of encouragement, has said, "As I have overcome, and sit down with my Father upon his throne, so may ye also overcome, and sit down with me upon my throne."

THEN AND NOW.

(From the Deseret News.)

There are certain facts connected with our history as a Church and people, that are anything but pleasant to refer to or look back upon. But few can calmly contemplate the tragedy of heir brethren and friends murdered in cold blood; their homes destroyed; their property taken; themselves imprisoned, expatriated and bitterly persecuted; their weary pathway, as they fled from that persecution, marked with the blood of the innocent and the

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graves of the aged, infirm, and helpless, who sank down by the wayside the victims of mobocratic violence. Yet all this, and much more, we cannot help at times but think of, and think of vividly, for all has been borne and suffered by this people as a Church; and though many of us have not been exposed to such envenomed and bitter persecution, all, or nearly all, have had to suffer for the truth's sake.

The discourses delivered by Elder Geo. A. Smith, for a few Sunday mornings past, in the Tabernacle, have induced thought and reflection, and involuntarily excite a comparison between the course pursued by the Missouri mobs of twenty-eight years ago, and the feeling which animates those who would destroy us now. General Clark, commanding an armed mob, called militia, after some of the principal men of the Church had been taken prisoners by them, though innocent of any crime, and refused even the ordinary course of law in venal courts, addressed the citizens of Far West in a speech, which is worthy of record, being as it is illustrative of the spirit manifested then and now by our enemies. He had no fault to find with the "Mormons" as citizens; they were industrious, energetic, and persevering; they had settled the worst land in Missouri, and in a remarkably short time they had made it the most productive, best cultivated and most inviting part of the State; and they were peaceable, quiet and orderly.

Does not this sound very like the encomiums passed upon us to-day? Was it not something like this that Speaker Colfax and party said in the front of Salt Lake House, one Monday evening last June? Transpose the dates and names, and the sentiments uttered might be taken for the same.

But, said Clark, you must never expect again to organize with Presidents and Bishops, in a Church organization, or the people will totally destroy you. You must not even meet in twos or threes for the purpose of prayer or for any other purpose. You must give up your faith, your religion, your Church organization, your God! Why? Because we will not suffer it, said Missouri, through this doughty General. If you do, we will destroy you. We will suffer you (wonderful condescension!) to reside among us, and occupy your farms and the property which your indomitable perseverance and industry have gathered around you, but you must renounce your religion, apostatize from your faith, and deny your Prophet. And then turning pious, he invoked the spirit of the Unknown God, like the Athenians of old, to rest upon the "Mormons," and remove from their minds their fanaticism.

This Clark, who thus trampled on every principle of civil and religious liberty, and who utterly disregarded our Constitutional rights, like others who then and since have sought to ride over the Constitution, that they might accomplish their designs on the "Mormons," was at heart a traitor. Subsequent years developed in him, as in others, and as it will do in still more, the rank treason which animated him, his name figuring on the roll of the rebel Congress as a member. He was, at the time referred to, sustained and aided by men calling themselves ministers of the Gospel of Christ, who were active participators in the atrocious deeds which marked the scenes to which we are alluding.

Now, so determined was the Missouri mob, urged on by politicians, bad whiskey, and the spirit of wickedness, to carry out the programme they had arranged, break up the "Mormon" Church, destroy its leaders, and appropriate their property, that they proceeded in a series of acts the most damnable and bloody that have ever been recorded in the annals of any nation or people making the least pretensions to civil and religious liberty; eventually driving the "Mormons" from the State for no other cause but that they chose to worship God according to the dictates of their own consciences. There were infants, children, men and women, and revolutionary fathers murdered in cold blood. Men who had fought for that liberty thus ruthlessly and fiendishly abused, were killed by the very men for whose liberty they had struggled. One old gentleman, who had fought with Washington, was hewn to pieces with a corn cutter, at Haun's mill, while proclaiming himself one of

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the body-guard of the father of his country.

But recapitulation is needless. These things, and many more, have been before the public from then till now. Civil and religious liberty were trampled under foot, the Constitution spit upon and defied, its provisions derided, and an unoffending people subjected to the most horrible barbarities, which have been continued, with more or less violence as opportunity offered, until to-day.

There was no polygamic bug-bear then, at which people could pelt and raise a cry of hate. Plurality of wives was unknown and undreamed of. But we believed in a Prophet of God, concerning whose divine calling and mission we had the most indubitable testimony. We appealed to the State government for redress and protection, but received neither. They said, "Guilty or innocent, we must execute some of their leaders, or the character of the State is irretrievably damned." The General Government was applied to, with no better success. We were referred back to the State where the outrage occurred, and the offenders were shielded. For all the enormities committed on the "Mormons" then, not an arrest was made nor an individual punished, no matter how black his turpitude.

Now we are told that the only objectionable feature in our social, religious, or moral polity, is polygamy; that there is no enmity manifested against us as a people, but only against this single article of our faith and practice. Gentlemen, you mock our past miseries, insult our past sufferings, by such a declaration. We know, and you are well aware that we cannot help knowing, how utterly baseless it is when we look at the past, or else you must be ignorant of the history of a people concerning whom you pretend so much knowledge. You insult our manhood by asking that we shall sacrifice our faith to-day, when for years we clung to it with our lives hourly in peril. But God, and he alone, sustained us then, and is our help now.

It is a mistake to suppose that plurality of wives is the cause of the opposition that acts against us. It is the hostility of error to truth, of darkness to light, of corruption to purity. It is simply because God has bestowed the Priesthood upon man on the earth, and restored the everlasting Gospel; and because those who have embraced that Gospel, have confidence in the men who hold that Priesthood, that we are hated and persecuted. We know it. We are aware that we are hated, cordially hated, by many; but we are used to it, and it neither robs us of our sleep, nor destroys our appetite. We can read the slanders perpetrated against us without being much annoyed.

We read in the telegraphic despatches lately, that it was stated in Washington that a brigade of soldiers would be required in Utah to keep the people in subjection. Subjection to what? We knew then, and know now, that the slander was as base as it was false. We know, as our enemies know, that there is not a more law-abiding, quiet, orderly people in the nation, than the inhabitants of Utah. But we object to being led by the nose by every self-conceited, silly ass, who thinks he is capable of playing the grand mogul among us; and we have sense and knowledge enough to know that the Constitution has given us the rights and liberties of free American citizens, however much some people may strive to rob us of them.

We have, with the help of God, opened up this wilderness, and placed one of the brightest jewels in the nation's diadem; we have done this in privation, suffering, and untold dangers. We have clung to our country and the Constitution, through trials and persecutions the most bitter and virulent. But we would sooner again meet the unknown dangers of an untried land, and hew out for ourselves a home where white men had never lived, or lay our bodies on the soil we had consecrated to God and virtue, than prove recreant to our God, our faith, and our hopes of eternal salvation.

Gold is the fool's curtain which hides his defects from the world.

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WHAT SHALL I WRITE?

Truth, as a matter of course; for error, as pertaining to ethics, has been sown broadcast over the whole land for many generations, until darkness hath covered the earth, and gross darkness the minds of the people. It becomes, then, a necessity that truth should be made known to all people, and that every effort should be directed to the accomplishment of this Godlike purpose. It may be, and indeed frequently is asked, What is truth? This is a question which has much troubled the divines and learned men of the world, who have been unable to give any answer satisfactory to themselves or others. An answer was, however, given by the Prophet Joseph Smith, which is indeed laconic. He, when asked, What is truth? replied, "Any matter of fact;" but subsequently gave an answer to the same question, which is also correct, and which opens up a field of thought and reflection as broad as eternity and as long as duration. It is this, "Truth is a knowledge of things as they were, as they are, and as they will be." Taking this definition as true and correct, and who can say it is not? of what vast importance is it to us as living, sentient beings, to be in possession of truth, that we may know from whence we came, why we are, whither we are going, and what our ultimate destiny. True, man has sought out many inventions, has brought to light many principles pertaining to the physical world, and rendered much of the materials by which he is surrounded, subservient to his wants and will; but what, by study of books or things, has he learned of himself, of God, and of eternity? Can man, by his own wisdom, ever learn the relation he sustains to his fellows, or to his God? We answer, No. If so, why the ignorance of the world pertaining to these things? But is there no means whereby man can learn of these things? by which he can secure to himself joy and peace? Is there no way opened in which he may go, that will lead him to the very doors of the temple of wisdom, life and truth? Yes; life and immortality have been brought to light through the Gospel of the Son of God. By the light of truth which is unfolded to our minds therein, we are enabled to comprehend, in some degree, our origen, who our Father is, the condition we occupied in a pre-existent state, the object and purpose of our being here, and what we shall be when we shall have passed this mortal state. In short, it reveals to us who we are. That this is not our abiding home, our every day experience teaches; but whither we are going is only made known through the Gospel. Is this truth for all, and attainable by all? It is for all, and that without money and without price. It is attainable by all, on compliance with the conditions prescribed. What are the conditions? Belief on the Lord Jesus Christ; repenting of our sins by forsaking them and all our evil ways; receiving baptism for the remission of sins, and the Holy Ghost by the laying on of hands. This Holy Ghost will bring things past to our remembrance, will show us things to come, and will lead us into all truth. It is, then, only through obedience to the requirements of the Gospel, that we can secure to ourselves the knowledge of ourselves, which raises us above all others of the animal kingdom, and is the distinguishing characteristic of man's pre-eminence. This Gospel teaches man that God is his Father, Jesus Christ his friend, and all mankind his brothers: that he associated with his Father's family in the bright realms of glory, before he took upon himself mortality; that he is here to gain an experience, and to develop himself in the principles of truth, in order that he may be qualified for higher honors, greater glory, and for an enlarged sphere of usefulness. It teaches him that he is an immortal being, capable of attaining unto the highest excellence, even unto the high intellections of the Gods, if he will but give heed to its precepts. It further teaches, that if its principles are not obeyed, sorrow and anguish will be the portion of those who will not yield obedience to its requirements. It is the want or absence of truth among

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mankind, which produces so much misery. Kings and rulers have not truth in their possession, therefore, and as a consequence, the people mourn. As with the priest, so with the people: all are in darkness, the shadows of death compass them about. But why are they in this condition? The old Prophet said, that a time would be when this condition of things should exist, because all mankind had transgressed the laws, changed the ordinances, and broken the everlasting covenant. It is because they have forsaken their God, turned a deaf ear to his counsels, and set at nought his reproofs. Man has, through transgression, lost the Spirit of truth, and has for centuries been walking in error. He has strayed far from God, and all mankind are now enveloped in gross darkness, for they know not the way, the truth, the life. What, then, shall I write? Dos't know the way of life? Hath truth dawned upon thine understanding? Write, then, that the Gospel in its fulness has been restored to earth by an holy angel sent of God. Write that God is calling upon all men everywhere to repent—to accept the proffered mercy and blessing. Write that God has sent forth his servants into the vineyard for the last time, to proclaim the fulness of his Gospel, and that the hour of his judgments is come. Write that God is speaking to the inhabitants of earth by the voice of Prophets and Apostles, and whosoever heareth them and their words, giveth ear to the Lord of Hosts. Write that it is the duty of every one who has received the truth, to warn his neighbor, and to let his light shine that others may learn and live, for,

"Shall we whose souls are lighted by wisdom from on high?
Shall we to man benighted, the lamp of life deny?"

Nay, verily; but as ye have freely received of the truth, freely impart to others. Be as a city set on a hill, whose light cannot be hid.

M.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 7, 1866.

"HE THAT SHALL DENY THESE THINGS, LET HIM BE ACCURSED."—Ether Chap. i. Par. 11. Book of Mormon.

—o—

The words at the heading of this article, are the words of Jesus Christ, spoken to the Prophet Moroni, on the Western Continent, near the beginning of the fifth century of the Christian era. The "things," alluded to by our Savior, were the sacred revelations, contained in the Book of Mormon, which he predicted should come forth, in the latter days, unto the Gentiles, and be published among all people. If there should be any person found, among all nations, who should be wicked enough to "deny these things," Jesus says, "let him be accursed." That the words of Jesus, from which the above were selected, may

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be more fully understood, we will quote more extensively from the same paragraph :—

"He that will contend against the word of the Lord, let him be accursed: and he that shall deny these things, let him be accursed: for unto them will I shew no greater things, saith Jesus Christ; for I am he who speaketh; and at my command the heavens are opened and are shut; and at my word, the earth shall shake; and at my command, the inhabitants thereof shall pass away, even so as by fire; and he that believeth not my words, believeth not my disciples; and if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh at the last day."

The word of God always did come with authority, requiring the most implicit obedience on the part of man, leaving him no other alternative only to obey or be damned. How different are the systems of men's invention! We are told by the ministers of the different sects of Protestants, that salvation can be obtained in almost every Protestant church, however widely they may differ in doctrine. They consider it very uncharitable, to limit salvation to a particular church or doctrine. But Jesus most emphatically declares, that salvation is thus limited. The Gospel was a message intended for every creature in all the world; and Jesus says, "He that believeth not shall be damned:" that is, the unbeliever in the preached Gospel should be damned, which is equivalent to being "accursed."

In the apostolic age, Jesus did not, and, indeed, could not consistently with his unchangeable word, acknowledge any other doctrine or church as genuine, excepting the one which he sent his servants to proclaim and establish. In those days, as in all ages, there were a multiplicity of religious doctrines; but Jesus repudiated the whole of them, and passed the sentence of damnation upon all who would not yield to the only true doctrine, and enter the only true Church which he and his servants organized. There was not the least chance for deviation, or for separate churches to be organized on different doctrines, and still be the true Church: there was but one standard—one faith—one hope—one Church or body of Christ—one Spirit diffused through the whole—one salvation. All dissenters from that were considered heathens and publicans—twice dead—plucked up by the roots—ready for the burning; and all who had no faith in this one Church and its doctrines were to be damned. Thus said Jesus Christ, and thus did his Apostles preach. The Book of Mormon teaches the same; the Latter-day Saints bear the same testimony.

We do not acknowledge any church, among Catholics or Protestants, as the Church of Christ. If there is one among them which Jesus acknowledges, all the others are wrong, and not included in the pale of salvation, and have no hopes of redemption, only on conditions of renouncing their own churches and doctrines, and yielding unreservedly to that one Church. But, taking the Bible as a standard, there is nothing more certain, than the lamentable fact, that the Church of Christ, for many past generations, has been unknown among men: not even a vestige of it could be found; all was a dark, dismal, frightful apostacy, with the heavens as brass over their heads; without Priesthood—without authority. No consoling voice from heaven—no angels permitted to minister one cheering word—no vision to light up the dark pathway of man; no voice of the Eternal One to break in upon the death-like silence—no Proph-

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ets or inspired men to awake the guilty nations from the deep sleep of ages: thus, for some seventeen long centuries has our earth been left, overwhelmed with the abominations and filth of "the mother of harlots"—the woman upon the "scarlet colored beast," who has "made all nations drunken with the wine of the wrath of her fornications."

But when the fulness of time arrived, the long looked-for angel came, the Gospel was once more revealed; Apostles and Prophets once more restored; the kingdom of God set up; preparations for the great and dreadful day of the Lord commenced; the word of the Lord once more uttered; salvation once more promised to the obedient; and damnation threatened to the disobedient. The same authority characterises the latter-day message, as once attended the former-day one; and the same results follow both.

In former days the Gospel was to be preached to every creature in the world; in latter-days the Gospel, restored by an angel, is to be preached to every nation, kindred, tongue, and people. After the former-day proclamation, a long dreary apostacy was to succeed; after the latter-day proclamation, wars, pestilences, famines, earthquakes, frightful signs, and wonders in both earth and heaven, and finally devouring fire, were to sweep away kingdoms and nations, and, so far as the wicked are concerned, make the earth empty and desolate.

The kingdom of God in former-days was warred against and overcome; the kingdom of God in latter-days is to stand forever and not be overcome; the first, because of persecution, fled from earth to heaven; the second breaks all earthly kingdoms to pieces, and has dominion under the whole heavens. Nothing can be more absurd, than to suppose, that this latter-day kingdom can be rejected with impunity. Nations incur the displeasure of nations, by rejecting each other's authorized ministry. Would not the Majesty of the heavens feel himself equally insulted, by a rejection of a divinely appointed embassy? It is no valid excuse, to banish such ministry, because all diplomatic relations have been cut off for some seventeen centuries. On the contrary, for these very reasons, all earthly governments should welcome an embassy calculated to restore friendly relations between themselves and the great Supreme Ruler of all. Unwilling to overthrow the nations in their wickedness, has not the long-suffering of God been extended almost two thousand years? Determined to give them one more chance, the Almighty issues an ultimatum, and holds forth the terms on which they shall be spared; but if the conditions are rejected, He has decreed and firmly fixed their doom, both temporally and spiritually. The fearful, the terrible denunciation has been uttered, "He that shall deny these things, let him be accursed." Escape is hopeless! The everlasting decree has gone forth! Eternal justice will execute the awful penalty! Therefore, repent, O ye nations! and accept the last—the only proffered terms of mercy; repent in sackcloth and ashes, put dust upon your heads, mourn for your sins, and for the sins of your kings and rulers, and for the sins of your fathers; make great lamentation, and turn unto God, and seek no more to cast out and imprison the messengers of peace; receive the glad tidings of reconciliation, that the evils which threaten you may, in some measure, be turned away.

O. P.

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By letter from President Brigham Young, jun., dated the 18th ult., we learn of his safe arrival in Copenhagen. Elder Widerborg met him at Hamburg on the 15th. From Hamburg they went to Korsor by steamer, and thence by rail to Copenhagen. They had thus far a pleasant trip, the weather having been favorable. He says that John W. and he addressed the Saints in the Copenhagen Branch, which numbers about 500. He speaks highly of the Danish Saints, and favorably of the Danish people generally. On the following Saturday they expected to take steamer for Christiania. Peace and safety go with them!

Elder Thomas Taylor, at New York, writing June 9th, says, The Saints arriving by the *John Bright*, went forward at 11 o'clock on the evening of the 7th, taking steamboat from New York to New Haven, where they arrived between 4 and 5 o'clock next morning. Everything being ready, they took train at half-past 6, and were again moving. The train consisted of nineteen cars, six of which were filled with baggage. No other passengers on the train.

By letter of June 15th, we learn that the *Caroline* arrived on the 11th June. The passengers were all well; they left the same day for New Haven. He says that in this company three children died on the passage, also that there were two births.

THE POWER OF THE APOSTLESHIP.

(From the Western Standard.)

The objections used against "Mormonism" are, in many instances, when carefully examined, so many arguments in favor of its truthfulness. We have but to allude to one of the principal objections urged against the system to prove this. The feature in our system which excites the most apprehension, and which is considered the most objectionable, is the concentration of power in the head of the Church. The idea of one man controlling the whole body, wielding irresistible influence throughout the various departments and branches of the Church, counseling and directing every movement, is repugnant to the world, and they consider it highly objectionable and dangerous. It is one great cause of their hatred to the system, and the inflammatory appeals they, from time to time, make for its believers to be broken up. To them, the existence of this power is an evidence of delusion; and they publish it as such. To those, however, who are acquainted with the nature of the government of God, its existence, when combined with other evidences, is an assurance that God is its author and supporter. Every believer in the Bible will willingly concede that Peter and his brethren, the Apostles, had no more power than was really necessary for the discharge of the responsible duties assigned to them. No Christian will be so presumptuous as to condemn them, or say that they did wrong in exercising it. Peter, an illiterate fisherman, declared unto the people, eighteen centuries ago, that he had received the keys of the kingdom of heaven; and had power to bind on earth and it should be bound in heaven;

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to loose on earth and it should be loosed in heaven. He declared that he had power to remit sins, and they would be remitted; to retain sins, and they would be retained. Hundreds believed him, and obeyed the laws and the ordinances which he taught. They looked upon him as the man empowered by the Lord to administer in His stead among the people. His counsels were venerated by them, and they viewed him as a man incapable of abusing the authority the Lord had endowed him with.

The Latter-day Saints lay claim to have received the same Priesthood and authority which was held by Peter and his brethren—they claim nothing less than this. The power which Jesus bestowed upon them, the Latter-day Saints assert and testify has been again restored to the earth, and is now held by the present Apostles of the Church of Christ. The head of the Church upon the earth at the present time, holds the same authority which was held by Peter, the head of the Church in ancient days. He is invested with the same power, holds the same keys, and his counsel is equally as binding as Peter's was, when he occupied the same position. If the existence of this power was not dangerous then, it certainly is not now. If Peter were on the earth to-day, acting in the capacity of the first Apostle in, and President of the Church of Christ, would he exercise any less authority than that exercised by the head of the Church now? Most certainly he would not. The objections which are urged against Brigham Young and the Gospel to-day, and which are considered by many sufficiently weighty to justify the overthrow and annihilation of that system, could, with equal plausibility and force, have been advanced against Simon Peter and the Gospel then. Trace the course of the two individuals, and the parallel will be found complete. Peter claimed that he had received the keys of the kingdom of heaven, that his acts on the earth, whether in binding or loosing, in remitting or retaining, were recognised as valid by the authority of heaven. He claimed to have the authority of heaven to not only counsel the Church of Christ in spiritual things, but also the authority to counsel its members in temporal affairs. In him was concentrated the power to dictate and wield the whole body, as he saw fit. In fact, his word was law. If he counseled them to move, they moved,—to stay, they remained. If he thought it wisdom for them to sell their possessions and goods, they sold them. If he said consecrate your property to the Lord, they consecrated it, and brought and laid it at his and his brethren's feet. In righteousness he controlled them and theirs to the fullest perfection. Brigham Young, as the first Apostle and President of the Church on the earth at the present time, neither claims nor exercises any more power than this. Yet, because he does these things, the world think it a dangerous assumption. The existence or exercise of such power, is one of the strongest arguments that, in their estimation, can be adduced as evidence of the delusive tendencies of "Mormonism." In that, they imagine, consists the delusion, and it is that they object to.

But, as we have said, that which the world hold as an objection, is in reality a strong argument in favor of the truth of "Mormonism." Did Brigham Young and his brethren profess to be Apostles,—to hold the same keys and authority which were held by Peter and his fellow Apostles, and yet not exercise the same power, it might be set down as conclusive evidence that they were impostors. They would have the form, but be entirely destitute of the power. However, they not only claim to have received the apostleship, but, as true and legally ordained Apostles would be sure to do, exercise the power

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and authority thereof. Thousands submit to it. They know it to be correct. They know that whenever God has a people upon the earth, power similar, or approximating to this, is bestowed. It is not a feeling of man-worship that prompts them to be governed by it. The intelligent and independent New Englander, born and bred under the freest institution the sun ever shone upon, the hater of every species of tyranny and despotism, yields as cheerful an obedience to its requirements, as the man who has been ground down under the iron heel of oppression from his childhood. Men who never bowed to mortal man—men who have the most exalted ideas of liberty and the rights of man, submit to it gladly. They do so because they desire to honor God and respect his authority. They are prompted by motives similar to those which caused the ancients to submit to the Priesthood held by Peter and his brethren. If Peter or any of his brethren were to make their appearance on the earth at the present time, and teach and advocate the same doctrines which they did when they were here (and they would never teach any other), they would be treated as imposters. Extermination would be strongly urged, on the ground that the power they would hold over the people would be dangerous. The fact is, the Latter-day Saints are the only people upon the earth who would give the slightest heed unto them, or who would receive them as ministers and Apostles of Jesus Christ.

SUMMARY OF NEWS.

EUROPE.—Hostilities have commenced between the armies of Italy and Austria. On the 24th of June the first battle was fought, called the battle of Custozza. The following are the reports of the engagements by King Victor Emmanuel of the Italian army, and the Archduke Albrecht, commander of the Austrian army :—Italian head-quarters, June 24th, evening.—A desperate engagement has just taken place in front of Verona, lasting almost the whole day. The 1st army corps, which was intended to occupy positions between Peschiera and Verona, did not succeed in the attack. The 2nd and 3rd army corps were unable to deliver the 1st corps from the assault it had to sustain against an overwhelming force. The two latter corps are almost intact.—Brescia, June 25.—The 1st Italian army corps attacked the Austrian position near Peschiera yesterday. The Cerale division suffered very heavy losses. General Cerale was wounded. The engagement was prolonged, and the definitive result was not unfavorable, the Italian corps having maintained their positions. Prince Amadeus was slightly wounded, and has arrived at Brescia.—Austrian head-quarters, June 24.—The Archduke Albrecht has forwarded the following despatch to the Emperor :—"The Austrian army, while advancing towards the Mincio, was attacked to-day by the forces under the command of King Victor Emmanuel. Our army carried Montevento by assault, and Custozza at the close of the engagement at five p.m. Our forces took several cannon and many prisoners, and behaved with extraordinary valor and endurance. The King employed in the attack the three corps of the army of the Mincio and the reserve. Prince Amadeus and many generals were wounded. The enemy appears to have brought all his troops in succession under fire." Austrian head-quarters, Zebare, June 25.—The imperial troops have repulsed the enemy at all points, after a hot fight, not without considerable losses. Custozza was taken by storm, which caused a fresh struggle before that position, in which 2000 Italians were taken prisoners. The troops were animated by the best

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spirits.—Verona, June 28, evening.—The Archduke Albrecht has inspected the army under his command, and was received with enthusiastic cheers. Up to the present, 4000 prisoners and 14 guns have been taken from the Italians.—On the 27th of June, the first general engagement was fought between the Prussian and Austrian armies between Neustadt and Nachod in Bohemia. The Prussians were repulsed near Skalitz, where cavalry took part in the action. At 6 o'clock p.m., the Prussians were beaten and in full retreat, leaving their dead and wounded on the field. Not far from the same spot, however, they gained an advantage over the Austrians on the previous evening, when two divisions engaged in a severe conflict near Turnau, on the Elbe. The Prussians claim to have captured 500 prisoners.—Vienna, June 28.—It is officially announced that in the battle near Skalitz yesterday, the Prussians lost many prisoners and 18 guns. After the battle a Prussian major proceeded to the quarters of Marshal Benedek, under the protection of a flag of truce, to solicit an armistice. The demand was refused. The official reports fully confirm the victory of the 6th Austrian army corps over the army of the Crown Prince of Prussia at Skalitz. The following details have been received of the brilliant encounter which took place yesterday at Oswiecin :—The Austrian forces, composed of one battalion and a half of infantry, two squadrons of uhlans, and half a field battery, drove back the enemy with heavy losses across the Vistula, after a struggle which lasted ten hours. The Prussian forces consisted of three companies of fusiliers, three battalions of landwehr, one entire regiment of uhlans, and half a field battery.—Prussian head-quarters, Reinezr, June 27, evening.—Early this morning the army commanded by the Crown Prince of Prussia came upon a strong body of the enemy at Nachod, consisting of the Austrian Zamming corps, a division of the reserve cavalry, and the Prince Schleswig-Holstein division of cavalry. A severe engagement ensued, which lasted until three p.m. The Austrians were compelled to retreat, pursued by the Prussian cavalry. Their loss was considerable, but that of the Prussians trifling. The Crown Prince was present at the engagement. Five guns and two standards were taken, and many of the Austrian cavalry captured.

AMERICA.—New York, June 15.—Count Mensdorf, on May 30th, informed the American Minister at Vienna, that measures had been taken to suspend the departure of newly-enlisted volunteers for Mexico. General Santa Anna has issued a proclamation at New York, offering his services to the Republican cause in Mexico, and exhorting Mexicans to unite to expel the foreign usurper. It is reported that the Imperialists have been defeated at Lianers, Mexico, by Esperosa. The Fenians have nearly all left the frontier. 2000 left Buffalo yesterday, the stragglers remaining being arrested by order of Meade, and forwarded to their homes. Fenian officers arrested at Malone, who refused to furnish bail, have been remanded for trial until the 19th. The Fenians returning by Hudson River Railroad, engaged in a drunken row among themselves. Ten were thrown from the train while in full motion. Roberts has issued orders for Fenians to return for the present, but not to accept transportation on terms compromising their characters as Irish patriots. Fourteen Fenians were arrested at Hamilton, Canada, papers found on them disclosing important Fenian plans. The recent proposition of the Federal Congress to repeal the neutrality laws, causes much uneasiness in Canada.—New York, June 16.—Federal troops have been ordered to return from the frontier to their station. It is unreliably reported that the Canadian authorities apprehend another raid in the vicinity of Fort Erie, and have countermanded the orders recalling the troops from the Niagara frontier. The Fenian prisoners in Montreal have been sent to the neighborhood of St. Armand for identification. Roberts was discharged irom custody yesterday, on account of the difficulty in procuring evidence against him, witnesses for the prosecution being intimidated by fears of assassination. The prosecuting attorney announces that he will submit the case to the grand jury. James Stephens returned yesterday to Washington from Richmond.

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A miserly bailiff coming into possession of a baronetcy, and desiring an appropriate "coat of arms," adopted one representing a tin plate, over which was placed a fork, signifying "fork over the tin."

A Pantheist minister met Dr. Emmons one day, and abruptly asked, "Doctor, how old are you?"—"Sixty, sir; and how old are you?"—"As old as the creation," was the answer, in a triumphant tone. "Then you are of the same age as Adam and Eve?"—"Certainly; I was in the garden when they were."—"I have always heard that there was a third person in the garden with them," replied the doctor, with great coolness, "but I never knew before that it was you."

A Public Danger.—A glutton of a fellow was dining at a hotel, who, in the course of the "battle of knives and forks," accidentally cut his mouth, which being observed by a Yankee, sitting near him, he bawled out, "I say, friend, don't make that ar hole in your countenance any larger, or we shall all starve to death."

ADDRESS:

E. T. Williams, 5, Essex Terrace, Wants Road, Maldon, Essex.

DIED:

Stacey—June 12th, of dropsy, Elizabeth Stacey, late member of the Tupton Branch, Sheffield Conference, aged 68 years.—Deseret News, please copy.

POETRY.

—o—

ANGELS—MAN'S ATTENDANTS.

(*Selected.*)

Man hath two attendant angels
Ever waiting at his side,
With him wheresoe'er he wanders.
Whereso'er his feet abide.
One to warm him when he darkleth,
And rebuke him if he stray:
One to leave him to his nature,
And so let him go his way.

Two recording spirits, reading
All his life's minutest part,
Looking in his soul, and listening
To the beatings of his heart.
Each, with pen of fire electric,
Writes the good or evil wrought:
Writes with truth that adds not, errs not.
Purpose, action, word, and thought.

One, the Teacher and Reprover,
Marks each heaven-deserving deed:
Graves it with the lightning's vigour;
Seals it with the lightning's speed:
For the good that man achieveth—
Good beyond an angel's doubt—
Such remains for aye and ever,
And cannot be blotted out.

One (severe and silent Watcher!)
Noteth every crime and guile,
Writes it with a holy duty,
Seals it not, but waits awhile;
If the evil-doer cry not—
"God, forgive me!" ere he sleeps,
Then the sad stern spirit seals it,
And the gentler spirit weeps.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 28, Vol. XXVIII. Saturday, July 14, 1866. Price One Penny.

GLORY OF THE LATTER-DAY ZION.

In former articles, a description has been given of the peculiar characteristics of the people called Zion, and of her location in the mountains, in fulfillment of many ancient prophecies. In this article, it is intended to briefly refer to a few predictions, relative to her future greatness and glory. Zion is now in her youth, just emerging from the weakness of childhood, during which, she is represented in Scripture as "a little one." Comparatively speaking, she is yet very young, only thirty-six years of age. But the word of the Lord is, "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." (Isaiah 60: 22.) Before Zion was one year old, she numbered more than "a thousand." And although, not yet "a strong nation," she has every prospect of speedily attaining to that dignified position. She occupies an area of territory larger than Great Britain; she has spread out her settlements, villages, towns, and cities, through a continuous succession of valleys, reaching some four hundred miles in extent. She has her Governor, Secretary, Legislature, Congressional Delegate, and all the usual appendages of government. Her population must number near one hundred thousand souls: her schools and academies are in a flourishing condition: her chapels, temples, and other public buildings, speak loudly in praise of the unparalleled energy and perseverance of her people. All these favorable indications point unmistakably to the future greatness and glory of Zion; or, in the words of prophecy, to the time when "a small one shall become a strong nation."

Zion's opposers will, very probably, say that while the great American Republic bears rule, it will be impossible for Zion to become "a strong nation." It is argued that no one State or Territory, while forming only a unit in the grand Republic or Union of States, can be considered a nation. That Zion will become "a strong nation," while subject to some other earthly power, is not advocated by her children: neither is it asserted, that Zion will rebel, and sever the bonds of union by which she is held as a constituent part of the nation. But we do most emphatically declare, that God

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will continue to plead with that nation, by his severe judgments, until, if they repent not, they are wasted away, and their land and cities are left unto them desolate. This dreadful destiny is most pointedly predicted in the Book of Mormon. In that same precious record, we learn that the whole of that great continent is the promised inheritance of Zion. No one will, for a moment, dispute the greatness, strength, and power of a nation, when she has the great western world under her dominion. This is the certain destiny of Zion.

Zion will "lengthen her cords, and strengthen her stakes, and stretch forth the curtains of her habitations," and "break forth on the right hand, and on the left," and "inherit the land of the Gentiles, and make the desolate cities to be inhabited." (See Isaiah 54.) She will fill the land with many beautiful cities, among which will be her great capital, called the city of Zion, or New Jerusalem. This great city is called, in prophecy, "the perfection of beauty." It will be the grand capital of the great western hemisphere, and will occupy the most eligible position, in the healthy salubrious climate of western Missouri. David describes the location of this city as follows: "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." (Psalm 48: 2.) Its inland position, half-way between the two great oceans east and west, and half-way between the gulf of Mexico on the south, and the British possessions on the north—renders it central in its geographical relations to every part of the north wing of the continent. As the generations of Zion increase, it will undoubtedly become the great centre of population also.

The form of government upon all the face of the land will be a United Theocracy. The chief Ruler will be a King, not elected by the people, but occupying that high position, by virtue of his fore-ordination or appointment: his birth-right giving him a legal title to the throne. Unlike the kings of former ages, he will have no successor; but will reign over the countless millions of Zion, throughout all their generations, forever and ever. Zion will be the place of his throne, and it is for this reason, that it is called, "The city of the great King."

Under his special jurisdiction, the several departments of government will be under the management of numerous kings and princes: while foreign ambassadors, and ministers plenipotentiary, will be sent to distant parts of the earth, to form treaties of peace, and to propose conditions on which friendly relations may be established, and to extend the jurisdiction of Zion's laws over all lands and countries. And it shall come to pass, that every nation and kingdom, that will not submit themselves to this universal kingdom, "shall perish: yea, those nations shall be utterly wasted." (Isaiah 60: 12.) "For out of Zion shall go forth the law," to every people, kindred, and tongue under the whole heavens. And in that day the Lord "shall judge among the nations, and shall rebuke many people: and they shall beat their swords unto plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2: 3, 4.) "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Daniel 7: 27.)

Zion has now been briefly presented in her four different stages, namely, First, her birth and infantile stage, during which she increases to "a thousand," and shortly afterwards to tens of thousands, when she is greatly persecuted, and finally driven into the wilderness. Here commences her second stage of development, where she assumes the attitude of a strong Territorial Government; causes the wilderness and the solitary places to be glad for her; while she makes the deserts to blossom as the rose; and the hills and mountains to resound with songs of everlasting joy; and the lovely vales to echo the voice of thanksgiving and melody. In the third stage of her development, she becomes "a strong nation;" establishes her capital in the heart of the continent; issues

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laws; commissions officers, and exercises unlimited control over the whole western hemisphere. In her fourth stage, she extends her authority over all people; subjects all dominions, and attains to a universal empire; and establishes universal peace over the whole earth.

In those days the heavens and earth will be united, and the will of God will be done on the earth as in the heavens; and the inhabitants of both realms will freely mingle with each other; mortality will embrace immortality; men and angels be companions; the Saints of ancient and modern times be neighbors; death be swallowed up in victory; and the countenances of all be lighted up with life—eternal life.

O. PRATT.

THE LONG-SUFFERING OF GOD.

—o—

"The Lord is not slack concerning his promises, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Peter iii, 9.

That all men are possessed of volition, few, if any, will deny. It is the possession of this power that constitutes the agency of man, by the exercise of which he is enabled to choose the good and reject the evil, or to refuse the good and cleave to the bad. Life and death are placed before him in the Gospel, and the method clearly set forth, by which he may secure to himself the blessings of life, that which now is, and that which is to come; as also how he may bring upon himself death, or a disorganization of his whole being. How man became mortal, we will not now stop to consider, as no individual has the right to complain of the condition in which he is placed by being made subject to death, for God has promised to overrule all things for good to those who keep his commandments, by virtue of the agency they possess, and raise them from their low estate to higher degrees of power, glory, and excellence, than would otherwise have been possible in the economy of heaven. If, however, by the exercise of this agency, they refuse the blessings of life tendered in the Gospel, they have none save themselves of whom to complain because of their unfortunate condition. By obedience to the requirements of this Gospel, man has the promises of rich rewards, greater than has entered into the heart of the natural man to conceive. By refusing to comply, he subjects himself to the penalty of disobedience, which is death, disorganization, a loss of personal identity. If this penalty does not follow close upon the act of disobedience, it is not because the Lord is slack concerning his promises, but because of his mercy, of his long-suffering and forbearance; not willing that any should perish, he grants them longer time for repentance. Man must, however, remember that God has decreed that his Spirit should not always strive with man; that a time will come in which it shall be said, Let them alone, they are joined to their idols. The long-suffering of God towards the children of men, is fully apparent in his dealings with them at the present time. That he is not willing that any should perish, his acts fully prove. That they may come to repentance and live, he has provided ample means. It is, therefore, depending wholly upon the exercise of man's agency, whether he will avail himself of the benefits of the Gospel, or reject them. That all men may know their exact condition, and be able understandingly to avail themselves of the great blessings offered in the Gospel, which has been given to man in its fulness, God has sent forth his servants, clothed with authority, to promulgate the principles of this Gospel, to sound the same in the ears of all people, and to inform them how they may become the recipients of the good; also, that if this Gospel be rejected by them, God has promised to visit them with sore distress. That all may have the opportunity of hear-

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ing, knowing, and receiving of the blessings of the Gospel, and that, by obedience to its requirements, they may not perish, but have life, God has sent and is sending his Gospel to every nation, kindred, tongue, and people on the whole earth, that they may come to repentance, to a fulness of knowledge, and to the joint heirship with Jesus Christ to the Father's glory and estate. In this is the long-suffering and forbearance of our Father most clearly made manifest, and his desire for the salvation of all men made to appear. For thirty-six years has God been speaking to the children of men, by his duly appointed ministers, exhorting them to give heed to the principles of the Gospel, to obey its mandates, and proclaiming with a loud voice, that God will vex the nations who reject the warning voice, and will utterly waste away all who will not turn to him, and keep his laws and statutes. Notwithstanding the great majority have rejected, and do now reject, the blessings offered by obedience to the Gospel, God is still sending to the nations his ambassadors, with the message of mercy and truth, unwilling that they should perish, desirous that they should come to repentance. Those nations that have utterly neglected the Gospel, and expeled from their dominions the messengers of peace, are beginning to learn, and will, ere long, realize that God is not slack concerning his promises, though his judgments may have been long delayed, peradventnre they might repent and live. The quotation at the head of this article, often presents itself to our minds, and especially when we reflect upon the vast amount of labor being done by the Elders of Israel, in endeavoring to spread far and wide a knowledge of the plan of salvation, and the faithfulness with which they execute the high trust committed to them. The Elders can readily appreciate, in some degree, the long-suffering of the Lord towards the dishonest, as they sometimes feel, that after the Gospel has been presented to, and refused by mankind, had they the power of God, and no more wisdom than they now possess, they would soon bind up the law, and seal up the testimony, unsheath the sword, and execute speedy justice upon the wicked and disobedient. They have, however, learned to imitate the long-suffering of the Captain of their salvation, and, with diligence, continue their labors as co-workers with God, in the accomplishment of his purposes among men, to bring them to repentance, that they perish not.

Let the nations give ear to the voice of God! Presume not longer on the forbearance of divine justice, lest the sword of vengeance be unsheathed against you, and you perish in your sins and iniquity! Turn no longer away from the paths of virtue and truth! Forsake your sins by doing righteously, and your iniquities by turning to God and keeping his laws.

M.

PROPHETS AND APOSTLES NECESSARY.

(From the Western Standard.)

The assertions, made by the Latter-day Saints, that God has raised up a Prophet and Apostles in these days, who have the authority to teach and instruct men in the principles of his kingdom, and that their teachings and counsels are entitled to consideration and obedience, are statements that are looked upon by many to be little less than blasphemous. Many can not conceive how individuals, who are apparently so sane and possessed of good judgment on other subjects, should be so visionary, and so wholly absorbed in the strange belief of there being men who hold this power on the earth in these days. They, nevertheless, believe that men, clothed with this power, have existed upon the earth at various times, who were inspired to speak and write; and they are quite willing to receive the writings, said to

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be theirs, upon very slight testimony, and rest all their hopes of future and eternal blessedness upon their veracity. They have an idea that it is perfectly reasonable to believe in the words of the Apostles and Prophets who lived thousands of years ago, and they think that, were they alive now, they could place all reliance and confidence in their words as the word of God. Peter, James, and John, with their brethren, are looked up to as having been something superior to mortal, and many, forgetting that they were but human, think that it would only be necessary, did they live now, for them to declare their message, and state that they were empowered to teach it, and men, without the slightest demur, would instantly embrace its doctrines. This professed admiration of dead Prophets and Seers, however, is not confined to this generation alone; it was a characteristic of other generations. The Jews, when Jesus was in their midst, would build and adorn the tombs of the Prophets whom their fathers had slain, and say that if they had lived in the days of their fathers, they would not have persecuted or killed them, while at the same time they were thirsting for the blood of the Son of God, and they did not rest until he had shared the same fate with the Prophets whom they so ostentatiously honored. But what is there visible at the present time from which we can infer that, were any of the ancient Prophets or Apostles in the midst of this generation, they would be any better treated, or their teachings given more heed to, than they were in the generation in which they lived? The present ideas of professing Christians — that the canon of Scripture is full, and that there is no further need of direct revelation—would not admit of their recognizing a Prophet or an Apostle, should they be so fortunate as to have one sent into their midst. They are, in this respect, in a similar situation to the Jews at the time of the advent of the Messiah. They were in possession of the writings of the Prophets, and held them as the present sects of Christendom hold the Bible. Their writings were their oracles, and they indulged in the idea, as the modern sects do about the Bible, that they contained all that was necessary to lead them to salvation, until Shiloh should come, without the aid of any Prophets or Apostles to act as living oracles in their midst. They, doubtless, imagined that they were warranted in this belief by their sacred Scriptures, in the same manner that many at the present day imagine that the present Scriptures, composed of the writings of the ancient Prophets and Apostles, warrant them in rejecting all further revelation. This misapprehension of the Jews was followed by terrible results; they ceased to have a national existence, and they were scattered and dispersed abroad.

If the Scriptures the Jews had, and the Scriptures we at present have, are examined, it will be found that there is a greater amount of evidence in our possession in favor of the idea of living oracles, or Prophets and Apostles, being raised up and inspired in these days, than there was among the Jews in the days of the Apostles, to support them in believing that they would make their appearance at that time. In fact, the Scriptures can not be fulfilled until these things take place. Prophecy upon prophecy has been uttered and recorded, pointing clearly and definitely to the *last days*—to the time when God should again set his hand the second time to recover the remnants of his people; when he would send for many fishers and they should fish them, and for many hunters and they should hunt them; when his kingdom would again be built up, and their judges be restored as at the first, and their counselors as at the beginning; when many nations would be seized with the desire to go up to the mountain of the Lord, to the house of the God of Jacob, that they might be taught in His ways and be able to walk in his paths. To fulfil these prophecies—which were, no doubt, given with the expectation of their being as literally accomplished as the prophecies in relation to the Messiah which the Jews misapprehended—men holding power and authority equal with the men of old, who were called to perform similar works, have to be raised up; and if they are raised up and inspired, they must have equal power to teach, counsel, and direct the

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children of men, and their teachings, counselings, and directions, will be as obligatory upon mankind, as the teachings, counselings, and directions of the ancients. Since the creation of man, and the first revelation of God's will unto him, we have no account of the Lord ever having a people upon the earth, or a system which he recognized as being his, without also having men of this description—men with whom he could communicate, and through whom his mind and will could be made known to the people. They were the living oracles, possessing living Priesthood, through which they could obtain light and intelligence from the Almighty, to expound with authority unto the children of men; and their words, whether delivered orally or written, were equally binding upon the people with the words of any preceding servant of God. That this was the case, all sacred history bears abundant evidence.

The necessity of inspired men, in order that the prophecies may be fulfilled, must be apparent. Man has always been the instrument which the Lord has used to accomplish his purposes. But apart from the prophecies, which set forth in unmistakable language, that the days of revelation and intercourse between the Deity and man will again be restored, there is an abundance of evidence to prove, that there cannot be a Church of Christ on the earth without having Prophets and Apostles as its officers. They were not to be confined to the early days of Christianity alone, but were to be continued "until all should come to the unity of the faith, unto the knowledge of the Son of God;" they were to be as necessary "for the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ," as evangelists, pastors, and teachers are. To assert that Prophets and Apostles are no longer needed, would be to assert that evangelists, pastors, and teachers are likewise unnecessary. The great Head of the Church, in its organization, had a definite object in placing these officers in his Church, and that object could not be accomplished except by their perpetuity. When these officers ceased to be recognized, then the Church ceased to be the Church of Christ. It would be considered a very great departure from the spirit of the Gospel, to assert that pastors and other ministers—such, for instance, as teachers and evangelists—were no longer needed; and yet the evidence necessary to support their recognition as officers of the Church, proves that not only they are necessary, but that Prophets and Apostles also are required. The proofs brought forward to substantiate the idea that Prophets and Apostles are no longer needed, will apply with as much force to the other officers in the Church; and if the necessity for one or two of the callings in the Church has ceased to be, it can easily be proved that there is no further necessity for the remainder. The belief that these callings are no longer needed, has been inculcated in Christendom by both precept and example. A false Christianity has flourished for centuries, and men have been taught to rely upon it as the religion of Jesus, and not seeing these callings filled in it, it has required but little persuasion to cause them to fall into the erroneous belief, that they were only designed for the days when Christianity was first preached. If one, more inquiring and penetrating than his fellows, should ascertain by a perusal of the Scriptures, that there was nothing to discountenance the idea of the perpetuity of such callings, and should make inquiries to know why they did not at present exist, his doubts would be removed by pointing him to Christianity as it exists around him, flourishing and yet destitute of these offices; and its existence without them must be received as evidence that the Lord had altered the organization of his Church, and deemed these offices unnecessary. Men, instead of making their belief conform to the Bible, have endeavored to distort it, and make it correspond with their ideas and systems; when the plainly written word would not admit of that, they have endeavored to hide their errors, and the incorrectness of their position, by stating that the Scriptures have a spiritual meaning—that they do not literally mean what their language denotes, but they require to be spiritualized to be understood. Miserable subterfuge!

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What a cunning device of the Adversary of souls and his agents, to entrap and deceive mankind! Impress upon the people that these are no longer necessary, and they will cease to look for them; persuade them to believe that the word of God has a different meaning from the one apparent on its face, and they will see nothing condemnatory of sin and the commission of gross wrong; Satan's victory and triumph will then be easy.

The correctness of the position we have assumed, in stating that Prophets and Apostles are as necessary in the Church of Christ now as they ever were, is not at all affected by the truth or falsity of the doctrines we believe in and teach. Because the Latter-day Saints believe in these things, does not detract one iota from their truth. These officers would be indispensably necessary, wherever a Church of Christ existed, if we, as a people, were extinct. If men believe the Bible, they must believe, as do the Latter-day Saints, that if there is a Church of Christ upon the earth, there must of necessity be Prophets and Apostles; and if there are Prophets and Apostles, they have the right to teach and instruct mankind in the principles of the Lord's kingdom, and their teachings and counsels are entitled to consideration and obedience. A great many find considerable fault with the Latter-day Saints, because they rely so much on the words of their Prophets and Apostles. They think it decidedly anti-republican; and some, to give vent to superabundance of their spleen, occasionally call Brigham Young and his brethren hard names, because they, being men, make themselves equal with the Apostles. These individuals, with their present feelings, had they lived in any other generation when Prophets and Apostles were upon the earth, would have manifested the same feeling of antipathy, and would have taken a precisely similar course to oppose them. It is not the individuals they are warring against—though many of them, no doubt, think that it is—but it is the principle. How much more republican would we be, if we paid no attention to their teachings, than we are at present? Can not we exercise our rights and privileges as republicans, to as full an extent by doing right as by doing wrong—by being obedient to the will of the Almighty as by being disobedient? The Latter-day Saints can not fail to hearken to, and have confidence in, the words of their leaders, so long as they believe as they do about the necessity of Prophets and Apostles, and the authority they hold; and while they retain this belief, the only thing that will destroy this confidence, is to prove that they do not hold this authority, and are not Apostles and Prophets. So long as we know that men have this authority, it makes but little difference to us what their names may be. And the moment the Latter-day Saints became convinced that Joseph Smith and Brigham Young were Apostles of Jesus Christ, they were as willing to believe their testimony, and to hearken to their counsel and teachings, as they would have been to have believed and hearkened to those of the ancient Apostles.

SPURIOUS AND GENUINE.

(*From the Deseret News.*)

If mankind were as easily deceived with bogus coin as they are with bogus doctrines, what a plentiful harvest counterfeiters would reap? But, as most people pay more attention to, and care more for the yellow deity, that they can handle and put in their pockets, than they do for their Creator, of whom they think but little and know less, they are not so easily deceived concerning the former. It is made a more special study, and there is not quite so much trouble, nor such correctness of life required to make an acquaintance with it.

As sure as the Lord reveals anything

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for the salvation of the human family, the Devil stirs up the wicked against it; and when he has got them in full cry, he quietly leads off in a similar line, with a spurious article, that the ignorant and unwary may be securely trapped. When God revealed himself to the Prophet Joseph, and the doctrine of present revelation was taught, what a hue and cry was raised against it? Some folks say now, that the only objectionable feature of our faith is plurality of wives; and that if it were not for that doctrine, we would be a pretty decent kind of people, almost fit to be civilized, and might even stand a chance of being admitted into —Society.

But we know that the doctrine of present revelation had equally as bitter opposition to contend with, and that those who believed in and defended it, suffered the most virulent and intolerant persecution. And so it has been with every prominent principle of our religion. But present revelation demands of those who would enjoy its blessings, purity of thought and action, and a line of life so righteous that they can have the Holy Ghost indwelling with them. And as this interferes with a great many little peculiarities of most people, and involves a very material change in the honesty of their dealings, uprightness of life, and general course of conduct, the conditions appear to be thought rather onerous, and but few are willing to seek honestly before God for the promised blessings.

The Power of Evil, however, is more accommodating. He will oblige mankind with communications from the unseen world, without imposing any irksome conditions. So a doctrine called spiritualism makes its appearance, becomes widely known, meets no persecution other than a little polemical opposition, makes converts by the thousands, and its adherents declare that they receive revelations indiscriminately, moral rectitude, purity and righteousness not being at all necessary in those who are so favored as to receive them. If we misstate or misrepresent, we would not do so knowingly.

Now, this doctrine is simply the counterfeit of that which God revealed through the Prophet Joseph. The Almighty promises revelation to all men and women who will keep his commandments, and live sufficiently pure and holy lives to entitle them to the blessing; the Evil One offers revelation to all, whether they are righteous or wicked, pure or corrupt, holy or unholy. But so far as the theory is concerned, both come equally in contact with previous prejudices and traditions. Yet the genuine is repudiated, its believers persecuted, and met with the strong arguments of "damnable heresy!" "horrible!" "blasphemous!" "false prophet!" and other like invincible logic; while the spurious passes for current coin, and is well received.

Whichever might be thought true or false, there must have been something more to contend with than simply tradition, or the opposition encountered in the proclamation of the Gospel would not have been so virulent. That something was and is the enmity that has ever been entertained by the Adversary against the truth and its adherents, and against the Priesthood revealed from the heavens. This enmity is made manifest through those who yield themselves up to the Spirit of Evil. And it matters not what principle may be taught, that has been revealed by God, it will be met in the same way, and have to encounter the same opposition. This, all sacred history sustains and confirms.

Does any rational man or woman believe for a moment, that the outcry raised against plurality of wives is made because the "Mormons" live with more than one woman? That is done, not hidden and secretly, but systematically, openly and above board, in every city and country of Christendom. But plurality of wives is a principle divinely revealed and ordained. And it imposes conditions of purity and continence equally as burdensome on corrupt and depraved appetites, as those which precede the receiving of revelations from heaven. It is a true principle, and a mighty instrument for the moral and physical regeneration of the human family. This the Adversary knows, and he has no desire to permit his government to be wrested from him,—a government

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which has its strength in degeneracy and corruption, and aims at destroying the human race.

It is because we claim it as a right, being a vital part of our religious faith and a divine command, hedged round with conditions to which the corrupt heart is unwilling to submit, that enmity is upstirred against it and us. If we were to discard the genuine and adopt the spurious, ignore the sacred name and sacred claims of wife, and even practice the revolting actions of the "Free Love" advocates, the opposition with which we now have to contend would cease, and we be "hail fellow well met" with those who act in such a manner throughout Christendom, and their name is legion. We prefer truth to error, virtue to vice, purity to corruption, righteousness to wickedness, the service of God to the slavery of Satan, and herein is the cause of all the trouble that exists about the "Mormons."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 14, 1866.

TRUE HAPPINESS.

In what does true happiness consist? This is a question concerning which mankind greatly differ. All are striving to be happy. The only safe rule, by which to judge the opinions of men in regard to happiness, is their conduct. When left free to act, each one chooses for himself the course which he conceives will make him the most happy. The poor labor to obtain the means of existence, because they are more happy in trying to prolong existence, than to be reduced to a state of starvation. The rich seek to increase their wealth, because they suppose that happiness will increase in proportion to the accumulation of wealth. The ambitious politician seeks for happiness by striving to elevate himself to some official position in his country. The military chieftain exerts himself to obtain happiness, by learning the most effectual means of murdering men by wholesale. The drunkard, the thief, the robber, the licentious, each pursues a course which he thinks will produce happiness, or result in the greatest amount of present pleasures or gratifications, which he calls happiness. Individuals, nations, and generations are all in the pursuit of happiness. Such has been the universal aspiration of all ages since the beginning of man; such will be the yearnings of the unborn millions yet to come. The desire for happiness seems to be the grand motive power—the main-spring of all human actions, whether good or evil.

The great majority of mankind, have sought for happiness in doing evil.

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But "wickedness never was happiness." Wickedness and misery go hand in hand; they are the twin monsters of the fall; inseparable in their birth; indissoluble in their earthly career; and whose final abode is in the depths of hell.

True happiness consists of righteousness. Righteousness is obedience to the word of God; likewise obedience to the light which enlightens every man who comes into the world. So far as any one follows the law of righteousness, so far he is happy. If he lives in a day when God speaks, to be happy, he must obey. If God, through his servants, sends a message of the Gospel, he must without any excuse embrace the same. Neglect to do this, is wickedness; the result is unhappiness; this will continue so long as disobedience continues. For instance, God has now revealed a new dispensation, through the ministry of holy angels: he has commanded his servants to publish this to the nations. He who rejects so great a dispensation, rejects the only possible means of happiness; the Spirit of God is more and more withdrawn from him; and just in proportion to the decrease of this Spirit, is his unhappiness; and when the Spirit ceases to strive with him, he becomes ripened for destruction in this world, and for greatly increased misery in the world to come. There is no possible escape for the disobedient; no other way that will satisfy the aching void within; turn which way he will, happiness eludes his pursuit; no other religion removes the dismal forebodings of his heart; no other balm can be found to heal the guilty soul. His sins are upon him, unforgiven; while justice cries aloud, saying, Cut him assunder; he is unworthy; he has dared to reject the everlasting Gospel—the message sent by angels: let him perish in his sins, that justice may have its demands. Thus man perishes, vainly striving for happiness in doing evil.

While on the other hand, he who repents, and receives the glad tidings, sent down from heaven, finds favor in the sight of God, obtains a pardon of past sins, receives the baptism of the Holy Ghost, even the Comforter, and enjoys true happiness. And if he continues to obey every righteous counsel, every word of God, his happiness will increase every day, until he is glorified, exalted, and crowned in the everlasting kingdom of his Father. The most righteous are the most happy. It is for this reason that the Latter-day Saints are more happy than any other people on the earth: they are the only people who have received the Gospel; they are the only ones who have hearkened to the voice of God's messengers; they are the only true and living Church of Christ on the earth; they are the only ones born of God, and filled with the Spirit of Truth; they are the only ones who have entered the heavenly, holy, delightful pathway of true happiness.

Peace has fled from the habitations of the wicked, and selected his abode among the dwellings of the righteous. The sinners in Zion are beginning to tremble; fearfulness begins to take hold upon the hypocrite; frightful wars begin to shake the foundations of great and powerful nations; terror is overtaking those in high places; kings, emperors, and powerful monarchs are trembling upon their thrones; a fearful looking for of judgments, and of the desolations predicted by the servants of God, are seizing hold of all the wicked nations. True happiness has departed; cholera, fearful pestilences upon man and beast, famines, bloodshed, desolations of war, are all conjoined, to spread

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wretchedness, misery, lamentations, and woes, among the guilty, heaven-daring, God-forsaken race, who have rejected and shut out from their hearts, the only message sent to save them.

But Zion is happy; her children are prosperous; and the days are not far distant, when "violence shall no more be heard in her land; nor wasting and destruction within her borders." But she will "call her walls Salvation, and her gates Praise." "Joy and gladness will be found therein, thanksgiving and the voice of melody." This is happiness—pure, celestial, heaven-born happiness—happiness that will abide forever, and have no end.

O. P.

ARRIVALS.—Elder William S. Godbe and wife, from Great Salt Lake City, arrived in Liverpool per steamship *City of Paris*, on the morning of July 3rd, *en route* for Paris, where they go on a visit. They stopped a short time with us, and then proceeded to London, all well, at 4 o'clock p.m. They stop in London, to visit Elder Godbe's mother, for a time, and from thence to Paris, where they will remain for a few weeks.

By the same steamer, Elders John D. Rees and William Gwyn; also on the 5th instant, per steamship *Helvetia*, Elders John Urie, Marius Ensign, Edgar Dalrymple, Nephi R. Fawcett, John E. Pace, Edward A. Noble, William S. Grant, George Hunter, Henry F. Smith, and Edward Petty, part of the missionaries appointed at the General Conference held in Great Salt Lake City, April 6th, on a mission to Europe, who were on the following day appointed to their fields of labor.

CHANGES AND APPOINTMENTS.

Elder A. K. Thurber is released from the Presidency of the London Conference, and appointed to the Presidency of the Sheffield District.

Elder C. W. Penrose is released from the Presidency of the Essex Conference, and appointed to the Presidency of the London Conference.

Elder Joseph G. Brown is released from the Presidency of the Land's-end Conference, and appointed to the Presidency of the Preston Conference.

Elder E. T. Williams is released from the Presidency of the Southampton Conference, and appointed to the Presidency of the Essex Conference.

Elders John D. Rees and William Gwyn are appointed to labor in Wales, under the direction of Elder Abel Evans, District President.

Elder John Urie is appointed to the Presidency of the Edinburgh Conference.

Elder Marius Ensign is appointed to the Presidency of the Southampton Conference.

Elder George Hunter is appointed to the Presidency of the Warwickshire Conference.

Elder Henry F. Smith is appointed to labor in the Birmingham District, under the direction of Elder Abram Hatch.

Elder Edward Petty is appointed to labor in the Bristol Conference, under the direction of Elder W. A. McMaster.

Elder John E. Pace is appointed to labor in the Sheffield District, under the direction of Elder A. K. Thurber.

Elders William S. Grant and Edward A. Noble are appointed to labor in the London District, under the direction of Elder N. H. Felt.

Elder Nephi R. Fawcett is appointed to labor in the Bedfordshire Conference, under the direction of Elder William S. Warren.

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Elder Edgar Dalrymple is appointed to labor in the Southampton District, under the direction of Elder A. N. Hill.

BRIGHAM YOUNG, JUN. } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, June 23, 1866.

President Brigham Young, jun.

Dear Brother,—I feel happy in having the privilege of sending you the half-yearly Statistical and Financial Report of the Scandinavian Mission. The fruits of the labors of the Elders have been 728 baptisms, of which, 422 for Denmark, 217 for Sweden, and 89 for Norway, and the prospects for future additions are still bright, and I trust we will soon fill the decrease caused by this season's emigration. I feel thankful in my heart to the Lord for his mercy and goodness in protecting his servants in their labors throughout the Mission, and I can say with propriety, that the Elders and the Saints have done their best to promote the cause of truth.

The Saints are longing to emigrate, and I have no doubt they will do all they possibly can to release themselves from the shackles of Babylon, and judging from their efforts this year, I think a goodly number will emigrate next season, if the Lord sees fit to keep the way open for the deliverance of his people, which I hope and pray for.

My heart rejoices in the labors of spreading the Gospel and gathering Israel, and my determination is, by the assistance of the Lord, to continue faithful, and do my best to promote his cause and kingdom upon the earth.

The Elders and Saints join me in love and respects to yourself and brother O. Pratt, and all associated with you. Our united prayer is that the Lord may bless you in your high and holy calling. I am, as ever, your brother in the Gospel of peace,

C. WIDERBORG.

DEGENERACY OF PUBLIC MORALS.

Modern school "education" having been completed for girls, now, by doting mothers who admire "accomplishments" which they think queer, but accept as the fashions of the "best society," the next thing is to "get into" this wonderful "good society." To do this, Yankee ingenuity has devised living in city hotels in winter, and at watering places in summer. Perhaps the kind mammas urge their daughters to observe carefully, and copy the manners of the "fine ladies" they see. Perhaps the daughters exert their tact in doing it themselves. A lady friend from the country came to town last week, and told a near friend of ours that she had tried to get a corset made, but was told it could not be done under two weeks, because all hands in the large establishments she visited were engaged in making false calves for "ladies" who wore the tilted hoops!

On last Saturday, walking home from church through several fashionable streets, we noticed women walking with tilting skirts from where they had been pretending to say their prayers; and on all the corners, and hotel fronts, we saw rows of well-dressed blackguards standing observing and laughing and commenting on what these women were exhibiting.

Out on this indecency that would disgrace honest Pagans! Let every modest woman who has been tricked

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into getting these traps of the harlot as the latest "fashion," pull them off and burn them! Let every parent see to it, that his guileless daughter is not disgraced by "following this fashion." Let masters of households do the charity to a servant-maid that has kept up with the "fashion," to provide her with such as are modest, and forbid her, while in his house, to play the airs of the wanton!

Why, even in Pagan times, when the men abandoned themselves to the most vile practices, they tried to keep their women uncorrupt. What are we coming to? It is not here a question of Republicanism or Imperialism. It is not a question of free government or despotism. It is a question of the existence of families and of society. By the memories of our virtuous mothers, by our love for our wives and daughters, let us stop these public outrages, and put under the surveillance of the police impudic women. * * *

Let us make a remark on the latest outrage and indecency of "fashion." A few weeks ago, on a muddy day, we saw walking, some ways before us, a pitiable object. In the distance, it resembled a poor German peasant woman, with her short petticoat coming somewhat below the knee. (There is nothing immodest in that peasant dress. The German peasant walks with her ankles exposed, but there is no illusory pretence of covering them.) The poor creature we saw seemed to be such an one, with a huge clothes-line strung around her, on a frame, on which she seemed to be carrying various gewgaw dresses for different people. She seemed to be the humble errand-girl of some dress-maker's establishment. On passing the unhappy creature, we noticed that she was sailing along with the idea that the dresses hanging around her shoulders were her own, and she looked as modest and unconcerned as if she were really decently covered. Speaking of it to those more *au fait* in such matters, we found that such kind of dress is "all the rage" for some time past. It is effected on purpose, by having hoops made with a sharp and stiff curve at the foot, that will tilt the dress above, and expose the legs to the knee. Another "progress" keeps pace with it. It has been told in the daily papers, but we rarely believe anything we see in them. A very truthful woman, however, living, says those are the "fine ladies" who display their rich brocades, and jewelry, and gaudy dresses on the streets, and in public conveyances, and at hotel tables. So *harlots* are setting the fashion of dress and behavior for the daughters of this people. It seems it is enough to say it is the "fashion" to make it a plea for following it.

One of the latest "fashions" has been to have dancing *soirees* at Delmonico's in Fourteenth street, "for young people." A rule of this fashion is that no parents or guardians are to be admitted. We did not believe the statement when it was first made in some of our city papers. But we have it now on good authority that it is true, and that, this past winter, fathers and mothers have permitted their daughters to go to those *soirees* with young men, to sup and to dance, and to come home with them at three or four o'clock in the morning. Just put it in plain language: young girls in this city do not find it a blot on their characters to go with young men, unaccompanied by their parents, to a public tavern, to dance and eat and drink with them, and to come home with them toward daylight!

We are not the least in the world astonished to hear that in what—it must be by irony—are called "the better classes" of society, there has been a prodigious falling off of marriages. The marvel is, among any classes of society that do not draw sharp lines of non-intercourse with this whole world of indecencies, and with all that tolerate them, that so foolish a thing as marriage is ever dreamed of. Among such people it is not surprising that the number of divorces should exceed the number of marriages.—*N. Y. Freedman's Journal.*

"What is that dog barking at?" asked a fop, whose boots were more polished than his ideas. "Why," replied a bystander, "because he sees another puppy in your boots."

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SUMMARY OF NEWS.

AMERICA.—New York, June 27.—The Senate has passed the bill to continue in force for two years the Freedmen's Bureau. The bill now goes to the House of Representatives for concurrence. Mr. Seward is rumored to have concluded a secret treaty with the Emperor Napoleon, the understanding being that the United States should observe strict neutrality and non-intervention in the affairs of Mexico after the withdrawal of the French. Maximilian would secure his election as President, and would afterwards declare himself Emperor, thus evading the Monroe doctrine. Cholera has appeared at Elizabeth, New Jersey. Forty cases, eleven having been fatal, have been reported. The Moravian, Germania, New York, and the City of New York have arrived out. The capture of the imperial train at Comargo, in Mexico, has been fully confirmed. Advices from El Paso to the 25th May, state that Juarez was *en route* for the city of Chihuahua with 3,000 men. No imperial force was in the state of Chihuahua. Fifteen Fenian prisoners have been committed to gaol at Sweetsburg, Canada, in order to await their final trial, which will be commenced in a few days. A Fenian meeting was held on Sunday in the vicinity of Jones's Wood. It was addressed by James Stephens, who declared that Roberts and Sweeney were not in earnest. On Monday night a Fenian mass meeting was held in Union-square. Roberts spoke, and in the course of his remarks said, that the next time the Fenians moved, it would be with an impetus that no power could withstand. A letter from Horace Greeley, expressing sympathy with the Fenian cause, was read. Resolutions were adopted declaring that the truckling of the Federal Executive and the Secretary of State to the designs of European monarchies, merits the sternest reprobation.

EUROPE.—Gitschin, July 4.—Yesterday morning early the Prussian army, commanded by the King in person, met the Austrian army, under Marshal Benedek, between Horzitz and Königratz. A severe battle ensued, which lasted for twelve hours. For six hours the enemy obstinately defended a strong position to the rear of Bistritz, which was not taken by storm until two p.m., after which the enemy was quickly driven out of his other positions. By seven p.m., the rest of the Austrians were in full retreat, and their defeat was complete. After a brilliant victory gained, the Prussians continued the pursuit of the Austrian army without delay.—Prussian head-quarters, Horzitz, near Gitschin, Wednesday, ten a.m.—In the great battle near this place yesterday, the fusilier guards captured twenty guns, the Elizabetto regiment ten guns, the 1st guards eight guns, and the 12th hussars four guns; three flags have also been taken. No reports have yet been received from the other corps. The Austrians are retreating to Königratz, pursued by the Prussian cavalry, and are in complete rout. The road is strewn with the arms and baggage they have thrown away. The Austrians are abandoning Pardubitz. The Austrian force apparently consisted of five army corps, which occupied a very strong position. The 12th Prussian hussars broke two Austrian squares. Owing to the extent of the battle-field, the losses on either side are not yet correctly ascertained; but 10,000 Austrian prisoners have already been brought in here.—July 4, 8.47 p.m.—The number of killed and wounded on both sides in the battle of yesterday, between Königratz and Josephstadt, cannot yet be accurately stated. The Prussians have captured, up to the present, 14,000 unwounded Austrian prisoners, and 116 cannon.—Field-marshal von Gablenz has just arrived with a flag of truce.—Prussian head-quarters, Horzitz, near Gitschin, July 5.—General von Gablenz is negotiating with the Prussian commanders for an armistice. The number of Austrian prisoners is estimated at 20,000.—The *Times* says nothing can exceed the extent of the Austrian disaster. As telegram after telegram comes in, every fresh detail confirms us in our conviction that the Imperial army, already exhausted by a series of defeats, in which no less than 20,000 prisoners had fallen

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into the enemy's hands, dispirited by the consciousness of the fearful odds against which it had to contend, owing to that fatal needle gun, which experience has proved to be almost irresistible, went into the field bent on a supreme effort—not so much in defence of the monarchy as in support of its ancient military renown, and fought not so much to conquer as to sell the victory at the highest possible rate.—Torre Malamberti, July 4.—After the fight which took place yesterday between the Italian volunteers and the Austrians, the latter evacuated their positions on Monte Suello and the Caffaro. These positions will be immediately occupied by Garibaldi.—Brescia, July 5.—Garibaldi's wound is very slight. He will be able to take horse in eight days.—The correspondence from the seat of war in Germany abounds with proofs of the efficiency of the Prussian needle gun. The wounded Austrians brought to Vienna state there is hardly any interruption in the fire of the Prussian infantry, the bullets continually rattling about one's ears like hailstones during a storm.—The *Times*, in a leader, says—"From first to last it is the needle guns that have apparently carried the day, and the needle gun is simply a breech-loading rifle of very indifferent quality. In principle, as well as in construction, it is not to be compared with several breech-loading rifles manufactured by English makers; but, imperfect as it is, it has proved quite good enough to secure victory for the Prussians in almost every encounter. With these facts before us, not a day should be lost in arming our own infantry with breech-loaders of the best available pattern.—Paris, July 6.—*La France* of this evening asserts, that the cession of Venetia was made unconditional. This is, however doubtful.—The proposition of Austria, tendered to Prussia for an armistice, has been declined.—Cholera has appeared at St. Petersburg.

VARIETIES.

—o—

An eminent artist—American, of course—lately painted a snow-storm so naturally that he caught a bad cold by sitting near it with his coat off.

One Way to Tell.—A traveler called lately at nightfall at a farmer's house at Albany; the owner being from home, and the mother and daughter being alone, they refused to lodge the wayfarer. "How far, then," said he, "is it to a house where a preacher can get lodging?" "Oh! if you are a preacher," said the lady, "you can stop here." Accordingly he dismounted, deposited his saddlebags in the house, and led his horse to the stable. Meantime the mother and daughter were debating the point as to what kind of a preacher he was. "He cannot be a Presbyterian," said one, "for he is not dressed well enough." "He is not a Methodist," said the other, "for his coat is not the right cut for a Methodist." "If I could find his hymn book," said the daughter, "I could soon tell what sort of a preacher he is." And with that she thrust her hand into the saddlebags, and pulling out a flask of liquor, she exclaimed, "La! mother, he's a hard shell Baptist."

Crossing the Atlantic.—A post-office return just issued shows that in the year 1864 the City of New York steamer and the China both made the passage from Queenstown to New York on one occasion in 8 days 16 hours, and the Scotia in 15 minutes less; and in the same year the Scotia made the passage from New York to Queenstown in 8 days 15 hours 38 minutes, and the China from Boston to Queenstown in 8 days 14 hours 50 minutes. In 1865 the China went from Queenstown to Boston in 8 days 22 hours, and the Scotia from Queenstown to New York in 8 days 19 hours 33 minutes; and in that year the Scotia made the passage from New York to Queenstown in 8 days 15 hours 15 minutes, and the China from Boston to Queenstown in 8 days 11 hours. In the two years the average time of the Scotia from Queenstown to New York was 9 days 14 hours 26 minutes; of the Persia, 9 days 19 hours 12 minutes; of the China, 12 days 13 hours 7 minutes, but to Boston only 9 days 22 hours 31 minutes. In the converse voyage the Scotia from New York to Queenstown averaged 8 days 23 hours 49 minutes; the Java, 9 days 46 minutes; the China, 9 days 22 hours 42 minutes, but from Boston, 8 days 20 hours 5 minutes.

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A lady recently called at the shop of a maker of chimney ventilators to see if he had any contrivance which would make her husband stop smoking.

TO BOOK AGENTS.—Wanted at this office immediately, 60 copies of the STAR of No. 26 current volume, for which credit will be given to those sending the same. We hope Book Agents will not be backwark in furnishing the number desired.

ADDRESS:

James Ure,
Lorenzo D. Rudd, } 42, Rose Hill Street, Cheltenham.

DIED:

BODEN—March 2nd, 1866, at Omaha City, Nebraska Territory, U. S. A., Sarah Boden, formerly of Worcester, England, aged 65 years.—DESERET NEWS, please copy.
DAVIES—June 8th, 1866, at Mountain Ash, in child-bed, Ann, wife of Elder Joseph T. Davies, aged 30 years 2 months.—DESERET NEWS, please copy.
BARKER—May 24th, 1866, at Great Salt Lake City, Sidonia Brown wife of Joseph Barker, aged 34 years.

POETRY.

—o—

SPEAK GENTLY.

(*Selected.*)

Speak gently! It is better far
To rule by love than fear—
Speak gently—let no harsh words mar
The good we might do here!

Speak gently! Love doth whisper low
The vows that true hearts bind;
And gently Friendship's accents flow—
Affection's voice is kind.

Speak gently to the little child!
Its love be sure to gain;
Teach it in accents soft and mild:
It may not long remain,

Speak gently to the young, for they
Will have enough to bear—
Pass through this life as best they may,
'Tis full of anxious care?

Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run—
Let such in peace depart!

Speak gently, kindly, to the poor;
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word!

Speak gently to the erring: know,
They may have toil'd in vain;
Perchance unkindness made them so:
Oh, win them back again!

Speak gently: He who gave his life
To bend man's stubborn will,
When elements were in fierce strife,
Said to them, "Peace, be still!"

Speak gently! 'Tis a little thing
Dropp'd in the heart's deep well.
The good, the joy, which it may bring,
Eternity shall tell.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 29, Vol. XXVIII. Saturday, July 21, 1866. Price One Penny.

THE CITY OF ZION.

BY O. PRATT.

The city of Zion is often alluded to, in prophecy, as the most renowned and remarkable city of latter times. Its future location in western Missouri, in the heart of the American continent, was described in a former article. It is intended, in this article, first, to point out the time or period when the city is to be built; secondly, to briefly describe some of the costly materials, connected with its buildings; thirdly, to describe the character of the people engaged in its construction; and lastly, to point out the grand and magnificent display of the glory of God upon all its dwellings.

First, the particular period when Zion is to be built, is clearly specified in prophecy. The inspired Psalmist declares, "When the Lord shall build up Zion, he shall appear in his glory." (Psalm 102: 16.) From this we learn, that the building up of Zion, is not a work of the early or middle ages, but a preparatory work for the glorious appearance of our Lord. His first coming was not in glory; neither was there any event transpiring just prior to his first advent, which could be interpreted as the building up of Zion. It could not possibly have had any reference to Zion in Jerusalem where David dwelt; for that was already built when he uttered the prophecy: but the Psalmist refers to a future Zion, not to the one already in existence; and expressly says, that when it should be built up, then the Lord should "appear." Seventy years after Christ, Zion at Jerusalem was destroyed, and still the glorious day of the Lord did not come. From that day to this, no city of Zion has been established, either by Catholics or Protestants; and hence, the Lord has not yet revealed himself from heaven in the glory of his power.

That David had no reference to his own generation, he, in verse 18, most positively asserts. "This shall be written for the generation to come: and the people which shall be created shall praise the Lord." Although men will be used as the instruments in laying the foundation and erecting this holy city, yet the Lord, as the great wise master builder, will dictate everything in relation to it; hence, David ascribes the work to God. He did not

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say, when uninspired man shall build up churches and call them Zion, that the Lord should come; but he says, "When the Lord shall build up Zion," &c.; that is, when the Lord makes known the place; reveals "the set time;" shows the pattern; gives the size; manifests the peculiar order of architecture; names the precious stones, and choice materials, necessary to enter into its construction; and manifests the width of the streets; the heights of the buildings; the variety of ornamental trees, shrubbery, flowers, &c., to adorn and beautify the walks, gardens, and public parks. When the Lord reveals all these things, it may, with the greatest propriety, be said, that he is, indeed, the builder of Zion. The Lord has a definite appointed time, in which he intends to descend from heaven in terrible majesty; and as he has determined to build up Zion just prior to that great day, there must be a period fixed in his own mind, for the commencement of this great work. Indeed, the Psalmist says, verse 13th, "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come." This great preparatory event for the second advent, is to be characterized by a special act or manifestation on the part of the Lord, represented by the words, "THOU SHALT ARISE." For many generations, prior to this event, the Lord has comparatively sat still, and let the people follow after the counsels of uninspired men: but when "the set time" arrives, the silence of ages is broken; the Lord arises in all the fulness of his strength. He awakes, as in ancient days—in generations of old: he girds himself with power, and stretches forth the arm of Omnipotence, for the protection of his people, and for the deliverance of Zion.

The Lord will not only "arise" to "have mercy upon Zion;" but he will assemble the righteous of all nations unto Zion, that they may serve him: or as David further says, "He hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms to serve the Lord." (verses 19—22.) As the Lord placed his name in Jerusalem in ancient days, so he will, by new revelation, declare his name in both Zion and Jerusalem in latter days; and the people and kingdoms gathered in Zion will hear his glorious voice, and behold the manifestations of his power. And the fame thereof will not be confined to the assemblies and kingdoms gathered to Zion, but will sound abroad unto the ends of the earth; or in the words of the Psalmist, "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." (verse 15.) Nothing will convert the heathen and all the kings of the earth, but the marvellous wonders and the stupendous miracles which the Lord has decreed shall be connected with the rising glory of Zion. Hence, the building of Zion will not only be a permanent standing miracle to all nations, but will be a sure and certain sign to all people, that the great day of the coming of the Lord is at hand.

Secondly, we shall briefly describe some of *the costly materials*, connected with the buildings of Zion. From the united declarations of the ancient Prophets, it seems that the people of Zion will, at first, be greatly afflicted, and suffer much tribulation, being driven from place to place; but the Lord says, by the mouth of Isaiah, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." (Isaiah 54: 11, 12.) The choicest kind of stones will be selected for building purposes—stones of "fair colors." The foundation stones will be sapphires: This is a crystalized stone of a hexagonal form, and of a blue color; some of these crystals are a bright red, and are called "oriental rubies." "I will make thy windows of agates." This stone is a "semi-pellucid, uncrystalized variety of quartz, presenting various tints in the same specimen. Its colors are delicately arranged in stripes or bands, or are blended in clouds; when they are in angular shapes, like the

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outline of a fortification, it is called *fortification agate;* when in mossy threads, *moss agate.*" How beautiful the windows of Zion will appear, adorned and beautified with this precious stone. The gates of Zion are to be made of carbuncles. A carbuncle is "a beautiful gem of a deep red color, with a mixture of scarlet, called by the Greeks *anthrax;* found in the East Indies. It is usually found pure, of an angular figure, and adhering to a heavy, ferruginous stone, of the emery kind. Its usual size is nearly a quarter of an inch in length, and two-thirds of that in diameter. When held up to the sun, it loses its deep tinge, and becomes exactly of the color of a burning coal." "The carbuncle of the ancients is supposed to have been a garnet," which is "a mineral, usually occurring in symmetrical, twelve-sided crystals, of a deep red color. There are also green, yellow, brown, and black varieties." "When transparent it is called precious garnet, and is used as a gem." "Garnet is a very common mineral in gneiss and mica slate." The gates of Zion made of, or adorned with these precious stones, will be magnificently grand, beyond all power of language to describe. All the borders of this beautiful city are to be made of "pleasant stones."

David, when describing, "the set time" for the building of this city, says, "Thy servants take pleasure in her stones, and favor the dust thereof." (Psalm 102: 14.) Insensitive, indeed, must that person be, who would not take pleasure in contemplating the richness, and the exquisite loveliness and beauty, characterizing the gems and precious stones of Zion's city. No wonder that the servants of the Lord, not only "take pleasure in her stones," but even "favor the dust thereof." To have the privilege of a residence, in so beautiful a city, untainted by sin, must impart a constant joy, unspeakable and full of glory.

In regard to the ornamental trees, intended to beautify Zion, Isaiah says, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isaiah 55: 13.) "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." (Isaiah 60: 13.)

Ezekiel describes the grandeur and magnificence of old Jerusalem, at the time when it shall be rebuilt. And John the revelator, describes the same city, after it was translated to heaven, or at the time it should descend on the new earth. But Zion or the New Jerusalem, is not so fully described. But as both cities are built under the special direction of the Almighty, it is reasonable to suppose that one will be as costly and as beautiful as the other. John saw both cities descending from heaven to the new earth, but only gave a description of the streets, walls, and buildings of the one which descended last. If the people of Zion do not make the New Jerusalem after the pattern of the old one, rebuilt on the eastern continent, it will not be for the want of riches; for the Lord says, "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." (Isaiah 60: 17.) If Israel can have the streets of the old Jerusalem paved with gold, the people of Zion, will undoubtedly be able to do the same. The city of Zion is called, "THE PERFECTION OF BEAUTY." (Psalm 50: 2.) Its architecture will neither be Greek nor Roman, nor of any other order invented by the wisdom of man; but it will be of a celestial order. God will be the Architect; and will incorporate in the palatial residences, everlasting strength, combined with "perfection of beauty." The materials will be incorruptible, and the superstructure of eternal endurance.

(To be continued.)

The foundation of domestic happiness is faith in the virtue of woman: the foundation of political happiness is faith in the integrity of man: the foundation of all happiness, temporal and eternal, is reliance on the goodness of God.

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THE TIMES, PRESENT AND COMING.

(*From the Salt Lake Daily Telegraph.*)

Everybody says 1866 is to be a great year, a remarkable year for political, moral, religious, and physical events, and great numbers of people are of the opinion, that the times immediately at hand will be fraught with some of the most wonderful and important occurrences. Sermons and books upon the eventful character of "these latter days," have multiplied greatly within a few years past, and the impulse of thought and utterance in that direction does not seem to flag very much yet.

Before us lies a 32-page pamphlet on the "Coming Crisis of the World," being a presentation of some of the views and opinions of a number of noted divines regarding the Millennium, and events in that connection. As the pamphlet came all the way from London, we concluded to present to our readers some of the views therein contained, as indicating the current of thought in Christendom in regard to the topic in question.

The first part of the work treats of present special indications of the near approach of the Millennium. In a general way, the writer observes that "there is a widely prevalent impression that we are on the confines of another of those signal crisises which mark the history of our race;" that in the Papal, Pagan, and Mohammedan world, are seen signs of coming catastrophes which will shake terribly the earth; that the Great Battle and the coming of the Lord are at hand; that there is a feeling in the human breast that despotism, bloodshed, fraud, oppression, and unbridled lust have rioted long enough, and that short work will soon be made with them; that this instinctive prophecy, this prophetic yearning for deliverance, is not peculiar to the Christian, but the Hindoo, the Mohammedan, and the Papist feel it—the great heart of the world yearns for a Deliverer.

The Rev. Octavius Winslow, D.D., writes thus:—

The days we live in are eventful. The times are perilous. The signs thickening and darkening around us are deeply and fearfully significant. We are standing on the eve of events perhaps more awful than the world has ever seen. A period of glory for the church brighter than has yet shone upon her, and a period of woe to the world more dark than has yet cast its shadows upon it, seems rapidly approaching.

In regard to the signs—the events and conditions of the world, which were to precede and accompany the ushering in of the Millennium, the writer enumerates:—

1. Divine judgments—wars and rumors of wars, famines, pestilences, earthquakes. He instances the present irritable and inflammable state of the nations, the national upheavings of 1848, the Crimean, Sepoy, and American wars, the preparations and apparent necessity for an extensive and exterminating war in Europe and Asia, to remove certain obstacles to the establishment of Immanuel's kingdom. The prevalence of the Asiatic cholera, unknown before 1817, except in one locality in 1782 3.

2. Political revolutions. The confusion, perplexity, and darkness of the European nations—all Europe trembling over a volcano.

3. The extraordinary increase of knowledge at the present day.

4. The great falling away from the Church, which the writer sees everywhere; and the revealing of the "man of sin," which he does not think is the Pope, but a great infidel and atheistic power, a polished power, yet to rise, foreshadowed by the general infidelity of the age.

5. Paganism gives portentous signs of dissolution, being old, worn out, and decripid.

6. The condition of the Romish Church, the 1,200 years of Papal rule being nearly run out, its secular power and political dominion being nearly done.

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7. The shaking of the English Episcopacy, particularly the recent Theological movement at the University of Oxford.

8. The indications of the downfall of the Turkish empire and the Mohammedan religion.

9. The condition of the Jews, indicating the near approach of the glorious era foretold, thousands of them, within the last forty years, and particularly during the latter half of that period, having shaken off Rabbinism and the Talmud.

10. The striking want of reverence, loyalty, respect for authority, indicating favorable conditions for a great revolutionary struggle.

As to "the time of the end," there is a controversy on the question whether the Papacy is to come to an end in 1866-7 or in 2016, the writer favoring the former date. On this point we quote :—

The solemn belief of Dr. Cumming is, that this dispensation will end in 1867. His language is, "we dare not pronounce the hour and the day, but * * * if we take the chronology of the age, is it rash to express a solemn belief that we are at this moment not very remote from the winding up of that dispensation of which our Lord says, "the harvest is the end of the world?" "It is possible and not improbable, that there may be some actually sitting within these walls, or reading this page, that shall never die." "We are arrived at the Saturday evening of the world's long and dreary week." "You argue the impossibility of the great reformations and revolutions which I have admitted must precede the end, being accomplished in so short a space. I answer, God made the world in six days : He can finish in half that period all that remains. Besides, it looks as if God were now hastening onward his great purposes with a speed that accumulates as the end draws near. Things ripen in a year now that took ages, of old, to arrive at maturity."

The Rev. J. Hooper, rector of Albury, held to 1867 as the time of the second coming of Christ.

The Rev. J. S. Faber, prebendary of Salisbury, predicted the restoration of Judah to take place about the present period. In his "Napoleon III., the Man of Prophecy," he favors the view that Christ will stand on the Mount of Olives about 1866.

Bishop Russell says, "The tradition that the earth is to undergo a great change at the end of 6000 years, has been found in the writings of Pagans, Jews, and Christians; because six days were employed by Almighty God in the creation of the globe, after which he rested on the seventh; and as with him one day is as 1000 years, and 1000 years as one day, it was concluded that the world was to continue 6000 years."

The Rev. William Hudswell, of Morley, in the immediate prospect of death, said to his son with great earnestness : "William, I shall never live to see it, but you may. The year 1848 will be a very remarkable year among all the nations of Europe, and perhaps for the world. But if you live, as I hope you will, to the year 1866, it will be far the most remarkable of all."

In the course of the last half century, says the Rev. M. Baxter, the writings of the following twenty ministers and laymen, most of them of the greatest eminence, have distinctly proclaimed the *personal* coming of Christ, and the close of this dispensation, to take place about the period 1864-68. The list might no doubt be enlarged to five or ten times the number, were it possible to collect all the treatises advocating this view which have been published in Great Britain during that time.

The names of these twenty writers, with the dates of their publications, are as follows :—In Great Britain, Bicheno (1794); Frere (1815); Rev. L. Way (1818); Rev. E. Cooper (1825); Rev. Croly (1828); Cunninghame (1837); Rev. J. Hooper (1847); Rev. E. Bickersteth (1836); Rev. T. Birks (1840); Rev. E. Elliott (1846); Rev. Dr. Cumming (1848); Rev. Dr. Keith (1843); Rev. G. S. Potter; Thomas; also, two anonymous authors of Apocalyptic Sketches (1827); and "Terminal Syncronism of Daniel's Two Periods." In America, Dr. Duffield's Advent Lectures; Dr. Seiss's "Last times;" R. Shimeail's "Bible Chronology;" E. Davis's "Seven Thunders;"

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J. Hime's "Voice;" Faber, Bryant, Scott, Whiston Rice, the Bishop of Ripon, Dr. Boner, the late Lord Carlisle, the Duke of Manchester, and others, told that most momentous changes and revolutions, if not the personal coming of Christ, will take place about the period 1867.

"Our hope is," says Mr. Spurgeon, "that the Lord shall come to reign in glory where he once died in agony. The bright and hallowed doctrine of the second advent, has been greatly revived in our churches in these latter days, and I look for the best results in consequence. There is always a danger lest it be perverted and turned by fanatical minds, by prophetic speculations, into an abuse; but the doctrine in itself is one of the most consoling, and at the same time one of the most practical, tending to keep the Christian awake, because the bridegroom cometh at such an hour as we think not. Beloved, we believe that the same Jesus who ascended from Olivet, shall so come in like manner as he ascended into heaven. We believe in his personal advent and reign. We are looking forward to the literal, personal, actual standing of Christ upon earth at the time when creation's groans shall be silenced forever."

In the second part of the pamphlet, the writer enlarges on the signs of the times, and on Scripture predictions concerning the "latter days," wherein he talks of a breaking up of the nations, and refers to Zech. xiv, the Revelations, &c. The latter-day glory is to come in the morning, not with sudden noontide splendor. Jerusalem and the Holy Land are to be the great battle-field and centre of the Millennial kingdom, presupposing the restoration of Judah to Palestine, and of the Priesthood to that tribe.

Here we quote again:—

Mr. Scott, a very able writer on prophecy, states in his "Outlines of Prophecy," — "The whole six days work of creation, typifies the whole six thousand years of the work of redemption; and the seventh day, or Sabbath of God, is the type of that seventh thousand years of redemption, the Millennium or Sabbatism, that first day, as it were, of universal joy and praise to Christ. Almost all writers on prophecy agree, that the prophetic dates given us terminate between this present time and the year 1867." Mr. Cunningham, of Lainshan, a man of profound research into prophecy, writing in the year 1837, says, "If the whole of the evidence which I adduce be considered and carefully weighed, we are at little more than 29 nine years and two months from the end of Daniel's 1335 years;" that is, they will expire in the year 1867. Dr. Cumming, writing in 1859, says, "If the chronology of Mr. Fines Clinton, Shimsall, Saville, and others be correct, and it is most probably so, we are within eight years of the commencement of what all these writers hope is the everlasting rest, the dawn of heaven, the millennial blessedness of the people of God. I do not venture to dogmatise—I do not attempt to dictate—I do not presume to desire. I have shown that the best and ablest Christian students are all agreed that 1867 is an era frugal with gigantic issues; that some think it is the commencement of the millennial rest; others think it is the destruction of all the errors whose roots are struck deep into our world, and the universal spread of the empire of the Prince of Peace."

The writer quotes from the late work of Captain W. A. Baker, entitled "The Day and Hour." The captain says there can be no mistake about September 29th, 1878, being the last day. It is comfortable to have that point settled. Baker also says that Queen Victoria and her children are never to die; that the Prince of Wales, as Prince Regent, will cause the restoration of the Jews, March 10th, 1875, when Napoleon will commence his career as Antichrist; the 6000 years and the resurrection of the just will occur December 6th, 1874; that Rome will be destroyed in 1874-5; that Paris will be destroyed in 1878; that the sign of the Son of Man will appear September 1st, 1878, and that at sunset of the 20th of the same month, he will descend on Mount Olivet.

The third part of the work is devoted to "the duty of Christians in reference to the near approach of the Millennium."

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THIRST FOR BLOOD.

(*From the Deseret News.*)

The growing spirit of the age seems to be one that craves for blood. Sanguinary desires are fiercer, more general, and seek gratification with increased violence. They are not confined to one nation or people, to one sect or party, to one race or color, to one faith or creed, but they seem to permeate the great mass of humanity outside of these valleys; and some who have taken up their residence here manifest the same spirit, and are animated by like desires.

The Christian faith, professed in various forms by all of what are called the enlightened and civilized nations on the earth, teaches emphatically that one great object for which it was revealed, was to bring peace to the human family. "Glory to God in the highest, and on earth peace, good-will toward men," was the song of the angels when they heralded the advent of the Messiah to mortality; and peace and love was the burden of His teachings while he tabernacled in the flesh. His immediate followers enjoyed a peace and unity that were as different from, and as repugnant to the jarring and discordant sectaries of that day, as the peace and unity of the Latter-day Saints are to the people of this age.

What a picture it would have been, of inconsistency in the believers and impotency in the principles which they believed, if the New Testament had recorded bloody strife between the immediate followers of Christ? They were strictly commanded to love one another, to be one as the Father and Son are one, to cultivate peace, charity, love, forbearance, and all those virtues which make the human character lovely and desirable. And the same command is as binding to-day, by acceptance, upon every professing Christian of every nation, as it was then upon the Apostles and disciples who received and believed the Gospel. Yet, what do we see? Professedly Christian nations convulsed with anger against other professedly Christian nations; seething, boiling, raging, with a mad tumult of passions at work, to kill, slay, destroy, and sweep each other from the face of the earth.

Sects, denominations, creeds and parties say they have the Gospel. They call it a Gospel of peace. They declare it teaches peace; that it forbids blood to be unrighteously or unjustly shed; that it denounces the murderer, and says that he "has not eternal life abiding in him." They will admit that it does not discriminate between the murderer of one man and the the murderer of one thousand. They expatiate on the love of God shed abroad in the heart; on the coming blissful reign of the Prince of *Peace;* of the unity that should and shall characterise the Church militant as it does the Church triumphant. Yet they abuse us in the fiercest and most bitter manner for enjoying that very unity; say we have not the Gospel, just because we show the evidences of possessing it which the early followers of Christ displayed, even to being the objects of malignity and persecution; and declare we are slaves to priestcraft, unworthy to live, because we will not show our independence by abusing or killing good men and slaying one another. Looked at, in the light of truth, what does this show? Simply that when the children of men give themselves up to the spirit of darkness, there is nothing to gross, inconsistent, wicked, or untrue, for them to do and say.

A thirst for blood is raging through the nation. A sanguinary fever, like a terrible epidemic, has fastened upon the children of men. The evidences of its existence are to be seen in increased murders, in wars breaking out on every hand, in the best mechanical and inventive skill of an age which is beyond all others the age of invention, being employed in the construction of deadly weapons. When Peter the Hermit stirred up Europe to do battle for the holy sepulchre, although the clang of arms and the tread of mail warriors resounded through the length and breadth of that continent, as the cru-

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saders gathered for their onslaught against the Saracens, a more imposing force could now be thrown into the arena of actual conflict in a few days, than then composed the flower of the world's chivalry and arms. An age of war was scarcely as destructive to human life then as a year's is now. Yet nation after nation springs to the conflict, offers its hecatomb of victims to the moloch of battle, and in a few months retires to recruit its wasted energies, its best blood having been poured out like a crimson river.

This spirit will increase as the children of men continue to reject the Gospel and the farther they wander from its principles. It brings peace and life to the human family; its opposites are strife and death. As mankind become subject to the power of evil, so does the thirst for blood increase within them. They may assemble Peace Congresses, erect platforms deemed sufficient to meet the wants of the age, attempt the fusion of parties, labor to reconstruct, inaugurate Vigilance Committees to protect those whom the laws are insufficiently administered to afford protection to; they may do all this, or anything else they choose; but while they continue to reject that Gospel in which they profess a nominal belief in its corrupted form, the spirit of strife, contention, war, bloodshed, and destruction will increase. Their actions they may themselves direct, but the results of those actions are beyond their control. God will overrule those results for his own purposes and glory.

THE EYE.

From the Juvenile Instructor.

To understand somewhat the nature of the Almighty Being who created this world, let us look around us and examine the works of his hand, and we will find that he, like a careful master, not only contemplated the usefulness of his creations, but had, also, with the true spirit of a great artist, their beauty in view. Of all the beauties in nature, the human body is the most refined, the most complete; of man, again, the face is the most expressive part; and of the face, the eye. In it the master-hand of God has wrought the gem of the physical world.

The eye is the organ of seeing, which the Creator has placed nearest to the brain, to indicate the superior value of its office. Laying in two large cavities of the skull, and being otherwise protected, God has tenderly cared for its preservation. Being often called the windows of the soul, the eyes have even their shutters, in the form of lids, which constantly wink with such rapidity that our sight is not interrupted by it, to keep the eyeballs moist. There are some muscles attached to the eyes in various places, by means of which they can be turned to the right and left, lifted up or cast down, with great velocity, and yet so gently, that we do not feel it. They are so delicate, at the same time, that the smallest grain of sand will cause them to feel pain, and fill them with water to wash it away. When we are tired, the lids drop gradually and close of their own accord during sleep.

The eyeball is a white shell, filled with a colorless fluid, perfectly dark inside, which we perceive through the pupil. The pupil is that round black space in the centre of the eye, which is nothing but an opening in the eyeball to let in the rays of light which have to form a picture of the objects before the face, only reversed on the back, inside the eyeball All these operations take place according to certain laws, which are called the laws of optics by philosophers. Suppose I have here an artificial eye, large enough for you to put your head in. It is perfectly dark inside, but when I hold a candle before the opening, only with a glass covered pupil, you will see the picture of the candle on the back of the eye turned upside down;

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or you see the picture of that tree before the house with its top pointing downwards. How the brain conceives these reversed pictures of the real eye in their right position, is one of those mysteries by which the Creator has marked the limits of the human understanding.

The eye often speaks with eloquence and fire when the lips are silent. The look of confidence, affection and love in innocent childhood, is a sweeter song than any poet ever wrote. Sparkling eyes are often to the teacher a better testimony of the attention of his scholars, than any assurance in words. Do not anger, wrath, scorn, and other similar passions, send forth their lightnings from the eye? Often when the handsome face, the polished manners, and the refined language of the hypocrite have nearly gained their end, the eye betrays the snake lurking under flowers, and the wicked look reveals evil intent in spite of himself; for only the good, the virtuous, the innocent and the wise, can have a beautiful eye.

Often when the heart is too full for utterance, the tearful eye lifted up to the throne of the Father in heaven, speaks a prayer that the trembling lips cannot pronounce, but which the recording angel puts down in the book of life, as one of the inspired anthems sung to the praise of the great Jehovah.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 21, 1866.

TO THE MISSIONARIES FROM THE MOUNTAINS.

—o—

MISSIONARIES from Zion: you have been called of God; you have been set apart to the work of the ministry, by the spirit of prophecy, and by the laying on of hands; you have been sent forth as swift messengers to the nations; you have been entrusted with glad tidings of great joy to those who sit in darkness; you have been authorized to minister in holy ordinances, to baptize humble penitent souls for the remission of their sins, to lay your hands upon their heads, and, by divine authority, confer upon them the Holy Ghost; to lay your hands upon the sick who have faith, and to rebuke their diseases in the name of Jesus Christ. To you is committed one of the most important messages, ever revealed to man: you are required to publish "the acceptable year of the Lord, and the day of vengeance of our God;" to prepare the way of the Lord for his second coming; to gather out the righteous, and proclaim the hour of God's judgment upon the nations of the wicked. To you, it is given to know the signs of the times, and to prophesy by the power of the Holy Ghost, as in days of old; to you is given the testimony of Jesus, and power to

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bear record of the mighty works of God, and of his wonderful doings in the latter-days; to speak of the rising glory of Zion, and of the universal dominion of the great latter-day kingdom of our God. By your testimony, and the testimony of those who hold the everlasting Priesthood in connection with you, this generation is to be judged.

What manner of persons ought you, therefore, to be? You should be, in reality, the sons of God, pure as the angels of his presence, chaste in your conversation, in your acts, in your thoughts; upright, honest, and full of integrity; temperate, patient, slow to anger; prayerful, faithful, hopeful; sober-minded, and yet cheerful; zealous, courageous, but not overbearing; humble, meek, and yet dignified; wise and impartial in your counsels; always ready to instruct, build up, and strengthen the Church. Be diligent in all your labors: point out to the poor, the best possible method to economise their scanty means, so as to save, weekly, a few pennies, or a few shillings, towards their emigration. Instruct the Saints, to dispense with their hearty, costly, Sunday dinners; to dispense with beer, ale, strong drinks, tobacco, and all unnecessary luxuries. Set the example before them yourselves, remembering that example is far more powerful than precept. Be clean and tidy in your appearance; for so are the holy angels whose garments are "clean and white." Teach the Saints neatness in their habitations, cleanliness of their wearing apparel, of their persons, of their children, of their dishes, and household furniture; water is free; soap is cheap; let these cleansing elements be freely used, as often as time and circumstances will permit. Remember that no unclean person can abide in the presence of God. All the mansions, palaces, and cities of heaven are pure and clean; all the inhabitants who dwell in them are clean; the children of Zion must be clean; the Saints should immediately begin to learn the lesson of external cleanness, as well as internal. You are appointed to be their teachers; set them the example. Put away youthful follies, boyishness, vulgar jests; cultivate manliness, gentility, refinement of manners; qualify yourselves to minister in high places as well as in low; to visit the mansions of the rich and wealthy; to stand before rulers, nobles, and kings; for your message is to all, without respect of persons.

He that is now lifted up and exalted in his own estimation, will, if he repents not, be brought down, and abased, and in the great judgment, you will be swift witnesses against him, and he will stand with shame and trembling before you. He who rejects you, rejects Him who sent you, and it will be more tolerable for the heathen, in that day, than for that man. Be not discouraged, when you are reviled, and hated, and scoffed at, and mobbed, and stoned, and afflicted with all manner of persecutions; for thus did the Lord of glory suffer, and thus did men persecute the Apostles and Prophets of old. Are you better than they? If they endured all these things patiently, follow their example; for you are called with the same calling, and if you would partake of the same glory with them, bear all things without murmuring; revile not against those who revile you; be not angry because your enemies are angry, neither seek revenge; for the day of the wicked is short, and the hour of vengeance is come; and He who sits upon the throne will avenge you of all your enemies, and reward you for all your sufferings.

Study the word of God; make yourselves thoroughly acquainted with the

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first principles of the Gospel; search diligently both ancient and modern revelation; read carefully that wonderful volume—the sacred and holy Book of Mormon; for it is the only book now in the world, translated by divine inspiration, through the Urim and Thummim. Avail yourselves, therefore, of the rich and heavenly light contained therein; you can read without fear of meeting with inaccuracies of translation. You can read without stumbling upon contradictions, such as uninspired scribes and translators have introduced into the Jewish Bible. Read, therefore, the pure unsullied word of God, as it blazed forth by the supernatural illuminations of the Urim; read the heavenly teachings of Him who descended from heaven, and taught his chosen people, Israel, in ancient America; read the wonderful prophecies in that book, relating to the great events of our day; and when you read, be thankful, that the long silence of ages has been broken, that our earth has once more been favored with a voice from heaven—that the day-star of Millennial glory has arisen—that celestial light once more sheds its benign rays upon a fallen world.

O Elders of Israel! how great is your calling! how important the message which you bear! never were men entrusted with missions whose results were of greater magnitude, than those which will surely follow your testimony! Arise, then, with all the vigor of youth, with all the power of your Priesthood, with all the energy of your souls, with all the might and wisdom of the Spirit, and thrust in your sharp sickles, and reap while the day lasts; for the sun of this world is nearly set, the great Saturday evening of creation, with frightful rapidity, is closing in upon us; the darkness will be intense: reap with the strength and might of angels; bind the wheat in bundles; hasten them from the field; gather them into the Lord's garners—the chambers of the mountains. For the storm-clouds are gathering—deep and lowering, they roll up with fearful majesty, charged with the most powerful of all elements, and will break with vivid lightning glare, with storm, and tempest, and whirlwind, overwhelming the guilty nations, in one general, wide-spread, direful ruin.

O. P.

GERMANIC STATES.

—o—

As all eyes are turned towards the theatre of war, and as a consequence much inquiry is being made as to the forms of government, the reigning monarchs, population, religion, &c., of the German States, we have made the following compilation for the benefit of our readers, as also for a matter of history, as there can be no doubt but that at the close of the present terrible war in Europe, many of the smaller States, Duchies, or Principalities will be numbered among the powers that were, of which there are thirty-four included in the Germanic Confederation.

The Empire of Austria, with Francis Joseph as Emperor, is a limited monarchy, with two chambers. Its religion is Roman Catholic, with a German population of 12,802,944. The provinces comprised within the Federal League being the arch-duchy of Austria, Upper and Lower, Salzburg, Styria, the Tyrol and Vorarlberg; Illyria, which includes Carinthia, Carniola, and Trieste;

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Bohemia, Moravia, and part of Silesia around Troppau. The Polish provinces of Galicia, Hungary with its dependencies, and Venetia, are not comprised in the confederation. Austria proper has a population of 35,019,058.

The kingdom of Prussia, with William I. as king, is a limited monarchy with two chambers, its religion Lutheran, and has a German population of 14,128,804, exclusive of its Polish province called Posen, of West Prussia, formerly also belonging to the ancient kingdom of Poland, and of East Prussia, the original possession of the colony of Teutonic knights. Prussia proper has a population of 18,497,458.

The kingdom of Bavaria, wholly German, has Maximillian II. as king, is a limited monarchy, its religion is Roman Catholic, and has a population of 4,689,837.

The kingdom of Saxony, whose king is John, is also a limited monarchy, with two chambers, its religion is Roman Catholic, and has a population of 2,255,240.

The kingdom of Hanover, has George V. as its king, is a limited monarchy, with two chambers, its religion is Evangelical, and has a population of 1,888,070.

The kingdom of Wirtemburg, has William I. as its king, is a limited monarchy, its religion is Lutheran, and has a population of 1,720,708.

The grand duchy of Baden, has Frederick as its sovereign, is a limited sovereignty, has two chambers, its religion being Evangelical, and has a population of 1,369,291.

The electorate or landgravate of Hesse-Cassel, has Frederick William I. as its chief ruler, is a limited sovereignty, with two chambers, its religion Reformed, and has a population of 738,854.

The grand duchy of Hesse-Darmstadt, has Louis III. as its sovereign, is a limited sovereignty, with two chambers, Lutheran religion, and a population of 856,906.

The duchies of Holstein and Lauenberg were, until recently, held by the King of Denmark, Frederick VIII, religion Reformed, and a population of 594,666.

The grand duchy of Luxemburg, and the duchy of Limburg, belong to the King of Holland, and have a population of 421,088, religion Reformed.

The grand duchy of Mecklenburg-Schwerin, is ruled by Frederick Francis, is a limited sovereignty, with one chamber, its religion is Lutheran, and has a population of 548,449.

The grand duchy of Nassau, has Adolph as its chief ruler, is a limited sovereignty, has two chambers, its religion Evangelical, and its population numbers 457,571.

The duchy of Brunswick, is ruled by William, is a limited monarchy, has one chamber, Roman Catholic religion, and a population of 282,400.

The grand duchy of Oldenburg, has Peter as its sovereign, is a limited sovereignty, has two chambers, the Lutheran religion, and a population of 295,242.

The grand duchy of Saxe-Weimar-Eisenach, is governed by Charles Alexander, is a limited sovereignty, has one chamber, Lutheran religion, and a population of 273,252.

The duchy of Saxe-Coburg and Saxe-Gotha, is ruled by Ernest II, is a limited sovereignty, has two chambers, one for each duchy, its religion is Lutheran, and has a population of 159,431.

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The duchy of Saxe-Meining-Hildburg is a limited sovereignty, with one chamber, Lutheran religion, and has a population of 172,341.

The duchy of Saxe-Altenburg, is governed by Ernest, is a limited sovereignty, with one chamber, maintains the Lutheran religion, and has a population of 137,883.

The grand duchy of Mecklenburg-Strelitz, is governed by Frederick William, is a limited sovereignty, with one chamber, its religion is Lutheran, and has a population of 99,060.

The principality of Lippe-Detmold, has Leopold as its chief ruler, is a limited monarchy, with one chamber, Reformed religion, and has a population of 106,086.

The duchy of Anhalt-Dessau-Köthen, has Leopold as the reigning monarch, the state has limited power, the religion is Evangelical, and its population is 124,013.

The principality of Schwartzburg-Rudolstadt, is governed by Gunther, is a limited sovereignty, with one chamber, has the Lutheran religion, and a population of 90,030.

The principality of Schwartzburg-Sonderhausen, is also governed by Gunther, is a limited sovereignty, with one chamber, Lutheran religion, and a population of 62,972.

The duchy of Anhalt-Bernburg, has Alexander as its chief ruler, is a state having limited power, religion Evangelical, and its population number 56,031.

The principality of Waldeck, is governed by George Victor, is a limited sovereignty, with one chamber, Evangelical religion, and a population of 57,550.

The principality of Lippe-Schaumburg, is a limited monarchy, with one chamber, Reformed religion, population 80,144.

The langravate of Hesse-Homburg, is governed by Ferdinand, absolute sovereignty, with one chamber, Reformed religion, population 25,746.

The principality of Leichtenstein, is ruled by Prince John, is a limited monarchy, with one chamber, religion Roman Catholic, population 7,150.

The principalities of Reuss-Lobenstein and Reuss-Ebersdorf, which were included in the Federal Act of 1815, have become extinct; those of Hohenzollern-Sigmaringen and Hohenzollern-Hechingen, have been absorbed by the Crown of Prussia; that of Saxe-Gotha has been united with Saxe-Coburg; and that of Anhalt-Köthen has been united with Anhalt-Dessau, since the Confederation began. Three of the existing sovereignties, Anhalt-Bernburg, Brunswick, and Hesse-Homburg, will become extinct at the death of the present incumbents. The succession to Brunswick would be claimed both by the King of Hanover and the King of Prussia.

The free cities are Frankfort-on-the-Maine, with a population of 87,518, which is the seat of the Federal Diet, as it formerly was the capital of the German empire; Hamburg, with a population of 229,941; Bremen, 98,575; and Lübeck, 48,000—commercial ports which have preserved their republican institutions of the Middle Ages.

The aggregate of the German population is about forty-five millions, twenty-six millions being Protestants of the Lutheran sect, and the rest being Roman Catholics, excepting half a million Jews. To the north of the river Maine, which marks, with the Thuringian mountains, what seems a natural division between North and South Germany, the people eastward of the Rhine are

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generally Protestants; those on the west, or left bank of the Rhine, on the contrary, mostly belong to the Roman Catholic Church.

The Federal Diet is composed of the diplomatic representatives of the thirty-one Sovereigns and four city republics, assembled at Frankfort. In their ordinary session, as the permanent Committee authorised to manage the affairs of the Germanic Confederation, there are but seventeen votes among them; and Austria, Prussia, Bavaria, Saxony, Hanover, Wirtemburg, Baden, Hesse-Cassel, Hesse-Darmstadt, Holstein, and Luxemburg, have each but a single vote; while the smaller States have only fractions of votes. But in the Plenum, or Great Council of the Germanic Confederation, which alone has the prerogative of declaring war or peace, and of altering the fundamental laws of their union, every member has at least one vote, while Austria, Prussia, Bavaria, Saxony, Hanover, and Wirtemburg, have each four votes; Baden, Hesse-Cassel, Hesse-Darmstadt, Holstein-Lauenburg, and Luxemburg-Limburg, have each three votes; and Brunswick, Mecklenburg-Schwerin, and Nassau, have each two votes of the whole number, which is sixty-five votes among the thirty-four German States.

CHRONOLOGY OF THE WAR IN GERMANY.

The following calendar of events, published in the *Memorial Diplomatique*, shows with what rapidity great military results are achieved in the present day, showing that the work is being hastened in its time :—

June 14.—Federal execution decreed by the Germanic Diet.

June 16.—Entry of the Prussians into Leipsic, Giessen, and Cassel. Occupation of Löbau.

June 17.—Entry of the Prussian General Vogel into the Hanoverian capital.

June 18.—Occupation of Marienthal, Ostritz, and Laubau, in Bohemia, by two Prussian regiments, and occupation of Bernstadt by Prussian cavalry. Occupation of Dresden by the Prussians.

June 19.—Evacuation of Fort Wilhelm by the Hanoverian troops. Prince William of Hanau made prisoner. Cavalry encounter between the Austrians and Prussians upon the Rumburg road.

June 22. — Nixdorf occupied by 7,000 Prussians.

June 23.—Occupation of Rumburg by the Prussians.

June 24.—Armistice between the Hanoverian and Prussian troops.

June 25.—Action near Jungbunzlau, between the Austrians and Prussians. The Prussian troops occupied Reichenberg, Trautenau, and Aicha (Bohemia.)

June 26.—Engagement near Turnau.

June 27.—The army of the Crown Prince of Prussia fought the battle of Nachod. Engagement at Oswiecim. Fight between the Prussians and Hanoverians near Langensalza. General Steinmetz throws back the Austrian *corps d'armee* (Ramming) upon Josephstadt. Engagement of the same corps with the 6th and 8th Austrian corps under the Archduke Leopold.

June 28.—Action near Trautenau. The troops of Prince Frederick Charles engaged near Munchengrätz.

June 29.—The Hanoverian army surrendered at discretion. Capture of Gitschin by the Prussian army.

June 30.—Actions at Kort, near Turnau, and at Chwalkowitz, between Kalitz and Königshof. An Austrian army corps under General Clam-Gallas compelled to retire upon Königgrätz.

July 1.—Action at Gitschin.

July 2.—Arrival of King William at Gitschin. Junction of the Crown Prince's army with that of Prince Frederick Charles.

July 3.—The battle of Sadowa.

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SUMMARY OF NEWS.

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On Saturday, the 7th of July, what may be called the first act of laying the Atlantic Cable was successfully performed, and in a manner so eminently practical and business-like, as to justify the most confident anticipation of its ultimate success. The shore end having been laid, which is thirty miles long, it is announced that on the 12th inst., the splicing of the sea cable with the shore end will take place, that immediately after which the Great Eastern will commence the process of paying out. We wish the enterprise complete success, and, if successful, will be the greatest victory in the arts of peace.

CONTINUATION OF THE WAR IN EUROPE.—The hopes entertained for the suspension of hostilities in Europe are again blighted. The armistice proposed by Louis Napoleon has been rejected by Prussia and Italy. Prussia no longer regards Napoleon as the arbiter of Europe, and, flushed with her victories in Bohemia, does not propose to submit to terms suggested by the arrogant Emperor of the French. On the 3rd inst., the most terrible battle of modern times was fought by the Prussian and Austrian armies, called the battle of Sadowa, in which not less than from four to five hundred thousand men were engaged. The *Times'* special correspondent says—The army which General Benedek had to defend his position, consisted of at least two hundred and twenty-five thousand men. Taking from this number, baggage guards, escorts, &c., he brought into action from one hundred and ninety to two hundred thousand men. His artillery consisted of 540 guns, and of his cavalry, not less than 20,000 sabers were under his command. The Prussian forces were estimated in their own camps to number not less than 250,000. It is estimated that not less than 80,000 of the Austrians were, in the battle of Sadowa, placed *hors de combat*. The Prussians suffered in a terrible manner also. The 27th Prussian regiment went into the engagement nearly 3000 strong, with 90 officers, and came out with only 2 officers, and between 300 and 400 men standing; all the rest were killed or wounded. The success of the Prussians is attributed to the efficacy of her needle guns, of which Austria is now manufacturing 2000 per day. France has also ordered 200,000 of an improved make. England has also ordered 60,000 to be supplied without delay for her army.

As the war spirit seems to prevail, we give the statistics of the military and naval forces of the several European Powers which may yet be brought within the slaughter field. The total is great, but probably below the number which a great struggle and an imminent danger would call forth. The number on a war footing is as follows:—France, 903,617 men; Prussia, 650,000; Austria, 651,612; Italy, 424,193; Russia, 1,200,000; England, 465,000—exclusive of the Volunteers, which are numbered at 230,000; Germanic Confederation, 407,361; Spain, 171,900; Portugal, 64,118; Holland, 92,000; Sweden and Norway, 139,800; Denmark, 41,940; Switzerland, 198,291; Belgium, 80,650; Turkey, 341,580; Egyptian Contingent, Danubian Principalities, Montenegro, and Servia, 152,000; Roman States, 12,000. Grand total, 6,226,062.

MODEST REQUEST.—A gentleman driving was accosted by a man walking along the road, who begged the favor of him to put his great coat, which he found very heavy, into his vehicle. "With all my heart," said the gentlemen, "but if we should not be travelling to the same place, how will you get your coat?" "Sir," said the man, with great readiness, "I shall be in it."

Thackeray used to tell of an Irishwoman begging alms from him, who, when she saw him put his hand in his pocket, cried out, "May the blessings of God follow you all your life!" but when he only pulled out his snuff-box, immediately added, "and never overtake ye."

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NOTICE.—The fifth edition of the Book of Doctrine and Covenants is now ready and for sale at this Office.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES FOR THE QUARTER ENDING JUNE 30, 1866.

(THIS ACCOUNT IS MADE UP TO NO. 26 INCLUSIVE, VOL. 28.)

CONFERENCE.	AGENT.	AMOUNT. £ s. d.	CONFERENCE.	AGENT.	AMOUNT. £ s. d.
			Brot. fwd.		260 1 0
Bristol ...	Wm. McMaster	21 6 6½	Lands End ...	J. G. Brown ...	3 16 3½
Bedfordshire ...	W. S. Warren ...	8 14 9½	Leicestershire	Stephen Hales ...	1 14 4½
Belfast	John Reid ...	74 11 9½	Leeds ...	John Barker ...	0 0 6½
Channel Isles	Charles Horman	5 10 5	Monmouthshire	Barry Wride ...	6 16 0
Carmarthen ...	R. J. Davies ...	2 8 1½	Manchester ...	Leonard G. Rice	0 0 2½
Dublin ...	Robert Brown ...	37 1 10	Norwich ...	George W. Gee...	2 12 6½
Dundee ...	A. N. MacFarlane	23 12 9	North Wales ...	Thomas P. Green	7 0 6
Derbyshire ...	H. Cumberland	2 2 2½	Nottingham ...	B. W. Kimball ...	0 4 3
Durham and Newcastle ...	George J. Linford	0 6 0½	Pembrokeshire	William White ...	0 16 2
Edinburgh ...		11 13 5½	Reading ...	Henry Barlow ...	0 15 3
Glamorgan ...	James Boden ...	5 4 5	Sheffield ...	Anson V. Call ...	0 9 7
Glasgow ...		45 10 9½	Southampton	Marius Ensign ...	0 1 6½
Herefordshire	Edwin Frost ...	0 8 3	Swansea ...	Elias Morris ...	8 9 11
Hull ...	Robert Williams	0 1 2	Staffordshire ...	James Stanfield	14 4 6½
London ...	A. K. Thurber ...	5 13 11½	Worcestershire	R. R. Birkbeck...	2 17 5
Lincolnshire ...	A. Simmonds ...	15 14 5½	Warwickshire	George Hunter ...	0 0 2½
Carried forward ...		...£260 1 0	Total		.. £310 0 4

CREDITS.

CONFERENCE.	AGENT.	AMOUNT. £ s. d.
Birmingham	Francis Platt	1 12 5
Cheltenham	L. D. Rudd	0 1 0
Dorsetshire	Ezra J. Clarke	0 6 2½
Essex	Charles W. Penrose	0 0 0
Glasgow (new account)	Harvey H. Cluff	0 14 9½
Kent	John Hubbard	0 4 6
Liverpool	Robert N. Russell	0 3 1
Preston	Robert N. Russell	0 5 11

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON AND FROM ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 30, Vol. XXVIII. Saturday, July 28, 1866. Price One Penny.

THE CITY OF ZION.

(*Continued from page* 451.)

Thirdly, we shall describe the *character of the people*, who are to be honored with the high privilege of building Zion, and residing therein. The people, entrusted with this great work, will have a special commission delivered to them, or in other words, a new dispensation to proclaim to the ends of the world, concerning the coming of the Lord to Zion. Isaiah prophesies of this last dispensation, as follows: "Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought Out, A city not forsaken." (Isaiah 62: 11, 12.) Thus the people whom the Lord chooses, and sends forth "unto the end of the world," with the glorious tidings, preparatory to the second Advent, are called "The holy people, The redeemed of the Lord." Such will be the people whom the Lord will send to search out a place for the city of Zion. When they, by revelation, shall have found the place, and built a city thereon, two appropriate names will be given to the same. "SOUGHT OUT" will be one of these names. This is significant of the place where it should be located, namely, a place entirely unknown to former generations. The saying could not possibly refer to old Jerusalem; for the place of her location was known many generations before Isaiah's day: but the place for the city of Zion was to be "Sought Out;" hence, the cause for this peculiar name.

"A CITY NOT FORSAKEN" will be the other appropriate name. This name is significant of the righteousness of the people who dwell in Zion. They will never be forsaken as Jerusalem for many generations has been: but the Lord will always remember them, and be with them, and they will trust in him; and as the Psalmist has said, they "shall be as mount Zion which cannot be removed, but abideth forever." Zion of old was "plowed as a field," and has been forsaken for eighteen centuries; but the Zion of latter days cannot be removed, but

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will abide forever. It is for this reason, that she will receive this encouraging name, "A city not forsaken."

The inhabitants of this city, will be called, "The holy people," because they receive the message which the Lord proclaims "unto the end of the world;" and they steadfastly look for the coming of him who is called, their "SALVATION," whose "reward is with him, and his work before him." They are not only called "The holy people," but also, "The redeemed of the Lord." They are thus called, because they will be a people redeemed from all nations, and gathered in one. David calls them, "The redeemed of the Lord," "whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south." (Psalm 107: 2, 3.) This great redemption from all lands is brought about, through the great proclamation which the Lord makes "unto the end of the world." The people learn from this proclamation, that they must gather and build the city of Zion. As many as hearken and obey will be "The redeemed of the Lord:" as many as disobey will incur the just vengeance of him, who will appear in glory for the salvation of Zion.

"The holy people, The redeemed of the Lord" who are to do this great work, are called by Isaiah, "Zion;" and are represented as having "good tidings," and whose location should be in the "high mountains;" and whose proclamation should be, "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isaiah 40: 9, 10, 11.) Though Zion dwells in the wilderness and desert, and in the high places of the earth, for a short season, this does not prevent her from returning, in the good time of the Lord, to build the great central city, and to reoccupy the waste places from which she was formerly driven. The stakes of Zion, and the cities which have been laid waste, and made desolate by their enemies, must be rebuilt; that the prophecies may be fulfilled. When they return from their present mountain home — the great American desert, then will be fulfilled the words of Isaiah, "And the ransomed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35: 10) To "return" means to go back where they once dwelt. The people of Zion, about one-third of a century ago, purchased much of the land, where the "city not forsaken" is to be built, and for several years dwelt upon the holy land; but they were cruelly driven from the same, and sought refuge, first in Illinois, and then in the mountains. But they will "return" saith Isaiah, "and come to Zion," &c. "They shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." (verses 2—7.)

From the abundance of prophecy in relation to the stupendous events, which are immediately to precede the coming of the Lord, no one need be mistaken, as to the character of the people who are chosen to fulfill these remarkable prophecies. They must be a people who enjoy, in the highest degree, the Spirit of revelation and prophecy; for in numerous quotations, which we have already given, the Lord is represented as speaking to them, and giving directions, in the various stages of the work, according to the nature of the circumstances, under which they were, from time to time, to be placed. At one time, the Lord is to send by his servants a proclamation "to the end of the world." At

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another, the Lord is to "say to the north give up, and to the south keep not back; bring my sons from afar, and my daughters from the ends of the earth." Again by revelation the people are to be commanded, to "get up into the high mountain." At another time, they are to be required to "return to Zion with songs of everlasting joy." By revelation they learn the precise place, where the city "Sought Out" shall be located. By revelation, they are ordered to build the city, that the Lord may "appear in his glory." By revelation, they move, and act, in all things, from first to last, being guided in every event, as were Israel in the days of Moses.

The people of Zion will, not only be favored with an abundance of revelation, but enjoy in the highest degree, the miraculous exhibitions of the power of God, in which the blind, the deaf, the dumb, and the lame, will be healed; and by the power of God, springs and streams will gush forth in the desert, and in the thirsty land the Lord will give drink to his people—his chosen. All these things are predicted, and will be fulfilled in the latter-day dispensation.

When Zion is, as it were in her childhood, and is cast out, persecuted, driven to the mountains, "tossed to and fro and not comforted," she will, undoubtedly, feel, at times, "as a woman forsaken and grieved in spirit." And in the midst of her severe afflictions she will be ready to exclaim, in the words of the Prophet, "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." The days of her tribulation will soon come to an end. Thus saith the Lord, "For a small moment have I forsaken thee; but with great mercies will I gather thee." "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted." The hills and mountains, earth and heavens, will celebrate with joyful songs, the glorious day of Zion's redemption, when "the bands of her neck" shall be loosened, and she shall come forth from the wilderness, leaning upon the strong arm of her beloved; fair as the sun, clear as the moon, and terrible as an army with banners.

(To be Continued.)

BOOKS OF THE BIBLE.

When and by whom were the books of the Old Testament first collected and arranged?

By Ezra, about 450 years before Christ. The five books of Moses had been kept with the Ark of the Covenant (Deut. 31: 24, 26) and Joshua had written the portion of Scripture bearing his name, "in the book of the law of God." Joshua 8 and 24: 26.

What are the most prominent translations of the Bible that have been made?

The Septuagint, the Vulgate, the Douay, and the English or King James' Bible.

What is the meaning of the word Septuagint?

Seventy. The translation was so called because it was made by seventy, or more strictly, by seventy-two men; six having been chosen from each of the twelve tribes of Israel for that purpose.

When and where was this translation made?

At Alexandria, in Egypt, about 200 years before Christ. It was a translation of the Old Testament only, from the Hebrew into Greek.

How was this translation regarded by the Jews in the time of Christ?

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It was regarded with peculiar reverence. Our Savior and the Apostles, in their discourses, generally quoted from this version.

What is the Vulgate translation?

It is a Latin translation of the Septuagint, not of the Hebrew, and so called the Vulgate, because, being the only version which the Roman Catholic Church holds to be reliable, it is in that church the common version.

When and by whom was this translation made?

By Jerome, about the year A.D. 400.

What of the Douay Bible?

It is an English translation of the Vulgate, with the notes and comments, and is the only English Bible approved by the Roman Catholic Church.

From what did it receive its name?

From the place where it was first published—Douay, a town in France.

When was it published?

In the year 1610.

Why does it differ so much from our English Bible?

Because it was made, not from the original Hebrew, but from the Vulgate, which was from the Septuagint, and was very imperfect. It could not be as correct as a translation made directly from the Hebrew.

Why is our English version called "King James' Bible?"

Because it was made during the reign of James I. King of England.

When was it begun and when completed?

In the year 1607 the work was commenced, and was finished in about three years, and published in 1611.

By whom was the translation made?

Fifty-four of the most learned men of the kingdom were appointed for the task. Seven of these did not serve, leaving forty-seven as the number who were actually engaged in the work.

How was the labor apportioned among this number?

They were divided into six classes; to each of which a certain portion of the Bible was given to translate, not from the Latin nor from the Septuagint, but directly from the original Hebrew and Greek.

What was the earliest division of the Bible?

That which is supposed to have been made by Ezra. The books of the Old Testament were divided into three classes: "the Law," "the Prophets," and "the Writings," or "the Psalms." To this our Savior refers, Luke 22: 44—"All things must be fulfilled which were written in the Law of Moses, and the Prophets, and Psalms concerning me."

When and by whom was the Bible first divided into chapters?

This is generally said to have been done by Cardinal Hugo, A.D. 1240. But as early as the middle of the third century, the four Gospels had been divided into chapters.

When and by whom were the chapters divided into verses?

By Robert Stevens, in the year 1551. It is stated that he performed the greater part of this tedious task while on horseback, on a journey.

DIEU ET MON DROIT.

Dieu et mon droit—God and my right, the motto of the kingdom of Great Britain, contains sentiments truly grand, beautiful, sublime; sentiments which, honored and respected, will exalt a nation in the eyes of all good men, in the esteem of angels, and in the favor of the Majesty of heaven. It implies absolute obedience to the authority of God, implicit confidence in the righteousness of his government, and a hearty acknowledgment of the matchless wisdom of his administration. It implies also, on the part of the nation or people, rectitude of conduct, purity of life, and a perfect compliance with the mandate of the golden rule. It embraces whatsoever things are pure and honest, whatsoever things are true and of good re-

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port. Its use implies a knowledge of God, his purposes, his attributes; also a knowledge of that which constitutes our right. Would that all were possessed of this knowledge. Would that all did understand, that all did appreciate, that all did practice the sentiments and principles so beautifully expressed in the words of our text. What would be the characteristic of the life of him who could in conscious innocence appeal to God to judge of his integrity of purpose, the purity of his thoughts, the uprightness of his conduct? We answer, to live not by bread alone, but by every word that proceedeth from the mouth of God. What, then, would be the judgment pronounced on that nation whose motto is *Dieu et mon droit?* If we judge in accordance with the rule laid down by Him who spoke as one having authority, "by their fruit ye shall know them," we fear the same judgment would be rendered, as that which was contained in the writing on the wall against Belshazzar, "Thou art weighed in the balances, and art found wanting," for the same principles which apply to individuals, in like manner apply to nations. But why this judgment? Because the nation has rejected God, will not submit to his law, will not learn of his ways, neither walk in his paths. Because the people turn a deaf ear to the message of the Gospel of peace sent to them by the authority of Heaven, that they might learn and live. Because they have transgressed the laws of God, changed the ordinances of the Gospel, broken the everlasting covenant, and taught for the doctrines of Christ, the precepts of men. Their ministers preach for hire, they divine for money. God is not in all their thoughts, and of his counsels they will none of it. The nation is lifted up in the pride of its own eyes; it walks after the vain imaginations of its own heart.

Dieu et mon droit—as if to say, to God I appeal, with whose help I will maintain my right; my right I will defend. But what is your right? This is a question of the greatest moment to every nation—a question of the utmost importance to every individual. In what does your right consist? Judging of men and nations by their words and actions, we should suppose that right consists, in the one of their social position, their possessions, their physical development or prowess, and in the other of the strength of their armies, and the number of the big guns and ironclads of their navies. They seem to think that they have the right to do anything and everything they choose, no matter what the consequences are either to themselves or others. But this is, however, an error—no greater or more fatal than which was ever incorporated in any creed or system of man's devising. It is a base, though cunning deception of the Devil, calculated to encourage in man rebellion against the legitimate government of God, to bring him under condemnation, and, finally, to drown his soul in perdition. What is our right? It is our right to do good to all men, and especially to those who are of the household of faith. It is our right to honor God, to keep his laws, to practice the principles of the Gospel, to increase in every good word and work, and to cultivate a nearer relationship with God, and, by obedience to all the requirements of the Gospel, to enjoy the light of truth and the inspiration of the Holy Ghost. It is our right to do good in return for evil, to teach the people the principles of truth, and make a faithful proclamation of the Gospel in compliance with the command of God. It is not our right to run counter to the will of Heaven—to injure in the least degree any of our fellow-beings. It is not our right to injure and destroy that which is our neighbors; but it is our right to save, our right to live a virtuous, honest, holy life, to devote our time and talents to the building up of God's kingdom on the earth, and to assist and be co-workers in the salvation of all mankind. It is our right to put far from us everything that is evil—everything that would hurt or destroy. In short, it is our right to do the will of God in all things, and we have no right to do that which is evil in his sight. Then live for God and right, in the doing of which there is no bondage, but perfect liberty to all.

M.

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"RELIABLE INFORMATION."

(*From the Deseret News.*)

The Mormons have resolved to abandon the plan of emigration, and to fight for predominance. An affray has occured in which eight "Gentiles" were killed. Placards have been posted everywhere about Utah warning enemies of Mormonism to depart. —*News of the World.*

It is said that error will go twice round the world while truth is putting on its boots. However true that may be, it is certain that falsehoods travel quickly, and the world seem to relish them better than accredited truths, if we may judge from the number served up by the caterers for the public in the matter of news.

The above paragraph, clipped from the London *News of the World*, is a fair specimen of the "reliable" items of "information" sent by mail and telegraph from Utah by our enemies. The unblushing barefacedness and audacity of the falsehoods published and circulated concerning Utah and the "Mormons," are so numerous and so protean in shape, that it would be an endless task to attempt rebutting them, were we so disposed. But we have no disposition to follow "those who love to make a lie," in their slimy meanderings. If falsehood travels faster than truth, truth will outstrip it in the race before the goal is reached.

So misinformed is the great public concerning us, so rooted are the prejudices of many against the "Mormons," because of that very lack of information, and so corrupt and mendacious are many who come here and undertake to tell the world concerning "Mormonism" and the "Mormons," that it is no wonder such statements are circulated and find credence with numbers, even though they have not the shadow of a foundation, as in the present instance. But there is something consolatory in connection with this. Honest, thinking men and women, who read absurd and ridiculous tales about us from time to time, are fast losing faith in them. They do not see the results so loudly talked of. We have neither "emigrated," resolved to "fight for predominance," nor posted placards "warning enemies of Mormonism to depart." People not of our faith keep coming here and going, when it is their pleasure so to do, and people see, know and understand this. They can put this and that together as well as the men who make the newspapers. They know that certain causes produce certain results; and as the results do not follow here, from causes that are said to exist, they naturally conclude that there has been considerable tall lying done, which is the truth. The fact is, our enemies have overshot the mark. They have concocted such tremendous thumpers that no sane man, who would stop to think for a moment, could possibly believe them. And men and women do think in this age, as well as in any other—some of them think a great deal; and many of them understand that these tales are miserable concoctions, got up for a special purpose by interested parties, and greedily seized by the newspaper makers; anything being deemed fit to publish if it is only in print. Of course, when it is a little sensational, so much the better.

We are reminded here of an anecdote of an old Scotch clergyman, who in reading from the book of Psalms, "And David said in his wrath, all men are liars," paused, and remarked by way of comment, "Ah, David, had ye lived noo, ye would hae said it in calm bluid." Probably the old gentleman's parishioners were afflicted with one peculiarity of the "regenerators," who seem never able to tell the truth, unless it is done by mistake.

Will the people of Utah, as a whole, believe that the ridiculous lie which heads this article, or one similar in import, was telegraphed from Utah to the east, and had to it the names of men who have grown fat on their hard won earnings? And should they not feel grateful to those kind friends(!) who are laboring so assiduously to give them such notoriety in the eyes of the nation and of the world? They ought to appreciate the fertility of imagination that can sit down in a back room in East Temple Street, and fab-

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ricate malignant falsehoods out of whole cloth. The only thing that detract from the credit that would perhaps be accorded to such romancing in some other places, is the poverty of variety that is displayed. Now, if somebody could get up some really original concoction, of a different color, accuse the "Mormons" of something terrible, but new; some outrageous crime that has not yet received attention from them, he would be entitled to take rank among them as a leader of capability. But they seem to have exhausted themselves in that direction, and can only add by increasing the magnitude of their fabrications.

We hope our readers will pardon our dwelling so long on this subject at present; but having noticed numerous tales, statements and paragraphs of a similar character, in our exchanges, without commenting on them, we thought it would not be amiss to clip this one, coming as it does from the other side of the Atlantic, having traveled there and back since April.

To the press we would say, and we desire they should take note of it, we do not reply to the scurrilous and false statements made about the citizens of Utah, and palmed upon the people outside of this Territory as reliable, by our open and avowed enemies, because we could not do so without entering an arena too filthy to step into. It would be a thankless and a profitless task to hunt up falsehoods and their authors for the purpose of replying to them. "He that is filthy, let him be filthy still." But they can safely take off ninety-nine per cent. of the statements made against the "Mormons," as downright romancing, and receive the residue with caution, if they desire not to have their minds abused, nor to mislead their readers.

NIGHT OF MARTYRDOM.

—o—

Twenty-seventh of June, 1844. Eventful period in the calendar of the 19th century! That awful night! I remember it well—I shall never forget it! Thousands and tens of thousands will never forget it! A solemn thrill—a melancholy awe comes o'er my spirit! The memorable scene is fresh before me! It requires no art of the pencil, no retrospection of history to portray it. The impression of the Almighty Spirit on that occasion will run parallel with eternity! The scene was not portrayed by earthquake, or thunderings and lightnings, and tempests; but the majesty and sovereignty of Jehovah was felt far more impressively in the still small voice of that significant hour, than the roaring of many waters, or the artillery of many thunders, when the spirit of Joseph was driven back to the bosom of God, by an ungrateful and blood-guilty world. There was an unspeakable something, a portentous significancy in the firmament and among the inhabitants of the earth. Multitudes felt the whisperings of woe and grief, and the forebodings of tribulation and sorrow that they will never forget, though the tongue of man can never utter it. The Saints of God, whether near the scene of blood, or even a thousand miles distant, felt at the very moment the Prophet lay in royal gore, that an awful deed was perpetrated. O, the repulsive chill! the melancholy vibrations of the very air, as the prince of darkness receded in hopeful triumph from the scene of slaughter! That night could not the Saints sleep, though uninformed by man of what had passed with the Seer and Patriarch, and far, far remote from the scene; yet to them sleep refused a visitation—the eyelids refused to close—the hearts of many sighed deeply in secret, and inquired why am I thus.

One of the Twelve Apostles, while traveling a hundred miles from the scene of assassination, and totally ignorant of what was done, was so unaccountably sad, and filled with such unspeakable anguish of heart without knowing the cause, that he was constrained to turn aside from the road

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and give utterance to his feelings in tears and supplications to God. Another Apostle, twelve hundred miles distant, while standing in Faneuil Hall, Boston, Massachusetts, with many others, was similarly affected, and obliged to turn aside to hide the big tears that gushed thick and long from his eyes. Another, President of the High Priests, while in the distant State of Kentucky, in the solitude of midnight, being marvelously disquieted, God condescended to show him, in a vision, the mangled bodies of the two murdered worthies, all dripping in purple gore, who said to him, we are murdered by a faithless State and cruel mob.

Shall I attempt to describe the scene at Nauvoo on that memorable evening? If I could, surely you would weep, whatever may be your faith or scepticism, if the feelings of humanity are lodged in your bosom; all prejudice and mirth would slumber, till the eye of pity had bedewed the bier, and the heart had found relief in lamentation. Before another day dawned, the messenger bore the tidings into the afflicted city; the picket guards of the city heard the whisper of murder in silent amazement, as the messenger passed into the city. There the pale muslin signal for gathering the troops hung its drooping folds from the Temple spire (as if partaking of nature's sadness), and made tremulous utterance to the humble soldiery to muster immediately. As the dawn made the signal visible, and the bass tone of the great drum confirmed the call, fathers, husband, and minor sons, all seized the broken fragment of a dodger, or a scanty bone, for the service that might be long and arduous before their return, or swallowed some thickened milk (as might be the case), and fled to the muster ground; the suspicious mother and children followed to the door and window, anxious to see the gathering hosts emerge from their watch-posts and firesides, where rest and food were scanted to the utmost endurance. The troops continued to arrive, and stood in martial order, with a compressed lip and a quick ear. They waited with deathly but composed silence, to hear the intelligence that *mournful spirits* had saddened their hearts with during the night. The speaker stood up in the midst, not of an uniform soldiery of hirelings, for they had no wages; their clothing was the workmanship of the diligent domestic—the product of wife and daughters' arduous toil; their rations were drawn from the precarious supplies, earned in the intervals between preaching to the states and nations of the earth, and watching against the intrusions and violence of mobs. The speaker announced the martyrdom of the Prophet and Patriarch, and paused under the heavy burden of the intelligence.

But here I must pause; my pen shall touch lightly, as it must feebly, that hallowed—that solemn and ever memorable hour! The towering indignation; the holy and immutable principle of retribution for crime that dwells eternally in the bosom of God, insensibly impelled the right hand almost to draw the glittering sword, and feel the sharpness of the bayonet's point and its fixedness to the musket's mouth. But the well planted principle of self-command, and also of observing the order of Heaven and the counsel of the Priesthood, soon returned the deadly steel to the scabbard; and the victorious triumph of loyalty to God, in committing evildoers to him that judgeth righteously, and who hath said, "vengeance is mine, and I will repay," prevailed over the billows of passion; and in the transit of a fleeting moment the holy serenity of the soldiery, depicted by an occasional tear, showed to angels and men, that the tempest of passion was hushed, and wholly under the control of the spirit of wisdom and of God.

We publish the above extract from the *Frontier Guardian* of June 27th, 1849, to stir up the minds of the Saints by way of remembrance, that they may the better understand the goodness and mercy of God, his long-suffering as well as his justice. "Vengeance is mine, I will repay." With what faithfulness has God honored and is now honoring his word, let the history of the past and the present bear record. When will the people give ear to the voice of God? When will they cease to bring upon themselves his

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displeasure? When will they learn wisdom, forsake evil, and learn to do well? Let the Saints learn the principles unfolded to the world by the martyred Prophet, practice them, and seek, by purity of life and actions, to receive continually of the great truths of the Gospel again restored in its fulness, that they may have life more abundantly. The world have rejected the Prophet of God and his teachings; they killed his body; they placed him beyond their power to do him further harm, and in a position where he could fight more successfully the battles of truth which is mighty and still prevails. They have placed themselves, by their acts of blood, in a position to receive of the vengeance of God, upon whom it will be poured out without mixture of mercy, except they repent. Let the Saints live for God and truth, wage an uncompromising warfare against sin and iniquity, and victory shall perch upon their banners, and eternal life be their reward.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 28, 1866.

LATTER-DAY Saints, permit us to address a few words of exhortation to you, relative to your general duties. You have heard the Gospel proclaimed by the servants of the Most High; you have believed the same, have confessed your sins to God, have put away evil practices, have made a most solemn covenant to sin no more; you have been baptized in water, have received a remission of past sins, been filled with the Holy Ghost, and your names have been enrolled among the children of this latter-day kingdom. Though in the world, yet you are not the children of this world; you have been born of God; your relationships have greatly changed; you have placed yourselves under new obligations and responsibilities; new duties devolve upon you. Your covenants require you to walk blameless before the Lord. Do you seek with all your hearts to fulfil these requirements? Do you so live as to retain the Spirit of God in your hearts? Remember that God requires you to cease from all sin, to overcome all unholy passions, to bring your appetites in full subjection to his laws. For wise purposes, God has given you appetites and passions, and has given you laws to control the same. Do not pray for these attributes of your nature to be taken away; but pray for strength and grace to submit them to the will of him who has given them to you.

Anger is a passion wisely given to intelligent beings, intended for a good purpose: but it is one easily perverted by fallen beings into an instrument of much evil. It is a passion pertaining to the Almighty, who is angry with the wicked every day. Righteous anger is a feeling of indignation against sin, a

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feeling of justice, a feeling that the evil-doer merits punishment. This kind of anger is justifiable, whether it exists in the bosom of God, angels, or men: but anger founded upon any other principle is sinful, and when cultivated and indulged out of its proper channel, it brings misery and wretchedness upon all its unhappy votaries. Because we are so liable to sin through an improper indulgence of anger, is it right to pray for a destruction of the attribute? It certainly is not; for if man were dispossessed of this attribute, he would be unfit for a kingdom, where justice and judgment were the characteristics of the throne; he would be unfit for the society of the heavenly hosts, unfit for celestial, terrestrial, or telestial glory. Anger, founded on justice and properly governed, is essential to the happiness of every kingdom; without it there could be no exaltation, no glory, and man would cease to be man, and dwindle into a non-descript something, beneath the animal creation.

"Be ye angry and sin not," is the exhortation of an ancient Apostle: it is an exhortation befitting all ages. Righteous anger is a heavenly gift, a rich boon, a precious inheritance bequeathed to the spirit of man. But O, with what care this heavenly attribute should be guarded! how strict and cautious should be the exercise of its functions! Without the inspiration of that Spirit which searches all things, no man can properly guide this passion of his nature, so as, in all cases, to have a proper sense of pure justice, associated with a proper understanding of the claims of mercy. A misguided zeal, a revengeful feeling against imaginary wrongs, a wicked selfish motive, may arouse this faculty to commit acts entirely unjustifiable. He who does not control his anger is unworthy to be entrusted with any kind of responsibility. A man who gives away to the ebullition of his feelings, and becomes passionately enraged at trifles, is unworthy of a wife or children. Until he can govern himself, a family is too sacred to be entrusted to his uncontrolled fury. By a few exhibitions of his wrath, he is soon looked upon by his wife as a dangerous, ill-natured, disgusting tyrant; all the tender and affectionate ties which bound them together are snapped asunder. The children skulk from the presence of such a parent with hatred; all the happy social feelings of the family are blasted. Unholy anger in one, begets the same feeling in another: the household is divided; the family is broken up, and the seeds of discord are scattered far and wide.

Again, if a wife or mother yields herself a slave to anger, the peace and harmony, so essential to all well regulated families, are marred. Soft, gentle, kind words, so cheering to both husband and children, are transformed into a torrent of fretfulness, a hideous ding-dong of scolding, rendering home a place of torture, and the family circle a pandemonium. Saints, if you have been guilty of these great evils before you came into the Church, for your own sakes, for the sake of the cause of Christ, for the sake of the peace and quietude of Zion, and for the sake of your future salvation, reform yourselves in these things: set a double guard upon your hearts, a vigilant sentry upon your tongues, and command that this great attribute of your nature, which God ordained for good, shall subserve the purposes of its creation. Let the spiritual man be your master, the natural man your servant: let the spirit triumph over the flesh, and true heaven-born justice succeed in the place of low, degraded, malicious anger. Do not presume to say that you cannot control your anger;

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for he that is so far lost to everything that is heavenly, that he cannot control himself in this thing, is unworthy of a place among the Saints; he is only fit for the society of the wicked; and the sooner he is expelled from the fellowship of the good, the better it will be for the safety and happiness of those who remain.

Saints of the Most High, children of the kingdom, heads and patriarchs of the unborn generations of Zion, listen to the still small voice of peace as it gently whispers in the ears of mortals, saying, Arise ye: this is not your rest: seek your home upon the mountains of Zion, upon a land that is afar off; for there has the Lord commanded a blessing, even life for evermore; there has he ordained a covenant of peace, a shelter for the storm-beaten, way-worn pilgrim, a land of rest for the wearied and heavy laden, a peaceful refuge for the poor, down-trodden, honest sons of toil. Come, O ye meek, humble, contrite ones, come to the land, where the Zion of Enoch in ancient glory shone, come to the hill of Zion, to the mountains of the Lord, to the feast of the great Bridegroom; come ye sons of the Millennial morn, gather yourselves in one, prepare to sing of the year of jubilee, of the year of the redeemed, of the Sabbath of creation.

Put far away wrangling, strife, bitterness, and vain jangling; cultivate peace among yourselves, and in your families; learn to be patient and long-suffering, forgiving one another their trespasses, even as your Father in heaven has forgiven you; pray one for another, and let each esteem his brother as himself. Would you enjoy heaven, create by your own acts a heaven within your own bosoms. Would you enjoy Millennial glory, seek for Millennial righteousness; the former will necessarily follow the latter. Be true to your family relations: let husbands be true to their wives; wives to their husbands; parents to children; children to parents: defraud not one another, neither violate the sacred covenants which bind you as families. Be true to the kingdom of God, and the kingdom will be true to you. Forsake not the Lord, and he will not forsake you. Be merciful, and you shall obtain mercy: be charitable, and the heavens shall be full of charity towards you. And finally, by your good works glorify God, and he will glorify you, and exalt you into his presence, and crown you with eternal life where happiness has no end.

O. P.

By letter from President Brigham Young, jun., dated at Stockholm, July 12th, we learn that he, his brother, and Elder Widerborg, arrived there on the 10th, all well. He says the Saints in Norway and Sweden are enjoying the Spirit of the Gospel, and realize that salvation has come to them through God's mercies and the labors of the Elders in their midst. He further says, the Saints throughout the Scandinavian Mission are not slow or backward in proclaiming the truths of the Gospel to the people, and that a good work is being done, and that hundreds are coming forward to fill the places of those who have emigrated. They would remain in Stockholm until the morning of Tuesday, the 17th instant, when they expected to take steamer for St. Peters-

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burg, to arrive at which place will take them about four days, owing to the slowness of the Baltic steamers.

EXTRACTS OF CORRESPONDENCE.

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By letter from Elder R. N. Russell, we learn that he is endeavoring to perform his duties as a minister of the truth in his field of labor—viz., the Liverpool Conference. That he has visited all the Branches in the Conference, except the Isle of Man Branch. He says the Saints generally are striving to live their religion, but that the number of persons who are inquiring after the truth is indeed small. He further says, that he has visited the Preston Conference as often as circumstances would permit, (brother Russell was appointed to take charge of the Preston Conference after brother Shurtleff's departure, until an appointment should be made to that Conference,) and that the Saints there are also striving to do right; and that in both Conferences the loss of members by this season's emigration is sensibly felt. Also, that the Saints who are left, are using laudable exertions to effect their emigration the coming season. He is trying to gain the ears of the people by holding out-door meetings, pursuant to the counsel of his District President, Elder W. R. Smith.

Elder L. D. Rudd, writing from Cheltenham, informs us that he is endeavoring to magnify his office and calling in the ministry. That this season's emigration has greatly lessened the number of Saints in the Cheltenham Conference, and that few, very few, are embracing the principles of the Gospel. He seems to realize that the fact does really exist, that "deep sleep is upon all people. That they have eyes but see not, ears but hear not; hearts, but that they do not understand the things that belong to their peace." He says, that most of those calling themselves Saints, are doing what they can for the support of the Work of God in their midst, and to accomplish their deliverance from this land, while others are careless and indifferent as to the things of God.

Brother George Francom, writing June 9th from Uitenhage, South Africa, says the spirit of emigration is upon all the Saints in that land, and as soon as any get sufficient means, they emigrate to Zion; and that he, with others, expects to leave in August proximo for the home of the Saints. He says that they have just experienced a great commercial cricis, which is without precident in the history of that country, and that the so-called princely merchants have failed for almost incredible amounts. That the country has also suffered extremely from drouth. That in consequence, the country became almost like unto a barren desert, and the working classes have been brought into the depths of poverty, and suffered greatly. He says the "social evil" prevails there to an alarming extent, as does almost every other evil and iniquity. He says that the Gospel has been faithfully preached there, and that the Elders have faithfully warned the people, but that the warnings and testimonies have been rejected; and to intimate that the calamities the people and country have experienced, are judgments of God upon them in consequence of their sins, is considered an outrage on common sense, and an insult to Christian principles. Truly hath the wise man said, "Though thou shouldest bray a fool in a morter among wheat with a pestle, yet will not his foolishness depart from him."

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VERY MAUDLIN SENTIMENT.

At a time like this, it is wonderful that the paragraph below quoted from a contemporary, is one of a sort still continuing constantly to appear in the newspapers :—

"SHOCKING MURDER IN STAFFORDSHIRE. —A shocking murder has been committed near Cheadle, in Staffordshire. A young man named Thomas Smith, son of a farmer at Whiston Eaves, was found murdered in a wood on his father's farm near Whiston, in the parish of Kingsley. The deceased's skull had been fractured in several places, and there were large scalp wounds visible. One of the wounds had been evidently produced by a gun-shot, and the others by heavy blows from some instrument, supposed to be the stock of a gun. The trigger of a gun was found underneath the deceased's body. A short distance away was found the ramrod of a gun. The hat also was found. It had been perforated with shot, and hair adhered to it. There is no doubt whatever that the deceased was murdered."

No doubt many thousands of soldiers were found the other day on the field after the Battle of Sadowa, exhibiting the marks of just such injuries as those above described, or of others yet more ghastly. Beside these heaps of mangled corpses, a solitary body found in a wood, with its individual skull shot through and battered to pieces, seems a very small horror. But in this case "there is no doubt whatever that the deceased was murdered." Some ruffian probably wanted his watch or his small change, and took his life for the sake of them. When a man has been killed in order that he might be robbed, then, of course, about the moral no less than the legal truth, that the deceased was murdered, there is no doubt whatever. When, however, the death of several thousands of men is caused by a King, who, at the instigation of a Minister, employed them in a compulsory attempt to aggrandise himself by the conquest of neighboring states, the case is quite altered. What so entirely alters the case is the greater number of the slain, the greater magnitude of the plunder which they were sacrificed to win, and the pretence of a view to "consolidation," or some other public advantage for whose alleged sake they were driven to slaughter. These considerations, in the public opinion of Europe, make a distinction between homicide and homicide, wholesale and retail, proportionate to the difference between glory and infamy. Otherwise, respecting the men found dead on the plains of Bohemia, with their skulls fractured in several places, and their bodies covered with wounds, some evidently produced by needle-gun-shot, other by heavy blows from some such instrument as the butt-end of a rifle, others by bayonet-thrusts, the stroke of cannon-balls or fragments of shells, a judicious reporter might with reason remark: "There is no doubt whatever that the deceased were murdered." But for the purely disinterested motives which always actuate the sovereigns whose subjects are compelled by their most gracious Majesties to slay and be slain, carnage, like that of Sadowa, would be simply the conglomerate of murder. A mangled body, however, is a mangled body, no matter whose purpose it was mangled to suit; in respect of that simply a horrid object, neither more nor less. But ten thousand mangled bodies, are just ten thousand times more horrid than one; and if people are justly stigmatised as sentimental for being horrified at the idea of the multitude of such objects on a field of battle, must not anybody be a very silly sentimentalist to be in the least degree affected by an account of a single one found in a wood?

The foregoing article from *Punch*, expresses a truth which is not very palatable to kings, rulers, and men in high place. The writer, however, seems desirous to confine "these considerations" in public opinion to Europe; but if he will take the trouble to examine a very little, he will learn that "these considerations" sway the feelings and judgments of every civilized, Christian nation, and are powerful in calming the guilty fears and

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silencing the voice of conscience. There is a tribunal before which even kings and rulers must appear, and before which "these considerations" will be of no avail, where murder will be adjudged murder, no matter whether the victim fall in the lonely wood or on the battle field of Sadowa.

PRINCE NAPOLEON ON EUROPEAN AFFAIRS.

A Brussels paper, in its account of a dinner given in honor of Prince Napoleon, a few days back, by his friend M. Girardin, attributes to his imperial highness certain remarks on the great political questions of the day. As no contradiction has as yet been given, it may be inferred that it is in the main accurate. The French empire, the prince observed, was, in point of fact, the triumph of modern democracy; the triumph of the revolution, which had been retarded for fifteen years by the restoration, and by Parliamentary Liberalism, but which now moves on, in spite of impediments to arrest its course. People have been too hesitating and too prudent hitherto. They should have allied themselves with Prussia and Italy a year ago. The time is, however, now come, when the banner of the revolution, or, which is the same thing, the banner of the empire, must be unfurled. The programme of this revolution is the struggle against catholicism, which must be carried on; the constitution of the great national unities on the ruins of factitious states, and of the treaties which founded them; democracy triumphant, founded on universal suffrage, but which needs for at least a century to be directed by the strong hands of Cæsars—imperial France on the summit of this European situation; war, a long war, as the condition and the instrument of this policy. The first obstacle to this policy is Austria; but this obstacle must be overcome. Austria is the most powerful support of catholicism in the world. She represents the federal form as opposed to the principle of united nationalities. She aims at the triumph at Vienna, Pesth, and Frankfort, of Liberal and Parliamentary institutions as opposed to democracy. She is the last refuge of catholicism and feudality; she must, therefore, be beaten down and stamped out. The work was commenced in 1859, and it must now be completed. Imperial France must continue to be the enemy of Austria. She must be the friend and support of Prussia, the country of the great Luther, and attack Austria with her ideas and her arms. She must support Italy, which is now the centre of revolution in the world until such time as France becomes so, for her mission is to overthrow catholicism at Rome, as that of Prussia is to stamp it out at Vienna. France must be the ally of Prussia and Italy, and her armies will be engaged in the struggle before two months are over.

How suggestive is the above article of the fulfillment of the prophecies recorded in the XVII chap. of Revelations. "The ten horns which thou sawest are ten kings." "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." These very nations who now are fighting against the stronghold of catholicism, have heretofore given their influence and power in its support, "for God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

"Can you tell me how old the devil is?" asked an irreverent fellow of a clergyman. "My friend, you must keep your own family record," was the reply.

The latest style of bonnet is described as consisting of two straws, tied together with a blue ribbon on the top of the head, and red tassels suspended at each of the four ends of the straws.

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ATLANTIC TELEGRAPH.

The Atlantic Telegraph expedition has, up to the present, July 20th, been favored with complete success. Three out of the four great risks which must always attend the laying of an Atlantic Cable, have been safely passed. The greatest danger of all, however, and the last, has yet to come, when the cable must be laid for a distance of more than 100 miles through a depth of 2400 fathoms, or 14,400 feet of water. This most severe final trial will commence to-night or to-morrow morning, and will, it is most earnestly to be hoped, be got safely through by Monday morning or Monday night. When this tremendous depth is safely passed, the shareholders and all interested in the undertaking may breathe freely, for the depths then slowly but continuously shallow into a thousand fathoms, and so on with regularly decreasing water up to a hundred fathoms off the Newfoundland coast. In anything within a thousand fathoms the breaking of the cable may be regarded as a most improbable contingency, and even if it should unfortunately happen, it would be of comparatively trifling importance, as a few days' delay, at the most, would suffice to grapple for, raise, and splice it. Once, therefore, as we have said, when the deep water is passed, all danger from the sea may be looked on as virtually at an end; but till the turning point of 2400 fathoms, where the cable broke last year, is crossed, none can tell at what moment an almost hopeless accident may arise. The three dangers which the expedition has already passed through are—first, the successful and rapid laying of the shore end; second, passing down the tremendous submarine incline known as the Irish bank; and third, passing over a short steep valley, where the water sinks to almost as great a depth as in mid-ocean. These two last-named risks were in their way serious enough. The failure of laying the shore end could only have delayed the expedition, but an accident on either of the two latter places, especially the last, would have proved for this year, if not for next, absolutely fatal to the whole affair.

The following telegram was received yesterday from the Great Eastern :— "Noon, ship's time, July 19. Canning to Glass. Lat. 51 54 N., long. 29 39 W. Cable paid out, 811 miles; distance run, 712 miles. Insulation and continuity perfect. Weather fine. All going on well.

VARIETIES.

It is computed that 706,621 persons enter London every day by rail and steamboat.

More than 1,500,000 human beings derive their sole support from the culture and manufacture of the fibers spun by the silkworm.

It has been asked when rain falls, does it ever get up again? Of course it does, in dew time.

"My dear madam," said a doctor to his patient, "I am truly gratified to see you yet in life. At my last visit yesterday, you know I told you had but six hours to live." "Yes, doctor, you did, but I did not take the dose you left for me."

The editor of a Yankee newspaper says that he never dotted an *i* but once in his life, and that was in a fight with a contemporary.

An Irishman, on being told to grease a wagon, returned in an hour afterwards, and said, "I've greased every part of the wagon but them sticks the wheels hang on!"

A miller, in giving a testimonial to the proprietor of a powder for destroying vermin, astounds us with the assertion, "A fortnight since I was full of rats, and now I don't think I have one."

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"What is the plural of penny?" inquired a schoolmaster. "Twopence!" shouted the sharpest in the class.

MATHEMATICAL.—An old gentleman, being asked after his health, replied, "I am getting quite feeble and broken down with age; last year I could walk entirely round the square, but now I can only walk half-way round."—"You walk back again, of course?" was the question. "Oh yes," he replied.—"Explain the difference," was the request of the mathematically-minded friend.

ADDRESS:

William White, Parryville, Neyland, Pembrokeshire.

DIED:

WILMOTT—June 9th, at London, of consumption, Elder George Wilmott, aged 46 years.—DESERET NEWS, please copy.

WAGSTAFF—June 1st, at Great Salt Lake City, Maria, wife of William Wagstaff, aged 40 years.

POETRY.

O GIVE ME A HOME.

TUNE—"Dark Loch Na Garr."

O give me a home, where the banner of freedom
Waves proudly on high, that all people may see;
Where the good and the great, from the midst of the nations,
May live in the light and forever be free.

But lately our nation in conflict was bleeding,
Her proud race obstructed e'er rightly begun,
While a "Washington" now more than ever she's needing,
To battle for freedom, disunion to shun.

For years was the arm of a patriot proffered,
In liberty's cause, our UNION to save,
But mobocrats' ire, and the 'curse of the nation'
Sent Joseph, th' 'anointed of God,' to his grave.

'Twas then that the Eagle, now free and unfettered,
Soared proudly aloft to the mountains on high,
Where the right and the truth in the sunshine or tempest
Rejoicing in freedom, may tyrants defy.

We well may be proud of those stern, rugged mountains,
We boast of their strength, while they shield us from harm,
Surrounding one spot—where Jehovah can cherish
The Latter-day work—from the gathering storm.

Then give me a home where the banner of freedom
Waves proudly on high, that all people may see:
Where the good and the great from the midst of the nations
May live in the light and forever be free.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 31, Vol. XXVIII. Saturday, August 4, 1866. Price One Penny.

THE CITY OF ZION.

(*Concluded from page* 467.)

Lastly, we shall point out the *grand and magnificent display of the glory of God upon all the dwellings of Zion.* This great central city of the Saints will, not only be built in accordance with the revealed pattern, but, in a peculiar manner, be blessed with the divine presence of the Son of God himself. When Moses built the tabernacle, by the command of God, a miraculous cloud of light and glory rested upon the same. When Solomon built the temple, the glory of God filled the house. In both of these instances, all Israel knew that God had accepted the work which they had performed. So in the last days, when Zion is built by divine appointment, God will acknowledge his acceptance of the same, by a marvelous manifestation of his glory and power upon each habitation. Then will be fulfilled the prediction of Isaiah: "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." (Isaiah 4: 5, 6.)

All cities which have been built from the days of Isaiah, until the present age, have been lighted in the night by artificial means, or otherwise have remained in darkness, which proves, beyond all controversy, that the prophecy has never been fulfilled. To see the glory of God resting upon even one building, would be marvelous, and be looked upon as the greatest miracle which had happened for the last twenty-five centuries; but how inconceivably grand would it be, to behold every dwelling place of a large city protected from the heat of the sun by a supernatural cloud, during the day, and lighted up by night with "the shining of a flaming fire!" No power of language could begin to express the peculiar feelings of joy and gladness which must dwell in the bosoms of each family who are the occupants of these supurbly grand, and divinely illuminated buildings.

This stupendous miracle will not be

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a miracle of short continuance, like the dividing of waters, quenching the violence of fire, turning rivers into blood, &c.; it will not be a miracle of a day, a week, a month, a year; but a standing miracle, continuing for generations, while the earth remains. It will be a miracle to both the righteous and the wicked, whether near at hand or afar off. Or as the Lord, by the mouth of the ancient Prophet, has said, "Hear, ye that are afar off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." (Isaiah 33: 13, 14, 15.) Thus it is seen, that none but those who are truly righteous, will be able to "dwell with the devouring fire," or in the midst of "everlasting burnings." "The flaming fire" which will hover over each of Zion's dwellings, will strike terror or great fear upon all sinners and hypocrites; while "he that walketh righteously" will dwell in the midst of these glorious "burnings," unharmed. "He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." (verses 16, 17.)

This evidently has reference to the place of location in a "high" country, among "the munitions of rocks" where some of the children of Zion will be dwelling. As these wonderful events are predicted to transpire upon "a land that is very far off" from the country where Isaiah lived, they undoubtedly refer to the great western hemisphere which is, indeed, very far from Palestine. Among other wonders which Zion is to behold, it is expressly said, "Thine eyes shall see the King in his beauty." "There," her children exclaim, "the glorious Lord will be unto us a place of broad rivers and streams." (verse 21.) It will then be said, "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." (verse 22.) Though fearful pestilences will rage among the wicked, yet in Zion, "The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." (verse 24.)

A city, clothed with the glory of God, a city, where sickness is unknown, a city, whose inhabitants will see the Lord, their king, a city whose lawgiver and judge is the Messiah, a city in which the Lord of glory will dwell,—is a wonder of wonders; and in the ears of Bible unbelievers, it sounds like the description of the enchanted palaces in the "Arabian Nights' Entertainments." But all who believe the Bible, look for such a city, which is emphatically called "The city of the great King." They pray for and hope for such a city, because connected with it, is the coming of the Lord, and the opening glories of the great Millennium.

When Zion is built, the Redeemer will manifest himself personally to the people of that city, before he comes in all his glory in the clouds of heaven. Hence, it is predicted that "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (Isaiah 59: 20.) When the Lord thus manifests himself to the inhabitants of this city, he will pour out a greater abundance of his Spirit upon them, than formerly; for so we are informed in the next verse, "As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." (verse 21.) When that eventful period shall come, they will be a kingdom of Prophets and Revelators, through the inspiration of the Spirit that is upon them, throughout all their generations, forever. How comforting it will be to see the Redeemer, the king of Zion; and to hear the words of his mouth as he ministers to his flock in the character of a Shepherd. In reference to this personal coming of the Redeeme

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to Zion, Isaiah further says, "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee." (60 : 1.) This passage, taken in connection with the two preceding ones, authorizes us to believe, that the light and glory of the Lord will not fully rise upon Zion, and shine forth from her dwellings, until "The Redeemer comes, not visible as yet in the clouds of heaven, attended by all his holy angels, but visible in the midst of Zion, showing forth his glory in the form of a cloud by day, and the shining of a flaming fire by night.

At the time of this glorious visit of the Redeemer, it seems that Zion are the only people prepared for such great events; for in the next verse, the Prophet exclaims, "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Thus there are but one people, and one only, upon whom the glory of God arises: one people only, whose dwellings are honored with the sacred pillar of fire. With the exception of this one people, the whole earth is covered with gross darkness. What a lamentable condition of things! What a wonderful contrast between the city of Zion and the other nations! Then it will not be a difficult matter to discern between "the wicked and the righteous, between him who serveth God, and him who serveth him not." Many people who sit in darkness among the nations, will arise, and say, one to another, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob." (Isaiah 2.) Isaiah further says, "The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." (verses 3, 4, 5.

What produces such a sudden change among the far off nations? They are to be in gross darkness; why, then, are many of them so suddenly converted? It is because, the Redeemer has come to Zion: it is because one of the greatest miracles since the creation has happened: they have heard of the mighty works of God—his wonders in the western world; they have heard of a city whose dwellings are enveloped in flaming fire, and yet not one of its buildings are consumed. It is these marvels which will awaken the attention of the nations; it is this, which arouses so many to repentance, and causes "the abundance of the sea," or, in other words, the numerous inhabitants of the isles to be converted unto Zion; it is this which causes the forces of the Gentiles to flee to that glorious city for salvation. It is the sure and certain knowledge, that the Redeemer has made his personal appearance in Zion, that will cause kings to leave their thrones and come to the light and glory of that most renowned and most wonderful of all cities. So great will be the constant influx of the converted multitudes, that Isaiah says, "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." (verse 11.) This is a city to whose standard all nations must bow, or be utterly overthrown. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (verse 12.) Even the very children, whose fathers persecuted and afflicted Zion, will be obliged to bow down their stubborn necks. "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel." (verse 14.)

So great will be the brilliancy of the light over Zion, that they will not have need of the light of the bright luminaries of heaven. But, in the words of the Prophet, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon

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withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." (verses 19, 20, 21.)

It is to these great events that the inspired Psalmist has reference, when he says, "The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my Saints together unto me; those that have made a covenant with me by sacrifice." Psalm 50: 1—5.) Thus David, as well as Isaiah, saw the glorious day when the Lord should "shine out of Zion" "the perfection of beauty," and predicted the gathering of the Saints and the coming of the Lord in connection with Zion; and that he would call on both heaven and earth to take part in the mighty work preparatory to his coming to the people.

To prove still further that the Lord will come to Zion, before he comes to utterly destroy the wicked, I will quote the prediction of Zechariah: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." (chapter 2: 10, 11.) Zephaniah says, that in that day it shall be said "to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." (chap. 3: 16, 17.

A series of articles in relation to the Latter-day Zion, have thus been presented to the readers of the STAR, that the Saints, and all who feel interested in Bible prophecy, may more clearly understand the nature of the astonishing events, which are so rapidly rushing upon the world. The day is at hand for all these things to be fulfilled; and blessed are they who yield listening ears, and willing hearts, to the messengers whom God has sent to the nations, with tidings so infinitely important. Do not harden your hearts in unbelief, because of the greatness and miraculous character of the events, so clearly portrayed by the Prophets: for the arm of the Lord is not, in the least, shortened, that he cannot perform the wonders which he has so often foretold should transpire preparatory to his coming. Not one jot or tittle of these ancient prophecies will fall to the ground unfulfilled. All the powers of earth and heaven, directed by the arm of Omnipotence, will be exerted, to usher in the overwhelming, magnificent, and grand events of the last dispensation.

WHAT THE "MORMONS" MEAN TO DO.

(*From the Deseret News.*)

Some of our friends, and not a few who do not number themselves in the list, have been exercised considerably of late about what the "Mormons" are doing and mean to do. We wish to calmly and briefly tell them, and thereby set their minds at rest on the subject; if they will accept our open and candid statement.

A great many people are troubled, not so much about what we have done, or what we are doing, as about something which, from time to time, they imagine or fancy we are going to do. Every once in a while some inventive mind hunts around and finds a mare's nest, and proclaims that the "Mormons" have an ulterior and sinister

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object in view which they do not openly avow.

For over thirty-six years we have patiently, assiduously, and, at an immense cost in time and labor, sought to preach the Gospel to the inhabitants of the earth, and to practice its principles ourselves, and develop in our lives and actions a higher and purer condition of existence. We have known, by years of experience, that the fruits of the Gospel are peace and happiness, with blessings innumerable to all who will embody its principles in their lives. We know that the great Creator has given mankind an existence on this earth that they may be blessed, and attain to still greater blessings and a glorified exaltation in the future. As a people, we have borne a faithful testimony by voice and pen, and by the exhibition of philanthropy and endurance unparalleled in the world, to the inhabitants of the earth, that the Gospel which has been revealed from heaven, and the revelations which the Lord has been pleased to give in this age, are given to do good to all men everywhere, and bring salvation to them, if they will obey his commandments. We have been scattered and peeled and driven, we have been mobbed and plundered and persecuted, for the Gospel's sake; yet we have ever been found raising a warning voice, and willing to lead the honest from the path of evil to that of righteousness and truth.

Now, the "Mormons" intend to preach the Gospel, to toil and labor, to gather the honest poor from the nations of the earth, and plant them in a land consecrated to God and liberty, to cultivate and encourage everything that is good and ennobling, to learn truth and reduce it to practice as fast as they are able, and to do good to all men who will accept good at their hands. They mean to continue increasing in unity, for true union is of heavenly origin, and is based on a knowledge of truth; they mean to increase in the possession of every excellence as fast as they can, to cultivate the earth and make it a habitation that God and angels will delight in, to turn the barren desert into a fruitful field, and the wilderness into a place of beauty for man to inhabit.

To sum it up in brief, they mean to try, with the help of God, and live the Gospel of life and salvation, which comprises everything that is good. By this means they expect to prosper and grow better and better daily, become rich in the elements of life and the comforts of existence, and extend the principles of truth from the river to the ends of the earth. That Gospel will make those who humbly and faithfully obey its laws, upright, honest, peace-loving, virtuous and noble, honorable in all their actions, worthy of imitation, living exemplars of the truth and its effects upon mankind.

This is what we mean to do as a people; and though some may not keep up with the rest in the march of progress, the majority of those who are called "Mormons" have this in view, and are laboring for it. Is the object an unworthy or reprehensible one?

INFLUENCE OF THE GOSPEL.

BY ELDER NATHANIEL H. FELT.

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"My sheep hear my voice, and I know them and they follow me."—John x, 27.

When the sound of the everlasting Gospel first reaches the ear of the honest, pure hearted inquirer for truth, it causes a gush of joy from the inmost recesses of the heart; a conception, a leaping in the womb of the soul as of a new being brought into existence; the commencement of a new life. His eyes, as though for the first time opened, see the plainness, simplicity, and yet sublimity of that Gospel, that plan of man's salvation, for which a Savior died. Aye, the dead Apostles and Prophets start, as it were, from

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their musty shrouds, and bone cleaves to bone and sinew to sinew, seeming to be clothed upon with new life: revelation bursts upon the mind, and the dead letter is resurrected from the grave, teeming with renewed animation. The Prophets "who spoke and wrote as they were moved upon by the Holy Ghost," three thousand years ago, speak again with words of fire to the soul, and that, too, not in parables, but thus saith the Lord; as Jesus said to his disciples, "It is for you to know the mysteries of the kingdom." The word of God, which was as a sealed book, shines forth upon the understanding. The Gospel begins "to bring life and immortality to light." The Spirit falls upon him, like the dews of Hermon upon the parched and thirsty earth, inspiring with hope and vigor, implanting the joy and peace of the Holy Ghost within the soul. "There is a spirit in man, and the inspiration of the Almighty giveth it understanding:" a spark from the throne of God igniting the Deity within him. This is testimony needing no learned theology, no elaborate commentary, no deep physiological research, no intricate metaphysical disquisition, no collegiate education, to convince the mind or satisfy the heart. It is the kind and gentle response of divine love to humble, childlike obedience, "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Widely different from the deep subtlety of ancient Egyptian priestcraft, the wild mythology of Greece or Rome, the dark, ascetic, idol-worshiping Catholicism, or the diluted, sickly theology of Protestantism of the present day. What is this, so strangely, markedly different in its results upon the human heart, from the worldly religions of the day? It is the everlasting Gospel brought again to the earth in these last days, by an angel from heaven, and committed to Joseph Smith, that much despised and martyred Prophet, and borne forth to the nations by men called of God, holding the same Priesthood as those held to whom it was said, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Is it possible that a commission so important to the human race, as to involve their very life and salvation, can be committed to the hands of a people so despised by all the world, as the Latter-day Saints, or "Mormons," so-called. "God's ways are not as our ways, nor his thoughts as our thoughts." Think you the Latter-day Saints are held in less esteem by the present generation, than were the fishermen of Galilee by the learned Pharisees of former days? There are not many learned, not many noble (as the world call noble) who obey the Gospel in this our day, nor were there many in former days. There appears to be no reason why it should not be quite as hard for a rich man to enter heaven to-day, as it was eighteen hundred years ago. It is now as it was when Jesus sent back word to John in prison, "The poor have the Gospel preached unto them." So it is to-day, the poor seek the truth in humility of heart; the poor acknowledge the hand of the Lord in all things; the poor show their faith by their works. After facing and enduring the scorn, derision, and bitter hatred of the world, they in their poverty have gone forth, traversing three thousand miles of ocean, and four thousand of land, crossing the barren prairies and climbing the rugged mountains, to the place that God has appointed for the gathering of his people, and each year sending back their teams to help on others who, like themselves, desire to join with God's people. This thing has not been done in a corner: ships have been loaded with Saints year after year, until fifty thousand living witnesses of the truth of this work, "this strange work," have left these shores for the Gospel's sake, and wended their toilsome way to the mountains of America. A hundred thousand Saints now in the valleys of Utah, and

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other thousands of these world-despised Saints who are yet scattered, and hosts of missionaries who are bearing this Gospel to the nations, bear a startling testimony to this generation, that God has spoken from the heavens, and established his kingdom upon the earth. That inspired Apostles and Prophets now administer in the holy Priesthood of the Son of God, all bear record, and form an amount of testimony before the world, that they and the so-called Christians, who will not obey the Gospel, will find it difficult to answer for in the speedy coming day of the Lord, when he will judge the quick and the dead.

PALESTINE EXPLORATIONS.

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Yesterday, July 23rd, at a meeting of the Historical Section of the Archæological Society, a paper was read by Mr. Cyril C. Graham on "Researches into the Topography of Palestine." The lecture was given to bring more prominently before the public the claims of the "Palestine Exploration Fund" on their support, which has been established for the accurate and systematic investigation of the archæology, topography, geology, and natural history of the Holy Land for Biblical illustration. The meeting was held at 11 o'clock a.m., at the theatre of the Royal Institution, Albemarle-street. The Dean of Westminster presided, and was supported by Lord Camden, Lord Strangford, Mr. A. H. Layard, M.P., Mr. A. J. B. Beresford-Hope, M.P., Canon Hawkins, Professor Porter, &c. Mr. Graham said that the fund had now existed for one year only, but during that period considerable success had been achieved. In pursuance of the plan adopted by the committee in 1865, Capain Wilson, of the Royal Engineers, and Lieutenant Anderson, his able assistant, were sent out to Palestine with a view of making such a general survey of the country as would enable the promoters of the fund to fix on particular points for further investigation. The expedition had been constantly employed in the country from December 1865, to May 1866, with eminently satisfactry results. Though we had long known the sites of Jerusalem and the other larger cities of the Holy Land, now for the first time had an attempt been made to explore, in a true scientific spirit, the regions which lay between the more considerable towns. They had fixed with accuracy the scene of Samson's life, the tomb of Joseph, the well where Christ had spoken to the woman of Samaria, and the beautiful summer palace of Solomon. Two debated questions had been definitely settled—the confluence of the Jaddok with the Jordan, and the course of the Wady Surar. A series of detailed maps had been carefully formed from most accurate observations for time and latitude, representing the whole backbone of the country from north to south, including the Lake of Gennesareth, and all the watercourses descending to its western shores. The nature of the country, especially in the south, was very unfavorable for rapid reconnaisance, and it was unsafe to trust the eye in places which had not been actually visited. Many errors had crept into existing maps in this way, and the maps now made had been constructed to remedy this defect. Though great difficulty arose in the exploration of the country, owing to the small number of travellers who could speak the language, and also to the fact that nearly all visitors to the Holy Land used to traverse the same route; yet much might be done by a judicious and careful examination of those traditions which were preserved by the Arabs in all their original completeness. Materials had been collected for making 50 plans, with detailed drawings of churches, synagogues, mosques, temples, and tombs existing in various parts of the Holy Land, while the Hebrew and Samaritan inscriptions which had been discovered, had been referred to Dr. Deutsch, of the British Museum, who would report on their contents and age

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at an early date. The most interesting ruins of Palestine were the remains of the synagogues. They all lay north and south, had their gateways in the southern end, the interior being divided into five aisles by four rows of columns, and the two northern corners formed by double engaged pillars. The position of Chorazin had been fixed with tolerable accuracy, and great light had been thrown on the site of Capernaum, by tracing the ancient system of irrigating the plain of Gennesareth, while the valley where David and Goliah fought had been nearly ascertained. Excavations had been made, and most interesting remnants of synagogues and churches brought to light, and had been continued by Her Majesty's Consul at Damascus. A series of 160 photographs had been taken, comprising views of sites, details of architecture, inscriptions, &c., the Samaritan Pentateuch, and a few natural objects. Whatever successes had been achieved, were mainly owing to the energy, intelligence, and accuracy of Captain Wilson, and the exertions of Mr. Grove, the indefatigable secretary, who had been the founder of the fund, and through whose efforts it had assumed, after the short space of a year, so important a character. The Dean of Westminster tendered Mr. Graham the thanks of the Archæological Institute for the address he had delivered, and said that there were some persons whose names had not been mentioned in connection with the exploration of Palestine, and whom it would be unjust to pass over on such an occasion. Miss Burdett Coutts—whose name had become a synonym for munificence—had subscribed £500 with the intention of ascertaining the best means of providing Jerusalem with water, which it very much needed. This could be done only by a complete survey, which was undertaken by Captain Wilson, and was the precursor of the great series of expeditions to promote which the Exploration Fund had been established. As it had been said, the discoveries in connection with the synagogues had been extremely interesting, and had dissipated the opinion so commonly held, that these structures were built rudely, and without any attention to beauty of form. Now, it had been ascertained that they possessed great architectural excellence. The gradual approach of the recognition of the site of Capernaum, must possess very pleasurable anxiety for the student of Bible history, for there the Savior spent the greater part of his life on earth. No care had been formerly spent in these expeditions, but now every instrument of discovery which science could devise or suggest, was made available for the objects which the promoters of the fund were endeavoring to advance.—*Times.*

The subject matter of the foregoing article is fraught with interest to every Elder engaged in the great Latter-day Work, and begets a looking forward to the time when Palestine shall be the field of his future labors, in which to spread the principles of truth, and diffuse the light of the Gospel among all the inhabitants of the Holy Land. It therefore becomes a matter of interest and pleasure to obtain all the correct information possible, from whatever source, of this country, apart from the peculiar interest attaching thereto, in consequence of its being the land where Christ himself taught the selfsame truths which the Elders in this day are called upon to reiterate in the ears and enforce upon the minds of all people. It is a land, also, where the power of God will be made more manifest in the eyes of the people than has heretofore been done, a land which shall be cleansed from all iniquity, a place to which the Son of God will again come, not to be despised, rejected, and crucified by unbelieving Jews, but to be hailed by them as the true Messiah, the Prince of Israel. His appearing to them will not take place, however, until they shall, and be willing to exclaim, "Blessed is he that cometh in the name of the Lord."

A curious menage has just been established in the Jardin des Plantes. In an iron cage have been placed a young lioness, an Algerian wild boar, and a little dog. The last is quite the master, the lioness generally amusing herself with teasing the boar. When, however, the lioness goes too far, the dog interferes and re-establishes order.

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THE PRICE OF VIRTUE.

It is said that the verdicts of juries form a reliable basis from which to judge of public morals, and learn the estimated value of public virtue. As public morality and virtue are but the consolidations of private purity, and these verdicts the exponents thereof, what must be the purity of that nation or people, and their estimate of virtue, when those verdicts are rendered like the following, which we copy from the *Liverpool Mercury* of July 26th:—

SEDUCTION CASE. — At the Sheriff's Court, Carlisle, on Monday, a jury was impanelled to assess damages in a case of seduction. The plaintiff, Mr. Robert Robertshaw, who is landlord of the Castle Inn, Penrith, and is also a soda-water manufacturer, sought to recover £500 damages from John Westmoreland, a young man about 23 years of age, eldest son of Mr. Westmoreland, tanner and skin merchant, of Penrith and Templesowerby, for the seduction of his daughter, Sarah Jane Robertshaw, a girl of 19 or 20. After hearing evidence, the jury assessed the damages at £200.

From this verdict we learn, that female virtue is estimated by a father at £500, but by the exponents of public virtue at £200. This is the standard value in good(?) society, while in the so-called lower classes, the price of virtue is only 2s. 6d. per week, as a sum allowed for the support of illegitimacy. In other words, virtue is placed in the market to be sold as stocks in the shambles, and in the instance here recorded, £500 being asked, £200 offered and sold.

How widely different is this from the requirements of God's law: Let the seducer die, for virtue is more precious than life, and the price of a virtuous woman far above rubies.

M.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 4, 1866.

THE TIMES WE LIVE IN.

WE live in momentous times. Events thicken, and crowd upon each other with frightful rapidity. The doings of a century are concentrated into a year. Tidings are conveyed, by lightning flash, over islands, continents, and oceans; the million-tongued press receives the shock and transmits it broadcast over the land. Time and space seem to be annihilated. The two great hemispheres of our globe are placed within speaking distance. Nations of the old and new worlds are becoming neighbors. Zion, at mid-day, will be astonished to have a telegraphic salutation from Jerusalem, saying, Good night. And the worldly

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business transactions of an Asiatic Monday morning, will disturb the quiet, peaceable sanctity of an American Sunday evening. The diurnal rotation of the earth is not swift enough for the times. Saturdays become entangled with Sundays, and Sundays with Mondays; mornings existing cotemporary with evenings, and mid-days with mid-nights. Lightning telegrams dart over countries lighted by day, and over realms darkened by night. Well might the Prophet exclaim, "The ends of the earth drew near." The immediate concentration of news from the ends of the earth is like a miniature panoramic view of earth, and earth's children. Earthquakes, volcanic eruptions, conflagration of cities, tempests, whirlwinds, tornadoes, the ravages of famine, plagues among cattle, deadly pestilences among men, terrible battles, the breaking up of kingdoms, the flight of kings, the downfall of great and powerful monarchies, are rolled before the mind in such rapid succession, that it becomes "a vexation only to understand the report."

Wickedness keeps pace with the hurried revolutions of the age. Gross immoralities, drunkenness, debaucheries, adulteries, whoredoms, self-polutions, sodomy, beastliness, thieving, robbing, murdering, have engulphed the nations in a deathly ocean of filth, and transformed our world into a sickly, disgusting, loathsome sesspool of corruption, fit for the habitations of devils and unclean spirits. In the midst of all this overwhelming crime, millions of long-faced, hypocritical, heaven-daring priests and clergy, will roll up their sanctimonious eyes, and insult the great Majesty of heaven, under pretence of thanking him that they live in such a glorious day of Gospel light, in the midst of such holy and pious Christian nations. Well did the Apostle John, describe them and their followers, as the whore of all the earth, full of names of blasphemy.

Mankind are apparently frightened at their own wickedness; an undefined terror, an awful foreboding, steels through every fibre of the heart: they are afraid that some terrible calamity is about to happen: they know they richly deserve it; and yet they repent not, but wax worse and worse: they are fearful that the eleventh hour, the hour of God's judgment, so long testified of by the "Mormons," is at the door. They see thousands of humble, honest souls, departing out from among the nations, testifying by their flight, that judgment and desolation will come upon those who remain; they have already seen the beginnings of a universal war which was so clearly foretold many years before it commenced; they see hundreds of thousands marshalled in Europe carrying out the fulfillment of the same. All these ominous signs, fill their guilty souls with dread and trembling.

Under a deep sense of the magnitude of their calling, let the servants of God, cry aloud, and spare not; lift up your voices like the voice of a trump; sound the alarm among the nations; warn the people in their houses, in their streets, and upon the high places: let them know that the great and terrible day of the Lord is at hand, a day of wrath and fierce indignation upon the wicked. Point out the only possible way of escape, namely, by repentance and flight. The time is short; you have no moments to spare in idleness; for verily, you will not have visited all the cities of the Gentiles, until you shall see many great and fearful desolations. Carry forth the heavenly message, committed to you by angels, remembering that this is a day of warning, and not a day of many words: it is a fast age, and the Lord will hasten his work,

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and cut it short in righteousness, and send forth judgment unto victory, and cleanse the earth by fire, as he once did by water. You are the messengers, the forerunners of that day, to make preparations for the righteous, and to seal up the testimony and bind up the law, that the nations of the wicked may be delivered over unto darkness, that all things may be sealed unto the end of all things. Then shall come the Millennial morn, the day of rest, the great Sabbatical year of the Lord's redeemed, the personal reign of Christ "in mount Zion, and in Jerusalem, and before his ancients gloriously."

O. P.

We are pleased to learn from late files of the *Salt Lake Telegraph*, and *Deseret News*, also from private letters, that all things are prospering finely in Utah. The people there have been unusually blessed with rain thus far during the season, which has saved the people much labor in irrigating their field crops and gardens. Grass is abundant, and the prospects for a bountiful harvest were never more flattering. Fruit also bids fair to be plentiful. The Indians have caused some trouble to the small settlements, and forced them to move and unite themselves with the larger ones. The people now realize the wisdom of the counsel given by President Young years ago, that they should build forts for their protection against the incursions of the red men; also, that the counsels of God's servants cannot be neglected with impunity. We hesitate not to predict that these slight difficulties will eventuate in great good to the people of God in Zion. We are glad to be able to record that prosperity is still attending the efforts of the Saints, and that God has respect to his people.

It gives us great pleasure to announce to our readers, that on the 4th of July the ship *American Congress* arrived safely in New York, having had a prosperous voyage over the deep blue sea, no deaths having occurred among the Saints on board. For further information, we refer our readers to the letter we publish in this week's STAR, from the presidency of this ship's company.

We also learn from a private letter, of the arrival of the ship *Arkwright* on the 6th of July. The particulars and incidents of the passage we have not as yet learned.

Information has been received through the missionaries arriving here on the the 24th ult., that the ship *Cornelius Grinnell* arrived on the morning of the 11th July. This was the ship sailing from London, bearing the last of this year's emigration from that port.

Good news from Wyoming. Read the letter from brothers Bullock and Riter.

ARRIVALS.—On the 13th of July 1866, Elder John P. Wretburg arrived at this place *en rout* for Copenhagen, having been called and appointed to labor in the Scandinavian Mission, under the direction of Elder C. Widerborg. He remained here one day, and then proceeded to Copenhagen, at which place he arrived safely on the 18th ultimo.

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Also on the 24th ult., by the steamship *Tripoli*, Elders Isaac Alldredge, Jonathan Steggell, and Richard Benson, all in good health and spirits.

On the 26th of July, by the steamship *City of London*, Elder C. P. Liston, also well, having, however, suffered from sea sickness the most of the way. He left New York on the 14th of the month.

APPOINTMENTS.

Elder Jonathan Steggell has been appointed to labor in the Leeds Conference, under the direction of Elder John Barker.

Elder Isaac Alldredge has been appointed to labor in the Birmingham District, under the direction of Elder Abram Hatch.

Elder Richard Benson has been appointed to labor in the Manchester District, under the direction of Elder William R. Smith.

BRIGHAM YOUNG, JUN. } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

CORRESPONDENCE.

AMERICA.

Wyoming, N. T., June 27, 1866.

President Brigham Young, jun.

Dear Brother, — Knowing how anxious you always are to learn of the condition and welfare of the emigrating Saints, we pen you a few lines at this time.

The first company of Saints that came over in the *John Bright*, in charge of Elders C. M. Gillet, B. J. Stringam, and S. W. Alley, arrived here on the 19th inst., in excellent condition; they had but very little sickness among them, and report having had a prosperous journey through the States and Canada. They appear to feel happy and glad to be thus far on their way to Zion. We are sorry to say that sister Sears is rather low in health, and there are two or three others who are somewhat sick; we believe they are only exceptions to the general health.

On the 21st, brother Andrew Harvey and a few Saints (37 in number), who sailed on the *Caroline*, and who had been left in New York, but afterwards forwarded by the merchants, arrived by express in excellent health and spirits; and this morning the remainder of the Saints who came on that vessel, arrived in charge of Elders S. H. Hill, W. W. Raymond, and J. S. Fullmer, in good health.

The latter company met with two accidents on the rail between New York and St. Joseph: one of the luggage vans caught fire, and was burnt partially up, but the railway company indemnified those who had lost luggage, for nearly the whole amount; on the other occasion six cars ran off the track, and two of them turned over and were somewhat smashed, but owing to the overruling hand of God, not a person was killed, but four or five were slightly bruised, not a bone was broken. We have, indeed, great cause to be thankful to our heavenly Father for the miraculous preservation of his Saints in this accident.

Two mule trains, and most of the ox-wagons, have arrived in tolerably good condition, considering the quickness of the trip they have made across the Plains.

We hope that in a few days we shall be able to start the Saints towards their future home.

Praying the Lord to bless you, and

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all laboring with you in the ministry, we remain your brethren,

ISAAC BULLOCK,
W. W. RITER.

Ship *American Congress*, July 4, 1866.

President Brigham Young, jun.

Dear Brother,—You will doubtless be glad to learn that the ship *American Congress* took a very prominent part in the celebration of the great day of National Independence of America, by bringing her precious freight in safety to the harbor of New York.

In our last communication (from the Isle of Wight), we stated that our united faith was, that we would be much blessed of the Lord in journeying across the trackless deep, and it has been so. You promised us before starting, that if we would act in righteousness, the Elders would have power to rebuke disease from the Saints. How truly has this promise been realized, for the power of God has been manifested among us, and numbers can testify to their being instantaneously blessed through our ministrations. Taking into consideration the number who were in a delicate state of health when they came on board, and the great number of children in the company, the general health of the people has been as good as could be expected. Thanks be to God, no disease of a contagious nature has made its appearance among us during the voyage, and we have crossed the Atlantic without losing one of our number by the "chill hand of death."

We found our organization worked admirably, great praise being due to the Presidents of the various Wards, and the Captains of Guard, brothers Samuel Roberts and Robert Snedon, for the creditable manner in which they performed their duties. Elder Cunningham, also, has labored assiduously as steward of the company.

We had four concerts on board, three of which, the weather being suitable, were held on the upper deck, when songs, recitations, &c., of an excellent description, were given. The amount of musical and rhetorical talent displayed by the general company was surprising. These times of social enjoyment were not only appreciated by the Saints on board, but Captain Woodward, his wife, and the saloon passengers, were equally interested and delighted.

In regard to Captain Woodward, we cannot speak too highly of his kind and gentlemanly conduct towards us; his willingness to make the voyage comfortable and agreeable, was truly refreshing to witness. We might sum it all up by saying, that were we necessitated to cross the ocean again, and should have the choice of a captain, Captain Woodward would be our choice. We enclose you a copy of a testimonial to him, which we purpose publishing in the *New York Herald*.

In assembling to worship God, we have experienced many happy times; the spirit of the Lord has been poured out upon us, causing our hearts to be filled with peace, and to be lifted up to him with thanksgiving. When the weather was sufficiently fine, the meetings were held on the upper deck. To us there was something truly grand, and calculated to fill the soul with peculiar, yet exquisite sensation, to witness the upturned, pleasant countenances of the Saints, as their voices were raised in tuneful harmonious praise to the great Author of our being, with the heaven's broad canopy over head, and the expanse of deep blue water stretching out to the horizon all around.

We will probably leave here for the frontiers to-morrow evening.

Praying God to bless and prosper you, we remain your brethren in the Gospel,

JOHN NICHOLSON, President.
J. K. WHITNEY, JOHN RIDER, Counsellors.
JOSEPH ANDREWS, Clerk.

The following is the testimonial referred to in the foregoing letter:—

Ship *American Congress*, June 29, 1866.

Captain Woodward.

Dear Sir,—Having nearly reached the termination of our voyage across the Atlantic, and feeling unwilling to part with you without in some way expressing our grateful acknowledgment to yourself, for the solicitude you have manifested for our comfort, happiness, and well-being, during the

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entire voyage, and for your kind and gentlemanly conduct toward all, We therefore take the liberty of returning you our sincere and heartfelt thanks; and we can assure you, that when in the future, in our reflections, the mind dwells upon the pleasant times we have spent on board the good ship *American Congress*, you yourself will ever be remembered by us with feelings of gratitude and esteem.

Whilst thanking yourself, we would not be unmindful of Messrs. Platford and Finessee, first and second officers, also the steward of the ship, for their kind and courteous behavior towards us as a company. We therefore take this opportunity of also thanking them through you.

With most fervent wishes for the future welfare, happiness, and prosperity of yourself and all belonging to you, we remain, with feelings of the most profound respect,

JOHN NICHOLSON, President.
J. K. WHITNEY, } Counsellors.
JOHN RIDER, }
JOSEPH ANDREWS, Clerk.

(Signed on behalf of the entire company.)

THE NAVAL ACTION OF LISSA.

The *Patrie*, under date of Vienna, July 22, publishes the following account of the recent action between the Italian and Austrian squadrons in the Adriatic:—

"Admiral Tegethoff, the same who, on May 12, 1864, had to retire before the brave little squadron of the Danes in the action off Heligoland, was on board the armor-plated frigate Archduke Maximilian, lying off the port of Pola, when a signal from a sloop which had been sent out to cruise, denoted some movement of importance. There were then under steam only two wooden ships of the line, the Kaiser (three-decker), and a two-decker, and an iron-plated frigate. With this moderate force the admiral put to sea, and was joined soon after by several armored gunboats. When in sight of Zara, he received intelligence that the Italian fleet, comprising twenty-three vessels, most of them iron-plated, were about to attack Lissa. Three other vessels, of which two had belonged to the fleet of the Austrian Lloyd's, but had recently been converted into vessels of war, and an armored corvette, joined the admiral's squadron. This force, of which the three-decker Kaiser formed the centre, took up its station at some distance from Lissa, the guns of which town had, on the previous evening, crippled an Italian armored frigate. Upon the squadron coming into sight, the firing both on sea and land became appalling. Four Italian armored vessels, two frigates and two corvettes, bore down under full steam upon the Austrian three-decker. The action became furious: the three-decker, enveloped in smoke, appeared like some monstrous animal standing at bay against a pack of hounds. Her gunners, nearly all Dalmatians, and who were not under fire for the first time, replied to the broadsides of their antagonist by a fire less rapid, but better aimed. The admiral, seeing the danger in which that vessel was placed, went to its aid, and directed his own vessel at full speed upon one of the large Italian frigates. This frigate, already damaged at the water line, was stove in a little above the deck. A great cry was heard, a loud clamor, an immense gulf seemed to open amid the waves, and then wide-spreading circles were seen upon the surface of the water, which had again become smooth. The frigate had been swallowed up. Its engulfment was, however, marked by a glorious episode. A half battalion of Bersaglieri, who were on board, climbed up into the tops, and, while holding on by the ropes, shouldered their rifles as on a parade ground, and sent a final volley upon the deck of the Archduke Maximilian. This parting farewell produced terrible effects—twenty killed and sixty wounded falling around the admiral, who seemed to be invulner-

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able. Scarcely had this event been concluded, when a fearful explosion was heard. A shower of iron and wooden fragments, mingled with portions of human bodies, fell upon the decks of the vessels, and an enormous wall of water appeared to rise up near the Kaiser. The Austrian admiral then found that a hollow shot from one of the guns of the three-decker, had caused the explosion of a second Italian frigate. Thus two vessels were destroyed, two crews lost, besides other serious damages to the fleet. On board the Austrian ships the killed were numerous, among them being one of the most distinguished officers of the Austrian marine, the Irishman Captain Eric O'Klin (*sic*). Trieste has been illuminated; Spalatro, Zara, and Ragusa, which have furnished the fleet with many of its combatants, have been decked out with flags. This battle will have a great moral effect, for it is no mystery that in all the towns just mentioned, there exists a party which is seeking to promote annexation to Italy.

SUMMARY OF NEWS.

We copy the following telegram from the *Liverpool Courier*, third edition, July 27th :—Valentia, July 27th.—The Great Eastern was steaming up Trinity Bay at 4.25 this morning. She is expected to land the shore end at noon, local time. The following notice has been issued :—There is no reasonable doubt of the Atlantic line being open for messages to-morrow morning. The charge will be £20 to any American station for 20 words, not exceeding 100 letters. Signed, E. B. Bright, Secretary Magnetic Telegraph.

America.—New York, July 17.—President Johnson has vetoed the Freedmen's Bureau Bill, upon the same grounds on which he vetoed a similar one in February last. Both houses of Congress passed the Bill yesterday over the President's veto.—New York, July 19, evening.—The political animosity between the radicals and the President's supporters is decidedly increasing. The House has passed the joint motion to adjourn on the 25th inst. The *New York Times* says the bill for the annexation of the British provinces was introduced by General Banks on his own responsibility, and was not acted upon or reported by the Committee for Foreign Affairs. No importance attaches to it. Head-centre Stephens has been committed to Boston goal for a debt of $4000. He has since been released on bail. Intelligence from Vera Cruz of the 9th, says it is rumored that the Liberals have captured Tampico.

Europe.—The armistice agreed upon by Prussia and Austria for five days, expires by limitation this day at noon, July 27th. In the negotiations for an armistice, endeavors were made to obtain the consent of Prussia that the suspension of hostilities should apply to the Federal forces, which failed.—Florence, July 26.—The terms of an armistice has been agreed upon between Austria and Italy for the term of eight days. The suspension of hostilities between Austria and Italy commenced yesterday morning, when the heads of the Italian columns halted where they stood. Other troops may make movements, but not go beyond the points occupied by the heads of the columns. Prussia has levied a contribution upon the citizens of Frankfort of 25,000,000 florins. The *Berlin Official Gazette* of July 26th, justifies the course pursued by Prussia in making this levy, on the following grounds :—The systematic hostility shown towards Prussia by the Government of Frankfort; the toleration by the latter of articles in the Frankfort press insulting to the King of Prussia; the violation of treaties; the damage done to Prussian property; and Frankfort's participation in the war carried on by the Austrian coalition against Prussia.

Why was Eve not afraid of the measles?—Because she'd (h')Adam.

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President Johnson, it is said, has recently got off a pretty fair joke A Connecticut office-seeker closed a recent application for office with an inquiry whether the breach between the President and Congress could not be repaired. The President wrote, in reply, that he is not so much in the line of "repairing breeches" as he formerly was.

ADDRESSES:

A. V. Call, 138, Clarence Street, Sheffield.
Stephen Hales, 21, Gladstone Street, Leicester.

DIED:

BELL—July 8th, in Glasgow, William Bell, jun., son of William and Jane Bell, aged 12 years.
MCGHIE—May 17th, in Mill Creek Ward, Great Salt Lake County, U. T., William McGhie, sen., aged 55 years, 1 month and 5 days.
LEWIS—June 11th, in Great Salt Lake City, of Deptheria, Benjamin Arundel, son of Henry and Jane Lewis, aged 19 years, 2 months and 3 days.
BROWN—June 12th, 1866, in Great Salt Lake City, James Galt Brown. Born at Stewart, Ayrshire, Scotland, March 8th, 1788. Known favorably for fifty years in Glasgow and the west of Scotland, and for thirteen years in Liverpool, where he followed the business of a merchant. Here and there he lived in peace. (From *Salt Lake Telegraph.*)

POETRY.

LABOR.

(*Selected.*)

There's a never-dying chorus
Breaking on the human ear,
In the busy town before us
Voices loud, and deep, and clear.
This is labor's endless ditty;
This is toil's prophetic voice,
Sounding through the town and city
Bidding human hearts rejoice.

Sweeter than the poet's singing
In that anthem of the free.
Blither is the anvil's ringing
Than the song of bird or bee.
There's a glory in the rattle
Of the wheels 'mid factory gloom;
Richer than e'er snatched from battle
Are the trophies of the loom.

See the skillful mason raising
Gracefully yon towering pile;
Round the forge and furnace blazing
Stand the noble men of toil.

They are heroes of the people,
Who the wealth of nations' raise;
Every dome, and spire, and steeple
Rear their heads in labor's praise.
Glorious men of truth and labor,
Shepherds of the human fold.
That shall lay the brand and sabre
With the barbarous things of old.

Priests and prophets of creation,
Bloodless heroes in the fight,
Toilers for the wordl's salvation,
Messengers of peace and light.
Speed the plow and speed the harrow;
Peace and plenty send abroad;
Better far the spade and barrow
Than the cannon or the sword.

Each invention, each improvement,
Renders weak oppression's rod;
Every sigh and every movement
Brings us nearer truth and God.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 32, Vol. XXVIII. Saturday, August 11, 1866. Price One Penny.

UNIVERSALITY OF THE LATTER-DAY WARS.

In former ages many hundreds of millions of human beings have perished in wars: but, generally speaking, wars have been, more or less, limited in their extent to certain districts of country, or to certain nations who comprised but a small portion of the whole population of our globe. But in the latter-days, it is decreed that wars shall become universal among all nations, tribes, and tongues. Isaiah, after having foretold the blessings and great glory to be given to the latter-day Zion, describes also many thrilling and fearful events to take place among the nations of the wicked. He exclaims, "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. Isaiah 34: 1, 2, 3.) From this prophetic description, all can understand, that there is a period yet to come, in which "all nations" are to experience the "indignation and fury" of the Lord, and "all their armies" are to be "utterly destroyed," and delivered "to the slaughter." No such event ever has happened, consequently it is yet in the future. When this universal slaughter shall come upon the armies of all nations, the wars of past ages, comparatively speaking, will be considered as mere skirmishes. If the two millions of men lately engaged in the battles of America, and the two millions of combatants subject to be called into the field in Austria, Prussia, and Italy, were to be "utterly destroyed," it would be but an insignificant event, compared with the destruction of some two or three hundred millions, who compose the fighting strength of all nations.

If the nations wish to know when this dreadful slaughter is to come, let them read the words of the Prophet in the 4th verse: "And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall

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down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." This gives us a key to the time; it is one of the tremendous judgments, to transpire about the time of the second coming of the Lord, wherein the heavens shall cast down their burning meteors, and the bright luminaries thereof be darkened in their goings forth, and their curtains be rolled up as a scroll, and the earth reel to and fro as a drunken man. That "is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion." (verse 8.) That is the day, when "the sword of the Lord," which is "bathed in heaven," will "come down upon the people of his curse to judgment." In that day, "the land shall be soaked with blood, and the dust made fat with fatness." In that day, many millions of human carcases will be left unburied, to moulder and putrify upon the surface of the earth, "and their stink shall come up out of their carcases, and the mountains shall be melted with their blood."

The wicked will not only fight among themselves, but many nations will gather against Zion, and look with an evil eye upon her; and will say, "Let her be defiled." "But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." (Micah 4: 11, 12, 13.) In those days the Lord will fight for Zion. However many the nations which may gather together against her, they will be discomfited; for saith the Prophet, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." (Isaiah 17: 12, 13, 14.) Speedy and terrible will be the visitation of wrath upon those who seek the overthrow of Zion. They will be woefully disappointed in their vain and presumptuous imaginations against her; for saith the Prophet, "It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion." (Isaiah 29: 8.)

This most terrible of all days, is clearly foretold in numerous places in prophecy. Isaiah in the 13th chapter speaks thus: "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nation gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall

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be as the chased roe, and as a sheep that no man taketh up." (From 4th to 14th verses.)

From this lengthy quotation, we discover that the great army of the Lord in the mountains was not to be marshaled in the land where the Prophet uttered his prophecy, neither in any of the adjacent countries; but "*they come from a far country, from the end of heaven;*" that is, they will come from the most distant portions of the globe, from the far off mountains of America: it is there, that "the Lord of hosts mustereth the host of the battle;" it is there, that the ten tribes of Jacob will lift up their banners upon the mountains; it is there, that they will be as fair as the sun, as clear as the moon, and be armed with the powers of heaven. This is the mighty army which will strike terror to the nations of both continents, whose leader and Royal Commander is the Lord—their Messiah—a King, high above all kings: these are the mighty ones, over whom a cloud will appear by day, and a pillar of fire by night: these are the ones, before whom the mighty ocean will cleave asunder, and a great highway be cast up, laying bare its deepest channels: these are the ones, before whose camp, the Lord will be seen in terrible majesty; whose voice will break down the mountains, lift up the valleys, remove islands from their moorings, shake the earth to its foundations, roll the heavens up as a scroll, and cause eternity itself to tremble. No wonder that Isaiah exclaimed, "Howl ye; for the day of the Lord is at hand. No wonder that "all hands are faint, and every heart melts." No wonder, that "fear," and "pangs," and "sorrows take hold of them;" for it is emphatically "the day of the Lord's vengeance,—a day "cruel both with wrath and fierce anger," in which the Lord will make "the earth empty and desolate," and will "destroy the sinners thereof out of it."

In that day a few will be spared; but they will be few indeed; "more precious than fine gold, even a man than the golden wedge of Ophir." In that day "the hand of the Lord shall be known towards his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." (Isaiah 66: 14, 15, 16.) Fire and sword will be the chief instruments in emptying the earth of wickedness. Nation will rise against nation, kingdom against kingdom, city against city, town against town:—the people "shall be drunken with their own blood as with sweet wine."

To multiply the terrors of that day, the science of ages, assisted by the inventive powers, and mechanical skill of all nations, will be brought to bear upon the most effectual means of depopulating the earth. Breech-loading guns, breech-loading cannon, shells, torpedoes, iron-clad monsters of the deep, armed with 600 pounders, the powerful agency of steam, both by sea and land, combined with lightning telegrams, for quick concentration of armies, will convert our earth into one vast charnel house of death, into one horrid, ghastly pandemonium.

O. PRATT.

OBEDIENCE.

BY ELDER FRANCIS L. GIBBONS.

It is abundantly evident from the whole tenor of Scripture, that it is on the principle of obedience alone that man can obtain for himself the favor and blessings of heaven. Those blessings cannot be secured in any other way, nor by any other means. No promises are held out to the children of men upon any other conditions. In fact, it seems to be a test or medium through and by which the Lord proposes to try and prove the respect

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love and allegiance of the human family towards himself, his laws and commandments. Hence Jesus has said, "If ye love me keep my commandments." Now, there are thousands of people who profess that they love Jesus, and have respect to his laws, at the same time their actions do not in the least correspond with such profession; therefore, we are led to conclude that they are not sincere, and that they merely worship God with their lips, while their hearts and affections are far from him, "having a form of godliness, but denying the power thereof." By works faith is made manifest; hence, if we believe in Jesus Christ, our works will supply proof of the same, for we will readily comply with the requirements of the Gospel, and be ever diligent in keeping its commandments. This is the most effectual, and, in fact, the only way of proving our faith and sincerity in this respect. It is one thing to say I believe in Jesus Christ, but quite another thing to furnish proof of the same. Jesus says, "In vain ye call me Lord, Lord, and do not the things which I command you;" and again, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father which is in heaven." The absolute necessity of works being coupled with faith, is so plainly set forth in the Scriptures, that it seems a matter of surprise that there are people to be found who believe otherwise; yet, so it is, and in some instances the idea has become so deeply impressed on the mind, that it is with a great amount of labor and difficulty that it can ever be effectually effaced. This, to a considerable extent, is the effect of a false and perverted education, and the dogmas of uninspired men, which, sad to record, are extensively circulated in the world, and almost universally believed in by the children of men, instead of which they should be most studiously avoided by them. The Apostle James, in speaking of faith and works, says, that as the body without the spirit is dead, so faith without works is dead also, and therefore can avail us nothing. When Jesus sent forth the ancient Apostles, he not only instructed them to call upon the people to believe, but also to obey, teaching them "to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end." Such was the language of our Lord to his ancient Apostles. He has not deviated therefrom in the commission which he has given to his Apostles of the present day, for they have also to call upon the people to believe and obey the Gospel.

What has been already quoted in support of this principle, ought to be sufficient to satisfy and convince even the most exacting and sceptical in relation thereto; that is, that faith and works are inseparably connected, whatever people may say to the contrary. Notwithstanding all this, the majority of the people, both religious and irreligious, will urge and contend that belief alone is sufficient for the ends of salvation. Professed ministers of Christ will unblushingly tell you, that all you have to do is to believe. One of the most popular preachers of the present time, said in a sermon which he preached a short time since, before hundreds of people: "The very moment you believe you are a saved being." Others will tell us the same thing, asserting that no kind of action on our part is required; that Jesus has done all that is necessary, hence, any works on our part would be superfluous. They say, "that baptism, and the laying on of hands, are not essential to salvation; still, if any person feels that baptism is necessary, it may be administered to him, and if not, why it is all the same—it is entirely optional, and may be observed or neglected at pleasure; no good will result from its observance, nor evil consequences ensue from its neglect." This pernicious and soul-destroying doctrine is believed in to an alarming extent, as evidenced by the determined and continual opposition which the servants of God meet with, when advocating the true order of things. Jesus sharply reproved the Pharisees, because of their lack of faith in those ordinances, telling them that they rejected the counsels of God against themselves, in not believing and obeying them. This reproof by the Savior is just as applicable to the present generation, as it was to the Pharisees

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of old, for the present generation, like them, persist in rejecting the servants of God, and in disobeying the requirements of the Gospel. As their fathers did before them, so do they. Some make excuse and say, that they object to the ordinances of baptism, and the laying on of hands, because they cannot believe that there is virtue in the water to wash away sin, or in the hands of the Elders to confer the gift of the Holy Ghost. Now, such persons must either be very shortsighted, and misunderstand what they hear spoken, or be of a very wicked and perverse disposition, for the servants of God do not, nor ever did teach such doctrine. What they teach is, that the Gospel plan was instituted by God, and was revealed through the Son, and confirmed by the Holy Ghost, and signs following the believers; and the ordinances thereof must be obeyed to-day, as well as when they were taught by Jesus and the ancient Apostles. They are equally as binding now as then. A perfect salvation cannot be secured independent of them. There is no alternative. Now, it should be properly understood, that the virtue does not lie in the water used, or the hands imposed, but in the authority of the person officiating, and in the act of implicit obedience to God's commands. He has given certain promises upon certain conditions. If those conditions are honestly complied with, the promised blessings are bestowed; if not, they are withheld. Thus when the Lord, through Moses, commanded the children of Israel to look up to the brazen serpent in the wilderness, in order that they might be healed from the bite of the fiery serpents which he sent among them in consequence of their rebellion, their being healed did not result from any inherent virtue in the piece of brass, but from the manifestation of an humble and obedient spirit to the command of God, and the authority of Moses as his servant. Upon the same principle the walls of Jericho were made to fall down, and not by any virtue in the rams horns as the means used to accomplish the desired object. The Prophet Elisha told Naaman the Syrian, who was afflicted with leprosy, to go and wash in the river Jordan seven times, and that by so doing he should be cleansed from his leprosy. He at first refused to obey, but after some persuasion from his servants, he went, and did according to the words of the Prophet, whereby he received the promised blessing. Had he persisted in his disobedience, he would have remained a leper to the day of his death. Jesus commanded the blind man to go and wash in the pool of Siloam, in order that he might receive his sight. Now, it is evident that this condition was not imposed because Jesus had not the power to restore his sight in any other way, or by any other means, but merely as a test of his faith and obedience. The Lord, through the Prophet Samuel, in reproving Saul, king of Israel, for his disobedience, said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king over Israel."

From these, and many other instances too numerous to mention here, we can readily perceive the light in which the Lord views the sin of disobedience, and the heavy punishment which he visits upon it, which should serve as a solemn warning to us all, lest we also should transgress and fall away after the same manner. Every good parent takes delight in seeing his children grow up obedient around him, and lavishes upon such all the blessings that he has in his power to bestow, and looks upon them with mingled feelings of satisfaction, approbation, and pleasure. It is precisely similar in relation to ourselves, for we are all the children of our heavenly Father, who takes delight in witnessing the obedience of his children while they sojourn on this earth, knowing that it is the only way whereby they can consistently be saved and exalted in his presence. He is not willing that any should perish, but that all should come to a knowledge of, and be obedient to the truth, that they might be saved. When the Lord commands,

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it is the duty of the children of men to obey, and not to demur and quibble at the means which he sees fit to employ to bring about certain results. It would have ill-become Noah to have murmured at the means adopted by the Lord for the temporal salvation of himself and family, even though it should impose upon him a great amount of toil and labor, as well as expose him to the jeers and derision of his fellow-men, who, doubtless, did not entertain any very exalted opinion of his sanity, when they beheld him toiling from day to day, building an enormous ship to save him from the flood. In the darkness of their minds, they, no doubt, considered this as a great folly, and had he consulted their opinions, in all probability they would have tried to induce him to abandon the project altogether. But, obedient to God's command, he finished his labors and received the benefits thereof. Thus demonstrating the fact that the ways of the Lord are not as the ways of men, nor his thoughts as their thoughts. Saul, who was once king over Israel, was severely punished for allowing himself to be led astray by the people, in opposition to the commands of God. By an act of disobedience, sin with its attendant train of evils was first introduced into the world; and obedience to the laws of God, is the means whereby sin will again be banished from the earth, and the earth be restored to its primeval state, and mankind be saved and exalted in the presence of their Maker.

ABOUT DREAMS.

From the Juvenile Instructor.

We expect that many of you have read in the Bible and the Book of Mormon. If you have, you have read about the Lord warning his people in dreams when they were in danger. Joseph, the son of Jacob, was a correct dreamer. You will find the account of some of his dreams in the 37th chapter of Genesis. The Lord gave him also the interpretation of dreams. Pharoah, king of Egypt, had two very important dreams, which Joseph interpreted (Genesis, 41st chapter.) Daniel, the Prophet, had also the gift to interpret dreams. He interpreted a dream for King Nebuchadnezzar (Daniel, 4th chapter), which we who now live are seeing fulfilled. Joseph, the reputed father of our Lord and Savior Jesus, was commanded in a dream, while Jesus was a baby, to take him and his mother Mary and flee into Egypt. (Matthew, 2nd chapter, 13th verse.) By doing this the life of Jesus was saved.

We give you the chapters in the Bible, so that you can find those accounts and read them for yourselves.

Probably you, children, have all had dreams. To dream correctly is a gift from the Lord.

There are many people in the world in these days, however, who laugh at dreams, and call people fools who believe in them. They seem to think that dreams did very well in old times; but now they can do without them. But we have found them very useful in these days. We lately read an account of a dream, which pleased us so much that we thought we would write it for our little JUVENILES.

There is a saw-mill a few miles from Scipio, or Round Valley, Millard county, Utah. Two men were working at that mill by themselves. One of them—brother Goff—dreamed one night that he must go away from there, or he would be scalped. The dream made a deep impression upon him. In the morning, being thus warned, he persuaded the brother who was working with him to leave there too. They both started for Deseret City—their place of residence—upwards of forty miles distant. They took the road which led directly to their home, and did not call at Scipio.

The very morning they left the mill, a band of wicked Indians came down the kanyon, and stole a number of horses and cattle belonging to the

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people of Scipio. Besides stealing the cattle and horses, they killed and stripped a man and a boy whom they met. When the men of Scipio followed the trail of the cattle, they found the bodies of the two whom the Indians had murdered. Not finding the two men at the mill, they supposed they were also killed by the Indians. This caused the report to spread that three men and a boy were missing. But brother Goff's dream had saved himself and companion. They knew no more about the Indians coming than the people of Scipio did.

Now, children, do you not think it was better for brother Goff and his partner to believe in dreams, than to call them foolish? By believing that God could warn them of danger in a dream, they escaped. But if they had said, "Oh, dreams are not to be trusted; we will not be so silly as to believe in a dream and leave our work;" they would, very likely, have been killed.

The Lord speaks to his people, and shows them things in many ways. Sometimes he gives them visions, sometimes dreams, sometimes he whispers by his Spirit to their minds. Children ought to have their minds open to receive the teachings and warnings which the Lord may give them. When they do this constantly, they will never be caught unawares. Every important thing, which they should know, will be revealed to them. They will also be able to know which are good dreams that can be trusted, and which are not.

NO EXCUSE FOR THE WORLD.

(From the Western Standard.)

This generation can never excuse themselves before the judgment seat of Christ, by pleading ignorance of the Work which he has commenced upon the earth. They will be obliged to confess that their blood is upon their own heads, and that the Lord has given them every needful opportunity to become acquainted with his designs, to become participants in his Work, and to be prepared for everything that is coming upon the earth and its inhabitants. The Elders of Israel are going forth lifting up their voices, and calling upon the people to prepare for the great day of God Almighty, which is nigh at hand. The press is busily employed, in a great many places, in circulating the same warning, and in advancing the most cogent reasons to induce men to pay attention to it. There are very few, comparatively speaking, therefore, who have not had an opportunity of becoming acquainted with the great Work of the last days. A message such as the Latter-day Saints profess to be the bearers of, is of such extreme importance to the whole family of man, that they cannot be justified in passing it by unnoticed. Even if the people should have no cause to think it true, it becomes a duty, situated as they are, the moment they hear the message, to investigate and give heed to it. The systems of Christendom have no Prophets or Apostles; neither do they have nor aspire to obtain constant and direct revelation from the Deity; therefore, such events as the Latter-day Saints predict as being about to take place, might be in contemplation by the Lord, and all Christendom be in total ignorance of them. Were there Prophets and regularly authorized servants of God in their midst, then they might be justified in not paying attention to every man who might arise professing to have the authority to warn them; because, if preparation should be needed on their part for anything about to take place, they would be forewarned of it by the Prophets and servants of God who were with them. But the Latter-day Saints stand up in the midst of the people, and solemnly declare that God has again spoken from the heavens, has again sent his holy angels to the earth to communicate his will to man, has again restored the Gospel in its purity, with all its attendant gifts, has

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again conferred the power upon men to legally administer in its ordinances, and commanded them to go forth to all the inhabitants of the earth and bear testimony of these things, that those who believe and obey this message, may escape the judgments and calamities about to be visited upon the heads of the wicked. They bear testimony that they know these things to be true—that the Lord has revealed it unto them. Is there a man out of the numerous thousands of ministers of Christendom, that can bear witness that he knows the testimony of the Latter-day Saints to be false, and that they have no authority to proclaim such a message? No, there is not; for to be able to bear such witness, he must pretend to have revelation from God, and that all Christendom asserts to be impossible in these days.

Under such circumstances, then, the thought in the mind of every man should be,—"I must inquire into, and investigate this message; for, perchance, it may be true; and if it be true, it is my duty to obey it. It being a well established fact that Christendom is determined neither to believe in new revelation, nor permit any person that does believe in it to remain within its pales, it should forcibly strike every person at once, who will reflect on the subject, that the Lord, if he had a message to send, would not select any of the systems of Christendom as a medium through which to communicate it; but that it would be made known to the world through a people such as the Latter-day Saints profess to be. The denial of Christendom is only what might be expected under the circumstances, and should be unheeded by the individual who is anxious to know the will and designs of God. When men are aware, as the people of the present generation must be, that they are unacquainted with the Lord's wishes and designs, and that all they know about him is what was revealed to generations that existed a great number of centuries ago, what course should they pursue, when men come among them in the name of the Lord with a message for their consideration? Coming in the name of the Lord, under such circumstances, should entitle them and it to a fair and impartial hearing and investigation. The message comes in too important a name,—and, if a true one, with consequences too tremendous to be rejected lightly and without examination. Yet the great majority of the people, instead of taking this course, or paying the slightest attention to the message called by them "Mormonism," which is solemnly declared in their hearing, pursue a course the most suicidal. The few who have striven to obtain knowledge relative to it, have obtained it, and become witnesses of its truth. The few who have deemed it worthy of notice and investigation, have embraced and obeyed it, as a message of vital importance. Are we not justified in saying, then, that this generation will be left without excuse, when they are called to stand before the judgment-seat of Christ? Had every man done his duty in regard to this message, there is not now a human being, under the face of the whole heavens, that would not have heard of it, and of the things and purposes the Lord is about to bring about and fulfill; for every man would have informed his neighbor, and the news would have spread with such rapidity, that every nook and cranny of the earth would have resounded with the intelligence.

But it is not alone by the written and oral testimony of the Elders that the inhabitants of the earth are being warned. They are being warned by the gathering together of the people who believe and receive this message, from all the nations of the earth, to the precise locality which the Scriptures designate; by the visible fulfillment of ancient prophecies; by the literal establishment of that kingdom which shall break in pieces all other kingdoms, and whose destiny is to stand forever, and by the signs of the times. These things all coming to pass in conjuction with the declaration of this message, and the people who obey it being the instruments made use of to accomplish them, make this Work of so public and unusual a nature, that but few can plead ignorance of its existence as an excuse for not obeying its requirement, as it has not been done in a corner.

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THE SPIRIT OF CHRISTIANITY.

What are the practical lessons which this subject should teach us all? You know how the human character is formed, and how the faults and vices which degrade it, and which afflict the world, are generated. Pity their unhappy victims; treat them with mercy; pour, if it be possible, the light of knowledge on their minds, and infuse, by obliging them to witness its excellence in your own disposition, the love of goodness in their hearts. In the family and in the world, be what your views of philosophy and religion ought to make you—forbearing, generous, just; the intrepid defender of other's right; the uniform observer of your own duties; the master of yourself, the servant of all. Endeavor at all seasons and by all means to diffuse the blessings of knowledge; deem no labor too protracted or too severe, which may terminate in the removal of an error. Let no calumny or invective excite in you a spirit of resentment, or force from your lips a harsh expression. Make those whom you strive to enlighten, feel that you wish them to embrace your views, only that they may be inspired with the same cheerful, amiable, and benignant spirit of which your heart is full. Rejoice in the good that is; live but to labor to increase it; believe that every event is so arranged by Infinite Wisdom and Almighty Power, as to perform its necessary measure in securing its ultimate and universal triumph. This is true philosophy: this is genuine Christianity; this is the way to live happiest, to die happiest, and to prepare best for honor, glory, and immortality.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 11, 1866.

CHOLERA, DOCTORS, AND BIBLE.

The cholera is in Liverpool, in London, in several English towns, and upon both continents. An army of doctors are battling against it, but without success only in its incipient stages. The *Times* says, "The doctors will, we dare say, discover in due time some means of mitigating the fury of the disease, when actually developed. For the present we know only to guard against it." It is now over eighteen centuries, since a perfect remedy has been publicly announced, not only for the certain cure of the cholera in its most malignant form, but for the healing of every other disease and affliction to which the human system is subject. The remedy is faith in God, earnest prayer, and the laying on of the hands of the authorized servants of God, and the anointing of

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the sick or afflicted with oil in the name of Jesus Christ. This is an unfailing remedy, and one in which every Latter-day Saint can trust with the most perfect reliance. This prescription is of divine origin, and is, therefore, as much superior to the prescriptions of the physicians as God is superior to man.

It is strange indeed, that the *Times* should be so unjustifiably ignorant upon a subject so intimately connected with the welfare of man. England, in common with other nations, is threatened with a deadly epidemic, and yet this great leading organ of public intelligence, has, not only neglected to announce the never failing divine remedy for this fatal disease, but, with unpardonable ignorance, has indirectly pretended that no means has been discovered to mitigate "the fury of the disease, when actually developed." What is this but a direct insult to the great divine Physician and Preserver of our bodies? We do not wish to be too severe upon that ably conducted paper; for it is barely possible, that the Bible has not found its way into the *Times* office; or it may be that the editors have never found time to make themselves acquainted with its heavenly and most precious prescriptions. But happily the English public are generally in the possession of the Bible, and by applying to its pages, they need not be misled by the *Times*, or any other periodical, in relation to a subject wherein their lives are in imminent danger.

Thanks to the Bible Societies who have multiplied millions of copies of that sacred book. Thanks to the English Government, which gives perfect freedom to all classes to read and practice its divine precepts. How thankful the population of this island should be, that they can be healed without money and without price, not only of cholera, but of all kinds of diseases, such as blindness, deafness, lameness, fevers, consumption, palsies, and every infirmity and complaint incident to the human family, by merely repenting of their sins, and complying with the simple conditions prescribed in the word of God.

A stranger passing through Great Britain, and beholding the numerous medical schools, colleges, universities, doctors, and physicians, could hardly believe that he was in a land of Bibles, or among a people who professed to be Bible-believers. In times of cholera and other pestilential ravages, he would be astonished beyond measure, to see tens of thousands with the Bible upon their shelves, still patronizing a set of men under the name of doctors, instead of applying the Bible remedies, which, when properly obeyed, were never known to fail. He would be horrified still more, when, by closer inspection, he learned that the English almost worshipped the Bible as a book, when tightly closed up, but when opened its contents become peculiarly obnoxious, so much so, that they have, at great expense, built chapels, churches, and hired ministers, to preach against that part of the good book which proposes a perfect cure of all diseases, on the condition of faith, laying on of hands, and humble obedience to the words of Christ.

Would it not be less expensive, if, in all future editions, these obnoxious parts should be left out, and the old editions be burned or otherwise destroyed. Or if it would be desirable to perpetuate the hated portions, an intricate lock might be placed upon the cover, so that the people could not find access to passages like the following: "He that believeth on me the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14: 12.) "And these signs shall follow them that believe;

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in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16: 17, 18.) Or if the people object to a lock on their Bibles, and also object to expunging the exceptional passages, then there seems to be but one more alternative left, namely, reform the laws in accordance with those of rigid Catholic countries, forbiding all but the clergy to read the Bible. After a few generations the people would forget these promises of Christ, and never think of applying the Bible prescriptions; and the people would have the infinite gratification of dying in the hands of doctors. As it is, it keeps an army of priests, an army of doctors, and an army of editors all the time engaged to prevent the people from running into these, so called, "Bible delusions." And then after all these wonderful exertions, there are some people so stubborn, like the Latter-day Saints, that they will believe the Bible, in spite of priests, doctors, men, or devils. Don't you believe, dear reader, that some of these deluded "Mormons" have actually had the impudence to be healed by the power of God, directly in the face and eyes of all the civilization of the nineteenth century. And there is no knowing but what thousands of others may be led to be healed after the same delusion, unless some strenuous efforts are made to suppress this Bible doctrine.

O. P.

We are in receipt of a letter from Elder John T. Caine, of New York, dated July 10th, in which he, in speaking of the arrival of the ship *American Congress*, says:—"The ship *American Congress* arrived here on the 4th of July. They had a long, though otherwise very pleasant passage. A very good feeling appeared to exist between the Saints and the officers and crew of the ship. This was particularly noticeable during the debarkation of the passengers. The cordial shake of the hand, and the mutual expressions of goodwill, each towards the other, gave evidence of a respect, confidence, and esteem, rarely, if ever, witnessed between the officers of a ship and steerage passengers, and reflected the highest credit on both parties."

A sad accident occurred during the landing of the passengers from this ship at the docks, concerning which brother Caine speaks as follows:—"I regret to say that a young man named Robert Pike, from near Hull, fell into the water in consequence of the slipping of the gang-plank leading from the steamboat to the wharf, and was drowned before any assistance could be rendered. He was a very worthy brother, respected by the whole company, who deeply deplore his untimely end."

He also speaks of the arrival of the ship *Arkwright*, but for the particulars and incidents of the voyage, we refer our readers to the letter, in another page, from the President and Counsel of the ship's company; also to a letter from the Captain of the ship.

We are pleased to learn by letter from Elder James A. Cunningham, dated New York, July 18th, that the ship *Karilworth* had arrived there in safety.

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This was the first vessel sailing from Hamburg with this year's emigration from Scandinavia. He reports twelve deaths having occurred during the passage.

RETURNED.—At 3 o'clock a.m. on the 3rd instant, President Brigham Young, jun., and his brother John W., returned to Liverpool, all well, after a very pleasant visit among the Saints in Scandinavia. They also paid a short visit to St. Petersburg and Moscow. We welcome their return.

ARRIVALS.—On the 2nd of August, per steamship *City of Cork*, Elders Edwin Walker, James Smith, Isaac A. Kimball, Elmer Taylor, Moses Thatcher, G. H. Van Schoonhoven, and H. T. Spencer, in good health and spirits. These brethren report having enjoyed a pleasant sail across the ocean. These are the last of the missionaries called at the last April Conference.

CORRESPONDENCE.

AMERICA.

Ship *Arkwright*, July 6, 1866.

President Brigham Young, jun.

Dear Brother,—As our sea voyage is now at an end, we write to inform you how we get along.

In ours of June 1st, we gave you particulars of our organization into wards, appointments, &c. Since then everything has gone along well with us, and although it has taken us 36 days, we realize that God has been with us, and abundantly blessed us. The Saints on board are a good people, humble, obedient, and grateful to God for their emancipation from Babylon, with but very few exceptions. We have met with little or no trouble among them, but have been agreeably disappointed by the unanimity and good feeling which have at all times existed in their midst.

We number 450 souls: men, women, and children, and have been blessed with four births—sister Hodgson, wife of Henry Hodgson, from Halifax, of twins, on the 23rd of June, a daughter, Annice Hubaldina Hodgson, and a son, John Arkwright Hodgson; sister Taylor, wife of William Taylor, from Liverpool, of a son, on the 25th of June, Daniel Arkwright Taylor; and sister Ellen Egunson, (but recently a widow) from Birmingham, on the 27th of June, of a daughter, Rubina Egunson. The Captain was sponsor to the first three, and the Doctor to the last named.

We regret to report five deaths:—Ann Eliza Richards, aged 7 years, daughter of sister Hannah Richards, from Mountain Ash, Glamorganshire, on the 21st of June, of scarlatina; Jane Altham, aged 6 years, daughter of sister Altham, from Carlisle, on the 25th of June, of heart disease; William Airmet, aged 2 years, son of brother J. D. Airmet, from Glasgow, on the 29th of June, of bronchitis; brother David Jones, from Swansea, on the 2nd of July, from general debility or old age; and sister Ellen Egunson, from Birmingham, on the 3rd of July, of milk fever, and weakness from hemorrhage after childbirth.

Provisions have been served out weekly, and their quality has given general satisfaction. The only difficulty has been, that the people sometimes have found it hard to get sufficient cooked.

The first ten or twelve days we had good weather, but since then head winds and squalls, which have length-

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oned out our voyage; although we have not had any very rough weather.

Sea sickness affected nearly all on board for the first few days, and a few have been ill all the voyage; but, on the whole, we have enjoyed general good health.

Meetings have been held each Sabbath on the upper deck, when weather permitted, and when not so, below; also, twice in the week-days, and oftener when necessary. At them we have enjoyed ourselves by the outpouring of the Good Spirit, which has enabled us to speak what was necessary for the comfort and convenience of the Saints.

In the week evenings, when the weather was fine, we got up concerts and other entertainments on deck, and we have a pretty good brass band, so that our time has passed very merrily. On the evening of the 4th July the Captain celebrated the day by letting off some fireworks, rockets, guns, etc.

The captain, Daniel P. Caulkins, has won the good feelings and wishes of all the Saints, by his constant endeavors to promote our convenience and happiness; and had we command of the ship, we could not have been better accommodated. The Captain has been ably assisted by the first mate, David C. Huntley, the other officers and crew. Nor must we omit the doctor, Mr. S. Millar, who has been indefatigable in exerting himself for our health and happiness.

How far our labors have been for the good of the Saints we will leave others to say; but we have labored in unison for the general good and well-being of all on board, and have been among the Saints as often as possible, administering to their wants and conveniences as far as in our power.

We will now conclude with kind love to yourself and all the brethren laboring with you in the ministry, praying God to bless and qualify you for your arduous duties.—We remain, your brethren in the Gospel,

J. C. Wixom, } President of Ship's Company.
Harry Luff, } Counsellors.
H. P. Folsom, }
Charles Smith, Clerk of Ship.

P.S.—We have just landed at Castle Gardens, 6 o'clock p.m., and met with Elders Cain and Stenhouse (Elder Taylor being at Wyoming), who have made arrangements for us to proceed on our journey this evening, per steamer to New Haven.

Ship *Arkwright*,
New York Harbor,
July 6, 1866.

Mr. B. Young, Jun.

Dear Sir,—At the conclusion of my first voyage with a cargo of Latter-day Saints I cannot refrain from expressing my regret in parting with Elders Wixom, Luff, and Folsom, who have presided over those on board the ship *Arkwright*. They have behaved as gentlemen at all times, and I have had no trouble at all with the ship's passengers; indeed, I never went a voyage with less responsibilities, so far as passengers are concerned; and I shall only be most happy to convey another load of Latter-day Saints on my ship at your earliest convenience.—I remain, sir, yours very respectfully,

Daniel P. Caulkins,
Captain of the *Arkwright*.

New York,
July 18, 1866.

President B. Young, Jun.

Dear Brother,—Having had little unoccupied time since my release till now, I embrace the present to give a brief account of my labors in the British Mission.

I was called at the April Conference, 1863, to fill a mission to Europe. On the 16th of the same month I bid farewell to kindred and friends, and in company with others left for the States. After visiting a short time with my friends there, I left New York, on board the Great Eastern, in company with Elders C. Kimball, M. Lyon, S. L. Sprague, and the late F. C. Free, for Liverpool, at which place we arrived on the 18th of June. Shortly after my arrival I received from President G. Q. Cannon an appointment to labor in Newcastle-on-Tyne District, under the direction of Elder M. F. Farnsworth, where I labored until the new year, when, by the Council held at Birmingham Jan., 1864, I was appointed to labor in the Bedfordshire Conference, under the direction of Elder D. Gibson, where I labored for nearly a year; and,

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until appointed by President D. H. Wells and yourself to labor in the Glasogw Conference, under the direction of Elder J. V. Hood, in which place I continued my ministrations from the 2nd of Nov. 1864, until the sitting of the Birmingham Council in Jan. 1866. At this Council I was released to return home; but, until the time of emigration, appointed to the Presidency of the Hull Conference. In this Conference I continued my labors to advance the cause of Zion till near the time of the sailing of the ship *American Congress*, on which vessel I sailed with the Saints from London, discharging the duties of Passenger Steward, according to appointment by yourself. I passed the Government officers here as one of the ship's crew. In all the positions I have been called to labor, I have endeavored to do my duty faithfully, and I have enjoyed myself in my labors; for God has aided me by his Holy Spirit, for which I feel to praise him. I feel thankful to the Saints among whom I have labored, who have kindly administered to my wants, and I pray God to bless and prosper all who in any way administer to the necessities of his Saints. The experience I have gained while laboring in the ministry I feel to be more valuable than gold. I desire to be grateful to God for all his kindnesses to me.

The ship *Kennilworth* has arrived from Hamburg. Twelve deaths are reported during the voyage. I leave here in a day or two for the frontiers. I close praying God to bless you and all laboring with you in the British Mission.—Your brother in Christ,

JAMES A. CUNNINGHAM.

ENGLAND.

LONDON CONFERENCE.

President Brigham Young, jun.

Dear Brother,—Having removed to London according to your instructions, I take the opportunity of reporting my late field of labor.

I was appointed to take charge of the Essex Conference on the 3rd of November last, and found it, as you are aware, in a rather dilapidated state. I am thankful to say that a decided improvement has taken place, and the Conference, considering the greatly scattered position of its members, is in a very good condition.

The Branches are very small and far apart, and the local officers few in number; but the people are feeling well, and gather together as often as their circumstances permit, and an Elder is always welcome, either to preach to them or visit them at their homes.

Having had the privilege, fifteen years ago, of introducing the Gospel into many parts of Essex, I was pretty well known in that county both to Saints and "strangers." My return after going to Zion, excited considerable interest, and I have had the opportunity of conversing upon Utah and its affairs with a great many persons, who, perhaps, would have taken no notice of a stranger.

Many were surprised to find that people were allowed to leave that terrible place, and astonished to hear of the flourishing and peaceable condition of affairs there. Polygamy, of course, has been the target for the shots of all opponents, but the shooting, I must say, has been invariably very poor, always falling short of the mark, and in many cases causing a rebound which completely upset the discomfited marksman.

My testimony to all has been, that God has spoken to man once more, that the authority to act in his name is restored, that President Brigham Young is his Prophet and representative, and that what people call "Mormonism" is God's truth. Some few have received my testimony, and twenty-two have been baptized. I have also labored to the best of my ability in assisting the people to emigrate. Forty-five souls have gone from Essex during the present year. Those who remain desire to go, and only wait for circumstances and means to be controlled in their favor.

The Saints in the Essex Conference are an honest, truth-loving people—hospitable, kind, and humble. Most of them are poor in earthly things, but, I hope and believe, becoming rich in the abiding treasures of faith, wisdom, and knowledge.

I do not perceive any prospects for a great increase in numbers, for the masses of the people are not, at pre-

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sent, sufficiently interested in anything that is really heavenly and ennobling in its character. Unless the Lord, by his Omnipotent hand, shakes the people till they awake from their dreams and folly, it seems that our warning voice will continue to fall upon "ears that hear not."

May the Lord bless the Saints in the Essex Conference, grant them faith to live for, and lay hold of, their promised blessings, and speedily give them the liberty they are so anxious to obtain.

My successor, Elder E. T. Williams, has been well received, and I believe he will prove a blessing to the people. I am happy to say that all the debts upon the Conference have been liquidated, and he receives it entirely unencumbered.

I regret very much to find that the humid climate of England has had such an ill effect upon the health of Elder A. K. Thurber, as to necessitate his removal from London, and I fear that nothing short of our clear mountain air will restore his natural vigor.

Last evening I had the pleasure of spending a few hours in a most agreeable manner, in celebrating the glorious 24th July, with brother W. S. Godbe and his wife. His mother and mine were present, also Elders N. H. Felt, A. K. Thurber, E. T. Williams, and W. S. Grant. All hearts united in joy and thankfulness to our kind Father in heaven, that the pioneers of '47, with President Young at their head, were led by divine inspiration to our peaceful retreat in the mountains, where the kingdom of God finds a base of operations, and virtue and liberty can breathe the breath of life.

With an earnest desire to do good in the London Conference, and feeling thankful for the privilege of laboring in this good cause, I remain your brother in the Gospel,

CHARLES W. PENROSE.

VARIETIES.

THE FAMINE IN INDIA.—The news brought by last mail, we regret to have to write, is not of a more cheering character than that brought by the previous one. The famine in Orissa, the distress prevailing more or less throughout Bengal, and the suspension of the Agra Bank, are blows which can be mitigated only by the lapse of time. Of the famine the *Hurkaru* says that it has even begun to make its appearance in the streets of Calcutta—"whither crowds of starving wretches have fled, from the pestilence and famine in the Mofussil to the want and penury of the city. These poor people are fed by several of the wealthiest of the native firms, Messrs. Hadjee Zechariah Mahommed and Co. taking a prominent part in the movement. We hear also of Hindoo gentlemen like Baboo Heeraloll Seal, who regularly every morning distributes rice to the hungry crowds who throng the grounds of their country houses at Belgatchia and Chitpore." But who shall describe the frightful condition of the refugees? "Hundreds of men," says a Bengali circular, headed "Give one pice monthly"—"Hundreds of men are daily coming down to Calcutta from the famine-stricken districts, of whom some get their food once in a day and some do not. Many pass their days by eating skins of mangoes picked up in the streets; manny sell their children for an anna or two, or devote themselves to pocket-picking and murder." The circular goes on to state that cholera was at hand by way of *cumulus miseriarum*, and advocates the collection of a pice per head per month from the people of Calcutta, to be applied in feeding the destitute in the city. But while measures are being taken to mitigate the ravages of the famine-raid in the capital, the time has not been permitted to pass without an effort to assail the common enemy in his head-quarters. A few days before the mail left, the steamer Nemesis, having in tow the Dolphin and a pariah sloop, had started on her second trip for the distressed districts, carrying 4500 bags of rice—a supply which, according to the *Hurkaru*, would have a double effect, inasmuch as it would enable the relief committees to widen their circle of relief, and compel the Mahajuns to dispose of the stores at their command at reasonable prices. From Madras a shipment of 1500 bags of rice has also been made by the steamer Arracan.—*Homeward Mail*, July 28.

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An auction of hair of young girls who have taken the veil since 1810 was recently held at a convent in Paris, when 890 lbs. of hair were sold for £1200.

A Paris paper apologises to its readers for being compelled to make an erratum, it having placed four marriages under the mercantile heading of "declaration of failure."

Lord Dundreary has just given his opinion with regard to that much-vexed question, marriage with a deceased wife's sister. "I—I think," he says, "marriage with a detheathed wife's thithter is very proper and very economical, because when a fellah marrieth his detheathed wife's thithter, he—he hath only one mother-in-law."

The Emperor of Austria, on Good Friday, went through the annual ceremony of washing the feet of twelve poor old men and as many women—their aggregate ages amounting, for the former, to 1,069 years and for the latter 1,063 years. The eldest of the group was 96 years of age, the youngest 85.

ADDRESS:

Joseph G. Brown, 6, Upper Walker-street, Preston.

DIED:

SHEEN—April 20th, in Logan, Cache County, Utah, Jane, wife of Charles Sheen, formerly of Cardiff Glamorganshire, South Wales, aged 42 years.

SHERRATT—In Cedar City, Iron County (date not given), Mary Ann, daughter of John and Cristenna Sherratt, aged 4 years, 4 months, and 9 days.

POETRY.

PROVIDENCE IS OVER ALL.

BY EMILY H. WOODMANSEE.

When dark and drear the skies appear,
And doubt and dread would thee enthrall,
Look up, nor fear, the day is near,
And Providence is over all.
From heaven above His light and love
God giveth freely when we call;
Our utmost need is oft decreed,
And Providence is over all.

With jealous zeal God guards our weal,
And lifts our wayward thoughts above;
When storms assail life's bark so frail,
We seek the haven of His love.
And when our eyes transcend the skies,
His gracious purpose is complete;
No more the night distracts our sight,
The clouds are all beneath our feet.

The direst woe that mortals know,
Can ne'er the honest heart appal,
Who holds this trust, that God is just,
And Providence is over all.
Should foes increase to mar our peace,
Frustrated, all their plans shall fall;
Our utmost need is oft decreed,
And Providence is over all.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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HOW TO KNOW THEM.

"Ye shall know them by their fruits."—MATTHEW VII, 16.

All men are by nature endowed with reasoning faculties, whether they exercise the same or not. Being possessed of this high order of intelligence, renders man the noblest of God's works. The possession of reason places man under great responsibilities, and the power of which, if improperly exercised, or not exercised at all, brings him under condemnation. Reason is a gift bestowed that man might be able to discern between light and darkness, to judge between truth and error, to know the truth, that by obeying the same, he may become worthy the companionship of celestial beings, and the associations of the Gods. When we left our Father's abode, we were all placed in a state of forgetfulness of those things and principles with which we were once familiar. We came into this world in a state of helplessness and ignorance, but in possession of all the attributes of our Father and God in embryo, capable of high development, capable of learning and knowing good from evil. In the process of development, our minds become lighted by the spirit of truth, which lighteneth every man that cometh into this state of existence. But coming as we do in ignorance, we require the appliance of all the means which, in the economy of Heaven, have been ordained for our instructions in the way of life. The most common of the means employed in the accomplishment of this purpose, is the preaching of the Gospel by those who have themselves learned the way, and who know the principles by which we should be governed in order that we may obtain that which shall satisfy the cravings of the immortal mind, but who have not taken this honor to themselves, but have been called by the voice of revelation, to preach the principles and minister in the ordinances of the Gospel, by the authority of that Priesthood which is after the order of an endless life. But how can we know that those who pretend to teach, are indeed teachers of righteousness and called of God? We are exhorted in the iv chap. of John's 1st epistle, verse i, as follows, "Beloved, believe not every spirit, but try the spirits whether they are of God:

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because many false prophets are gone out into the world," and are exerting their power to deceive all people, and, if it were possible, even the very elect of God. We are here called upon to exert our reasoning powers and the judgment God has given to us, enlightened by the Spirit of truth, that we may learn by the rule laid down for our guidance, whether they are in reality the authorized ministers of God, or wolves in sheep's clothing: whether their teachings are the voice of God unto us, and their words the words of life and truth, or under their tongues is contained the poison of asps. Herein is the proper exercise of reason and man's agency. Herein is developed man's responsibility. How fearful must be the responsibility of those who have taken upon themselves the high prerogative to instruct their fellow beings in what they may be pleased to call the way, the truth, the life. Great as may be the obligation thus assumed, it does not in the least detract from the trust reposed in the hearers for their own and highest good, and does not in anywise relieve them from the judicious exercise of the powers of mind pursuant to the requirements of God's law. The Prophets and Apostles of the Lord Jesus Christ have in plain, unmistakable terms, informed us that many false teachers would arise, who would teach the systems of man's devising for the doctrines of the Gospel, and who would turn men's hearts unto fables, deny the truth, and practice all manner of cunning craftiness for hire and divine for money. In looking over the world at the present time, and judging according to the rule "by their works," we should very readily conclude that these declarations were now being literally fulfilled, that all the teachers of modern so-called Christianity are going in the way of Cain, the people are running after the error of Balaam, and unless they repent, will all perish in the gainsayings of Core. The churches of Christendom are but the schools for scandal. The Catholic Church says she is the true church, and that all Protestants are the children of the Devil; while the Protestant Churches condemn each the other, and all unite in denouncing the Catholic Church as the great whore, the mother of harlots, the abomination of the earth. The Church of England declares that the Church of Rome, for eight hundred years, practiced the most abominable iniquities, and was steeped in crime of the deepest dye, at the same time professes to derive its authority to administer the ordinances of the Gospel from this, by it alleged to be, corrupt church. "Can an impure fountain send forth pure waters?" Without stopping to make inquiry as to the source of authority, let us survey all in the light of revelation, and measure them by the rule established by the Son of God, viz., "Ye shall know them by their fruits." For many long years have all professedly been laboring to evangelize the world, each in its own way, and by the means they severally judge the most efficacious to bring peace on earth and good-will to all mankind. With what success their efforts have been crowned, let the past and present determine. The spirit of war is upon all people. A desire for blood, with but few exceptions, fills every heart. Crime stalks abroad through every land at noonday. Vice in every form revels unchecked, and brazen-faced prostitution "elbows us aside in all the crowded streets." Discord everywhere prevails. Animosities continually springing up between those who should be friends and brothers, while following in the wake are hatred, revenge, and death. Not only do these things exist, but are everywhere actually on the increase, notwithstanding the floods of Gospel light and truth(?) which are poured forth upon a Christian(?) people by tens of thousands of professed preachers of righteousness. What can the matter be? Are these preachers devoid of the truth: have they taken this honor to themselves: have they run without being sent of God: do they posses the power and authority of the legitimate Priesthood? Or has the Gospel lost its power to save? The foundations of every nation now on earth are laid in blood, while still exists on record Heaven's high command, "Thou shalt not kill." Nearly every war which has afflicted the human race, has sprung directly or indirectly from the religious controversies of the so-called

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Christian churches, whose corner stones have been bathed in blood. How unlike the coming of the meek and lowly Jesus.

"In peace and love he came,
And gentle was the reign which o'er the earth he shed,
By influence mild."

When Peter drew his sword and smote the servant of the High Priest, and cut off his right ear, Jesus commanded him to put up his sword again into its sheath, saying, "My kingdom is not of this world, else would my servants fight." Jesus sought not to establish a kingdom having political supremacy, but labored for the triumph of light over darkness, of truth over error, and for the ascendency of the principles of righteousness over the works of iniquity. He taught that the fruits of the Spirit were peace, long-suffering, forbearance one with another, brotherly kindness, humility, purity of thought and action, and finally, in these comprehensive words, expressed the whole of the law and the Prophets, "Whatsoever ye would that men should do unto you, do ye even so to them." He came to establish unity and peace on earth, and goodwill among men. Unity is one of the prominent characteristics of the Church of God, and is a distinguishable feature in every member thereof. Christ exhorted his followers to be one, even as he and the Father were one, and positively declared, "Except ye are one ye are none of mine." One of the great blessings enjoyed by those who are members of the Church of Christ, is peace. One of the old Prophets says, "All thy children shall be taught of the Lord, and *great shall be the* PEACE *of thy children.*" Unity and peace are the fruits of righteousness, and belong exclusively to the Church of Christ. The fruits of the Spirit, and the prominent characteristics of the Church of God are peace, unity, brotherly kindness, forbearance one with another, love, &c. In whomsoever these virtues are manifest, know ye that they are of the Church of Christ, and all others are of the church of the Devil. There being only the two churches, no matter what the names by which the divisions and sub-division of the church of the Devil are known. Are there no divisions in the Church of Christ? No, for if there were divisions therein, it would be no longer the Church of Christ, for "If ye are not one, ye are not mine." Those who are not for God and truth, are opposed thereto, and are for the Devil and his kingdom. In support of the foregoing, we quote from the Book of Mormon, chap. III, par. 46, "And it came to pass that he said unto me, look, and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil. And he said unto me, behold there are, save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth." Again Jesus says, Matthew XII, 30, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Those who are of the Church of Christ bring forth the fruits of the Spirit, teach the principles of the Gospel, and labor to build up the Zion of God. Those who are of the church of the Devil, bring forth the works of darkness. "Wherefore by their fruits ye shall know them." Exercise then the judgment God has given: use the reason with which you have been endowed, that you may discern between light and darkness, and judge between truth and error, and know the voice of the Good Shepherd when he speaks. Then you will not be deceived, though many false prophets have gone out into the world. You will be able to determine whether those seeking to teach the people are sent of God, or are wolves in sheep's clothing. If they come teaching the Gospel of the Son of God, having not only the form of godliness, but the power thereof, and confess that Jesus Christ is come in the flesh, know ye that they have the Spirit of God, for "no man can say that Jesus is the Lord but by the Holy Ghost," who dwells not in unholy temples, but in such only as have been made pure and clean, and have attained to a position of justification through obedience to the ordinances of the Gospel.

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The fruits of the Spirit of the Gospel are so different from the fruits of the works of darkness, such a marked difference existing, that no one need be mistaken, for the way of life is so plain, that he who runs may read. If we suffer ourselves to be deceived, the responsibility is with ourselves. If we follow in the way of evil, it is because we love darkness rather than light. Truly hath it been said, Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it; and wide is the gate and broad the way that leads to death, and many there be that go in thereat. But ye shall know them by their fruits.

M.

QUESTIONS AND ANSWERS.

Mr. William Wolstenholme, of Preston, has addressed fourteen questions to Elder O. Pratt, touching items of considerable interest in relation to doctrine, future events, &c., requesting answers through the medium of the STAR. The following are the questions with Elder Pratt's answers.

Question 1st.—"How does it happen that the Elders who have gone to different nations and peoples, have not preached the Gospel to them in their own language, without learning the same?"

Answer.—One of the great objects of the gift of tongues, is to preach the Gospel to different nations in their own language. This gift, like all other gifts of the Spirit, is obtained by faith. When a servant of God is called to go to a foreign nation, he is not only to exercise faith enough to perform the journey, but when he arrives he is also to exercise faith to speak in a foreign tongue. Without faith and exertion, he could not properly obtain the gift of preaching, by the power of the Holy Ghost, even in his own tongue; much less, without mighty faith and great exertion or works, could he expect to speak by the inspiration of the Comforter in a foreign language. It is, however, an indisputable fact, that many of our missionaries, acquire this great gift, in so marvellous a manner, that within a very short period they find themselves preaching to large congregations in a foreign language. This often occurs to the astonishment of themselves, and to the astonishment of their hearers. Others, whose faith has been weak, have been longer: but in almost all cases the gift has been given, in an incredibly short time. I have heard young and timid Elders, who formerly were without experience in public speaking, testify that within a few weeks, after arriving among a people of another tongue, they have called upon God in fervent prayer, and ventured to arise before a congregation, and have been filled with the Holy Ghost to that degree, that they have spoken with ease and great fluency; words, before unknown to them, have been given at the very moment, and their tongues seemed to be operated upon by a power which could only have come from God. It is not to be expected that all will have the same faith; but it is an invariable rule, that God fulfils his promises, according to the faith of his people. Missionaries have been sent to almost all the principal nations of Europe: and in many cases the Elders arrived without purse or scrip among a strange people of a strange language: and as a testimony that God has been with them, they have succeeded in building up churches in their midst. The Lord has not only helped them to speak, but has confirmed the word by giving the Holy Ghost to the obedient, and by healing their sick. If Mr. Wolstenholme, will read section 85, paragraphs 3 and 4, of the book of Doctrine and Covenants, he will learn that the missionaries who are sent with this great latter-day message, are destined to "go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in

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power in convincing the nations, the heathen nations, the house of Joseph, of the Gospel of their salvation. For it shall come to pass in that day, that every man shall hear the fulness of the Gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ." By this extract from modern revelation, it will be perceived that we do not look for the full manifestations of the Lord's power, until the times of the Gentiles are fufilled. Although we now look for the blessings and signs, promised to believers, yet we know that there will be a manifold increase of these precious gifts and powers, when the day alluded to shall arrive. We are thankful to obtain blessings even in a small degree; and when we see these blessings increasing from year to year, in proportion to our faith and diligence, we are still more encouraged to contend earnestly for the faith once delivered to the Saints, believing that as the gifts ceased gradually, and not all at once, in proportion to the decrease of faith, so they will be restored gradually in proportion to the increase of faith.

Question 2nd.—"What are we to understand by the saying of our Savior, John 10: 1. 'He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber?' Does the door spoken of mean water baptism or our Savior?"

Answer.—In the 7th verse, Jesus said, "Verily, verily, I say unto you, I am the door of the sheep." None can enter the sheepfold, through and by the authority of Jesus, only those who obey the whole plan as given by our Savior; and that plan embraces, true faith, true repentance, water baptism, and the baptism of fire and the Holy Ghost through the ministrations of an authorized servant, commissioned by revelation. Jesus is the only door, and the Gospel is the only means of entrance through the door.

Question 3rd.—"When will the second coming of our Savior take place, and the Millennium commence? And will the first resurrection immediately precede the Millennium?"

Answer.—Both ancient and modern revelations testify that the exact time of the second coming of Christ is unknown. The word of the Lord, given in March 1831, reads as follows: "Thus saith the Lord, for I am God, and have sent mine only begotten Son into the world for the redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not shall be damned. And they have done unto the Son of Man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet, which time is nigh at hand.—I, the Lord God, have spoken it; but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes." Doctrine and Covenants, page 217. Although we are precluded from knowing the hour and day, yet we are not left in uncertainty in regard to the period or age. Again, let me refer you to a new revelation given in answer to the question, "What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelations?" Answer—We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth; even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels, are the preparing, and finishing of his work, in the beginning of the seventh thousand years;—the preparing of the way before the time of his coming." Pearl of Great Price, page 34. The seventh Millennium will commence at the beginning of the seventh thousand years; in the morning of this period the seven angels will sound. The first resurrection will take place soon after the first angel of the seven sounds: but the whole seven must sound before the preparations

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are complete; after which Jesus and his Saints will reign on the earth with power and great glory. But before this universal reign, Jesus will suddenly come to his temple upon mount Zion, and will be manifested in a cloud and flaming fire upon all the dwellings of Zion.

Question 4th.—"Will the Latter-day Saints return to Jackson county, Missouri, within ten or twelve years from this time?"

Answer.—I do not know the exact time. They will most certainly return and build a temple upon the consecrated spot in that county, before all the generation who were living in 1832, have passed away.

Question 5th.—"Will a good Methodist, or Roman Catholic, or devotee of the Church of England, who have been privileged to live, where the Gospel, as taught by the Latter-day Saints, is preached from Sabbath to Sabbath, ever attain to a telestial salvation, and if they do, will they attain to any higher state or kingdom and afterwards die?"

Answer.—All who reject the everlasting Gospel, now sent forth for the last time, will be thrust down to hell, to suffer the wrath of Almighty God, in the society of the Devil and his angels, and there remain until the last resurrection, which will take place at or near the time of the passing away of the earth; when, if they repent, they can be saved in a telestial kingdom: whether they will, in the lapse of ages, ever attain to a higher kingdom is not revealed: but it is revealed that "where God and Christ are, they cannot come worlds without end."

Question 6.—"When will the Government of the United States be changed from a human to a divine Theocracy."

Answer.—Never.

Question 7th.—"How is it that the American war has terminated, without all or any of the nations being drawn into it? How is it that Great Britain has not been called by the Southern States to assist them against the Northern States? And how is it that the slaves have not arisen *en mass* in accordance with the revelation and prophecy given to Joseph Smith? For there are no slaves in America now, the Civil Rights Bill having passed both houses of Congress."

Answer.—First, there is nothing in the revelation, alluded to, which either indicates or declares that all nations, or even one foreign nation should be drawn into the American war. Second, The Southern States did, by their representatives sent to England expressly for the purpose, call most earnestly upon Great Britain to assist them against the North: but Great Britain did not yield to their entreaties. Third, There is no revelation that the slaves should arise "*en mass;*" but it reads thus: "And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war." Before the termination of the American war, the North brought into the field on Southern soil about one hundred thousand of marshalled and disciplined slaves to fight against their masters. But the greatest terrors of the American Republic are yet to come. And the black race who one-third of a century ago, were called slaves in the prophecy, in contradistinction to their masters the white race, will "*after many days*" inaugurate a scene of general massacre far more horrible than anything that has yet occurred. Moreover, the Lord gave us a sign that we might know the beginnings of a war which would eventually become universal. Or as the revelation expressed it: "The days will come that war will be poured out upon all nations, beginning at that place," meaning South Carolina mentioned in the previous sentence. England is mentioned by name as being one of the participators in the general calamity. The days will come when every jot and tittle of this great modern revelation will be fulfilled; when Zion, in America, will be the only people upon all the face of the earth dwelling in peace. For further information upon this subject, you are referred to an article in the 32nd No. of the present Vol. of the STAR, entitled "THE UNIVERSALITY OF THE LATTER-DAY WARS."

Question 8th.—"Will the wicked be destroyed at our Savior's second coming, and will none but those who obey and believe the true Gospel live and

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reign with our Savior during the Millennium ?"

Answer.—"For behold the day cometh, that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, and it shall leave them neither root nor branch." (Malachi 4 : 1.) "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his Saints." (2 Thess. 1 : 7, 8, 9 and 10.)

Question 9th.—"Will Zion and Jerusalem both be built up between this time and the expiration of the Millennium ? Will both be caught up from the earth, while the earth is cleansed by fire ?"

Answer.—Both cities will be commenced before the coming of Christ; but how far they will be finished when he comes is not revealed. They may receive some additions during the thousand years. Before the earth passes away by fire, both cities will be caught up. For further particulars see my pamphlet entitled "New Jerusalem," also the Book of Ether.

Question 10th.—"What is the price of your new work on Equations ?" *Answer.*—8 shillings.

Question 11th.—"What is meant by the second death, recorded in the Revelations of St. John ?"

Answer.—To answer this, I will refer you to a new revelation, which reads thus : "Wherefore, it came to pass that the devil tempted Adam, and he partook the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation. Wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked, when I shall say—Depart ye cursed." Doctrine and Covenants, page 116. Also see Book of Alma, chap. 9 : par. 3.

The 12th question, as to whether any one can be saved without obeying the ordinances of the Gospel, is so clearly answered in all our writings, that it would seem almost superfluous to give a repetition of the doctrine.

Question 13th. —"When will the great Pacific railway through Salt Lake City be completed ?"

Answer.—It is to be hoped that it will be finished within four or five years. Perhaps sooner. When done, it will greatly facilitate the gathering of the Saints, and place it within their power to emigrate to their mountain home, at all seasons of the year.

In answer to *Question* 14th, in relation to a prophecy concerning a seven years' famine, we would say that we have never been made acquainted with the supposed prophecy. That there will be great and terrible famines, during the present dispensation, is most certainly true. And it becomes all Saints to humbly incline their hearts to receive the warning message, and depart out from among the wicked, if they would escape the approaching calamities, and be made partakers of the great blessings of this last dispensation.

PALESTINE EXPLORATIONS.

Among other photographs made by the exploring party, are several of ruins of edifices in Galilee of the greatest interest, on some of which there are ancient Hebrew inscriptions ; also photographs of Samaritan MSS. of high antiquity, and of the celebrated Samaritan stone from Nabulus. These

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photographs have been submitted by the committee to Mr. Deutch, of the British Museum, and that gentleman has reported to the following effect.

I. The first set of photographs consists of three representations of that most important scroll of the Samaritan Pentateuch used at Nabulus—the only one existing in the form of a scroll. Although purporting to be written by the great grandson of Aaron himself, it has, by modern investigators, together with the Samaritan Recension itself, been placed some centuries after Christ. There can, however, be no doubt as to its being, if not the very oldest, yet one of the oldest MSS. of that Recension. The silver case which incloses this scroll is particularly interesting, as representing in raised work the whole ground-plan of the Tabernacle, with all its sacred vessels and implements, together with the much contested measures, &c., with corresponding inscriptions attached to each minute particle.

II. Two photographs are taken from different pages of another Samaritan Pentateuch, in quarto, also in sacred use among the Samaritans, and hardly less revered than the scroll. One of the pages taken contains the interesting interpolation which follows the Ten Commandments in the Samaritan Recension, and which refers to their holy mountain of Gerizim.

III. Two Hebrew Inscriptions, one from Kefr Birim, in Galilee; the other from a small village near Kedes. The first is found on a lintel which, with two strangely carved upright columns, are the only standing remains, probably, of a synagogue of the second or third century A.D. Popular tradition assigns to Simon Ben Yochai, the fabulous author of the Zohar, the building of numerous sacred edifices on this spot,—supposed to be the burial place of many Biblical personages, and still forming a place of pilgrimage in the Middle Ages. The inscription was copied about a year and a half ago, by M. Renan: but this photograph, though minute, is much clearer, and certainly much more correct in the form of the characters,—a circumstance of vast importance in the young science of Semitic paleography; principally as regards the lately much contested question of the age and primitive shapes of the square Hebrew character. It contains a prayer for the peace of the sacred edifice, the name of the builder, and perhaps even his native place, (if "Lud" or "Lydda" be read for the second "Levi.") The second inscription has come out too much blurred to be read at present, apart from the circumstance that the greater portion of it is entirely obliterated by time. A rubbing will probably yield a more satisfactory result.

IV. The most vital discovery, however, which Mr. Deutch has been able to make, has led to this full and complete restoration of probably the oldest Samaritan epigraph in existence. Conjectures and guesses, more or less correct, have been rife about it ever since 1844, when it was first published by Rödiger, from a drawing made by Schultz. The monument in question consists of a stone immured (upside down) in the southern wall of a minaret belonging to a Mohammedan Sanctuary, near Nabulus, called by the natives Hyzn Yusuf (the Mourning [of Jacob] for Joseph), or the "Mosque of the green tree;" with reference to a legend which makes a barren tree on the spot, under which Jacob mourned, cover itself with green leaves, when Joseph's garment was brought to him *from Egypt*. The last copy taken by Dr. Rosen in 1859, leaves three of its ten lines incomplete, apart from the comparative and unavoidable want of minute accuracy in the characters engraved after a squeeze, taken, as it were, topsy-turvy. Several additional characters, which he now discovered in each of the hitherto incomplete lines, have enabled Mr. Deutch to fix the reading of the whole stone finally. He thereby corroborates, in some instances, the happy conjectures made by Rödiger against Rosen and Blau. The contents of the stone are, briefly,—an abbreviated form of the Ten Commandments as found in the Samaritan Recension (8 lines); a sentence taken from the interpolated passage following these Commandments in the Samaritan Codex (line 9); and, finally, (line 10), the formula, 'Arise, O Lord!' 'Re-

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turn, O Lord!' which is of frequent occurrence in Samaritan worship."

Mr. Deutsch concludes by expressing his hopes for the future activity of the Palestine Exploration Fund, as upon other fields, so also upon that vast and much neglected one of Semitic Paleography; an activity of which the present first fruits form a most promising earnest.—*Athenæum.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 18, 1866.

A QUALIFIED MINISTRY.

WHO are the called of God? Who are divinely commissioned to preach the Gospel? Who are divinely authorized to minister in holy ordinances? It is not the worldly wise; for the wisdom of this world is foolishness in the sight of God. It is not the self-sufficient theologian, whose only qualification consists in having become extensively taught in the "letter of the word," but knows nothing of its power. It is not the proud, self-conceited doctor of divinity, nor an uninspired Lord Bishop, Cardinal, nor Pope. And, finally, it is not any unbeliever in new revelation, nor any who disbelieve in the necessity of the miraculous gifts of the Holy Ghost. But it is the meek, humble, contrite man, who believes in a God of revelation, a God of miracles, a God who is the same to-day as yesterday, whose unchangableness is eternal. Such a man was Joseph Smith; such are those who are sent forth to prune the vineyard for the last time. They are not puffed up with the wisdom and learning of men, despising the faith once delivered to the Saints; they are not influenced by the popular creeds and doctrines of men; they seek not the honors of this world, but seek to understand and do the will of Him who has called and sent them.

The great majority of the Lord's messengers, are sent on foreign missions, before they have ever stood before a congregation for the first time. Their maiden speech, or first attempt to address the public, is generally among strangers in a foreign land. Nothing but the utmost assurance that God has commissioned them, would give them confidence to forsake kindred, friends, associates, parents, and what is still dearer, wives and children, and venture "without purse or scrip," without any worldly recompense or salary, to warn the nations, under the heavy pressure of scorn, derision, and persecution of nearly all mankind. And yet these men do all this. Their warning voice is heard, not in the popular eloquence of man's wisdom, but in the still small

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voice of humble inspiration. They are not welcomed by the rich and proud, and received into the mansions of the great and popular; but, here and there, they find a humble, honest soul whose heart is open to receive them, and their testimony, and to whom they minister in the holy ordinances of the Gospel, and to whom the word is confirmed by a reception of the Holy Ghost.

We do not, by any means, condemn the learning and wisdom of men; for these are good, in their place; and, if properly used, will render a servant of God still more efficient in doing good. It is not learning which we condemn, but it is the pride and self-sufficiency to which most of the learned yield: they trust to their learning, instead of the inspiration of the Holy Ghost; they teach human precepts, instead of the counsels of heaven; they seek unto the poor, weak, puny judgment of man, instead of inquiring of God; hence, their wisdom is foolishness, and of no account towards building up the kingdom of God. But if they would combine their learning with the inspiration of the Spirit, and receive the word of the Lord, as holy men did in times of old, then their learning might be of great benefit to their fellow-man: they would be able, through a good understanding of their mother tongue, to convey the truth more simply, more eloquently, more fully, more impressively to their hearers. A man of God might have the heavens opened to him, and might gaze upon the glories of the celestial worlds, and might understand things great and marvellous, and yet, through the imperfections of his language, be feebly qualified to impart this great information intelligibly to others: whereas, if he had instructed himself in the use of language, it would prove a powerful medium of communication, to those whose minds are lighted up by the Spirit of Truth.

Moses was taught in all the wisdom and learning of Egypt, which, when united with the miraculous power of God, qualified him more fully, for the high duties and responsibilities of a great leader of Israel. Paul was learned; and when he was filled with the revelations of the Spirit, his learning was of great utility in mightily convincing the Gentiles. Apollos was "an eloquent man and mighty in the Scriptures," proving himself peculiarly beneficial in the ministry. But in no case, do we find learning, usurping the place of inspiration; it was merely an assistant qualification of secondary importance.

Every missionary whom the Lord has called should seek for every qualification that will enable him to be useful. Though he is required to take no thought beforehand what he shall say, yet he should be very diligent in treasuring up in his heart the word of God, and in making himself thoroughly acquainted with doctrine, with theory, with principle. When the treasury of the heart is full of good things, the Spirit of the Lord will select therefrom, in the very moment, what is needful for the edification of a congregation; but when the treasury is empty, there is nothing worthy of selection, the mind being barren and unfruitful in the knowledge of God. The mind should be trained to study, to reflection, to system. At first, mental discipline may prove irksome; but after a little exertion and practice, the mind becomes habituated to this new kind of labor, which if continued, will eventually yield fruits satisfactory to itself, and useful in the salvation of others.

O. P.

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RELEASES AND APPOINTMENTS.

Elder A. K. Thurber is released from the Presidency of the Sheffield District, to return to America, on account of ill health.

[We are pleased to record that brother Thurber has been faithful in the discharge of his duties while laboring in this Mission, and he leaves this field of labor with our approbation and blessings.]

Elder L. D. Rudd is released from the Presidency of the Cheltenham Conference, to labor in America among his relatives, under the direction of the Presidency at New York.

Elder William S. Warren is released from the Presidency of the Bedfordshire Conference, and appointed to the Presidency of the Sheffield District.

Elder Richard Benson is released from laboring in the Manchester District, and appointed to the Presidency of the Bedfordshire Conference.

Elder Moses Thatcher is appointed to the Presidency of the Cheltenham Conference.

Elder H. T. Spencer is appointed to labor in Scotland, under the direction of Elder James Townsend, President of the Scottish District.

Elder Isaac Kimball is appointed to labor in the Nottingham District, under the direction of Elder William Gibson, District President.

Elder Elmer Taylor is appointed to labor in the Norwich Conference, under the direction of Elder George W. Gee.

Elder James Smith is appointed to labor in the Durham and Newcastle-on-Tyne Conference, under the direction of Elder George J. Linford.

Elders Gilbert H. Van Schoonhoven and Edwin Walker, are appointed to labor in the Manchester District, under the direction of Elder William R. Smith, District President.

BRIGHAM YOUNG, JUN. } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

CORRESPONDENCE.

AMERICA.
Great Salt Lake City, July 5, 1866.

President Brigham Young, jun.

Dear Son,—Your very welcome favor of June 1st, was received a few days since, and the contents duly noted. Your success in obtaining ships, and in securing the emigration cheap passages, is gratifying, and it is to be hoped that the last ships may have speedy voyages, as their departure was rather later than could be wished. We have heard by telegram of the arrival of the second ship's company, in *good health*, at Wyoming, on the 27th ult. The most, if not all, the trains which we sent from here to bring up the poor, arrived at Wyoming previous to that date, so that the people would only be detained long enough to load up. We hope to hear soon of the arrival of all the Saints at that point, as it is desirable that the companies should soon be traveling homeward.

When I last wrote to you, I told you about the movements of the brethren who had gone down to Sanpete, to defend the settlements against the attacks of the Indians. The brethren who followed the Indians with the stolen stock from Round Valley, were not able to overtake them, and returned in time to meet brother Wells on his arrival in Gunnison. On the 24th ult., the Indians made a break upon a command of the brethren, under Lieut. A. P. Dewey, and ran off 26 horses, killing brother Charles

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Brown. A short time afterwards they returned and attacked the camp; they fought at intervals the balance of the day, and it is said they would have overpowered the brethren, as they were gradually creeping up on them, despite all they could do to prevent them, had not Col. Ivie, with his command, marched from Mount Pleasant in the afternoon, without any intimation from any earthly source of the strait the brethren were in. One of the brethren was wounded in the leg during the engagement.

On Tuesday (the 26th) a party of Indians drove off a band of horses and cattle from Spanish Fork. A few men from that place, with a few more from Springville, followed the thieves and overtook them; a battle ensued, and the horses and cattle were recovered. One of the brethren--Jonathan Edmiston—was killed, and another—A. Dimmick—was wounded, and has since died. How many of the Indians were killed and wounded in these engagements is not known, as they carried off all from the field.

All the settlements south of Richfield on the Sevier, have moved in, and concentrated at the other settlements. Besides guarding every exposed place, the brethren who have gone from this and Utah county, are helping the people to move and to fortify themselves. This latter labor is being pushed rapidly forward, and at the last advices, everything was in an excellent condition to enable the Saints to defend themselves and their stock against the attacks and depredations of the Lamanites.

I view this chastisement as necessary to unite the Saints, and to cause them to pay more heed to counsel than they have been doing. Their hearts have gone after riches, and the lust of the world has blinded their minds. This is really but a light chastisement to what we might receive, and I would rather have the Lamanites stir us up to diligence, than some other chastisement that might come upon us. The Lord has the hearts of the Lamanites, as well as the hearts of others, in his keeping. He can move them any way that he pleases to suit his own good pleasure, and when he sees that enough has been done, and that his people are humble and penitent under his mighty hand, he can turn their hearts to peace.

Precautions are being taken in the northern counties, to concentrate the small settlements in the large ones, and to guard the stock against any possible outbreak of the red men.

Everything is moving along quietly here in the city. The health of the people generally is very good. The promise for grain, vegetable, and fruit crops, is very encouraging.

Brothers H. B. Clawson, William Jennings, and John Sharp, jun., arrived home in good health last week.

The Fourth has passed off without any special demonstration, if we except the firing of cannon, the display of flags, and the music of the bands.

With love to yourself and family, John W., brother Orson and the Elders generally, in which President Kimball, brother George Q., and the brethren join, and praying the Lord to endow you with every qualification, and to preserve you from every evil, I remain your father,

BRIGHAM YOUNG.

ENGLAND.

SOUTHAMPTON DISTRICT.

Southampton, August 4, 1866.

President Brigham Young, jun.

Dear Brother,—Having just now a few leisure moments, I will appropriate the same to the giving of an account of my labors, and matters connected with my field of operations. Permit me to say, that I am truly thankful for the assistance of the two Elders lately sent to this field of labor. I believe they are good and faithful men. I have just returned from a visit to the Channel Islands, where I left Elder Edgar Dalrymple. He will remain there for a time. I found a few good and kind Saints on these Islands. Their number is, however, small. They hold regular meetings. Our visit to them was appreciated, and they rejoiced as if a messenger had come from a far and happy land. There are none out of the Church there who will listen to our testimony, or will receive the truth. They seek an easier religion, and cherish the doctrine "only believe." It remains, therefore, for those who bear the Holy

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Priesthood, to show by their walk and conversation—to stand as a living testimony of the truth. I have visited the Reading Conference, over which Elder H. Barlow presides, and am going through it again in a few days. I found some good people in this Conference, but some of those formerly professing to be Saints, have become as dead branches, fit only to be severed from the tree. When this is done, I believe new life and vigor will be infused into the remaining branches, which will bring forth the fruits of well-doing. We have done but little out-door preaching, as the people have no desire to listen to our teachings, or to obey the commands of the Gospel, and will give no heed to the testimonies of God's servants.

Fifty-one persons have emigrated from this District the present season, and *very* few are coming in to fill up our depleted ranks. This District extends over a circuit of about 900 miles. I have ample opportunity to travel both by sea and land. Notwithstanding few receive the truth, I enjoy myself much in my labors, and realize the fulfillment of the words of the Apostles and Prophets spoken in my behalf, and that if we make God our friend, we have nothing to fear. I am truly thankful to the Lord for this mission, and though we may endure trials, I feel they only serve to draw us closer to God, and show to us more clearly our dependence on him. When I set out in the service of God, I aimed at celestial glory, and expect to obtain the same only by diligence and constant warring against all opposition, knowing that the greater the obstacles to be overcome, the more complete will be the victory, and more fully will be the appreciation of the reward.

I have also visited the Dorsetshire Conference, over which Elder E. J. Clark presides. In this Conference I find the Saints generally in possession of the spirit of the Gospel. They are making every effort to effect their emigration the coming season.

In the Southampton Conference, where I have mostly labored, having had the immediate charge thereof for the last six months, the Saints generally feel well, and are doing much better than formerly, and are exerting themselves with a will to effect their deliverance from these lands. The Saints have kindly administered to my necessities, as far as lay in their power, and may God bless them with his Spirit, and prosper them in their labors, that their desires to gather home to Zion may be gratified. My health continues good, for which I feel grateful to my heavenly Father.

Praying God to bless you, and all laboring in the ministry, together with all Saints, I remain your brother in the Gospel,

A. N. HILL.

THE CONDITION OF AMERICA

—o—

MORALLY,

The New York correspondent of the *Standard* writes—"At Saratoga Springs the most outrageous iniquities are permitted, and the more outrageous they are, the greater immunity they enjoy. The gaming houses constitute by no means the most objectionable feature of Saratoga 'life.' There are other houses, far outnumbering these, whose proprietors and occupants exercise a far more pernicious influence than even the masters and servants of the faro banks. These houses, 'engaged for the season,' are presided over by the most notorious courtezans of the metropolis. They are fitted up with every luxury of equipment that money can buy. Their cellars are filled with the choicest of wines, their larders stocked with the costliest viands to be purchased in America. Their occupants are women selected from among the most attractive of their infamous class. Their proprietresses make no pretensions to secrecy; on the contrary, they seek to attract attention by every device that minds long trained in meretriciousness can devise. Handsome women, stylishly dressed, are

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despatched from these houses to the hotels, to scatter perfumed *billets* and cards of invitation among the throngs of guests in bar-room, 'office,' parlors, and 'sitting' rooms. These women make their way even to the hallways and piazzas of the great caravanserais, and impudently jostle the wives and daughters of 'respectability' in their search for Paterfamilias and Young Hopeful. The narrow side-walks of the little village are thronged after nightfall with these priestesses of Corinth, who accost every well-dressed man that passes. As for dress, these daughters of iniquity outshine all the Flora M' Flimsies and Demoiselles Shoddy who have flocked to the springs to display their diamonds and silks. The most notorious, probably, of *ceux dames* who preside over the unmentionable houses of Saratoga, is a woman well known to the police of this city as the leader of her clan in New York. This infamous creature seems to have determined to test the question how far excess may be carried. Every day at a certain hour her splendid drag is drawn up before her door. Dressed in the 'loudest' fashionable style, she emerges from her gilded den. A costly carpet, running from doorstep to kerb, protects her feet from the pavement. Obsequious lackeys line the path to the carriage. She enters the *coupe*, scatters a handful of greenbacks among the gaping crowd, and is whirled away behind her four-in-hand, clattering outriders clearing the way, and unsophisticated grooms hanging on for dear life behind. And this bedizened old hag has really made a 'first-class sensation.'"

MORALLY AND FINANCIALLY,

The Philadelphia correspondent of the *Times* writes—"It is announced that a deficiency of $30,000,000 has been discovered in the accounts of the Treasury when under Secretary Chase's administration. It is also stated that Secretary Fessenden, Chase's successor, resigned on account of the muddle in which he found Chase's accounts, and that Secretary M'Culloch, labor as he will, cannot satisfactorily arrange them. These painful rumors have caused the American press generally to demand an investigation. Other matters equally bad are developed in connection with the department. It has long been noticed that the most extensive counterfeiting of United States notes of all descriptions, has been carried on in this country, and the amount of bogus paper afloat is enormous. Some time ago a fradulent $100 compound interest note was put in circulation in such numbers, as to prejudice the entire issue. The detectives in New York lately succeeded in capturing some of the persons employed in this business, and their trial is now progressing in this city. Various Treasury employés have been on the witness stand, and some of them testified to having been approached by counterfeiters, in regard to taking impressions of the various plates of United States securities on lead and on paper, and the persons who tampered with their good faith, artfully urged that others were cheating the Government, and they might as well have the benefit of doing likewise. Some of the female employés of the department were also placed on the witness stand, and the shocking social condition of affairs existing there was laid bare. Of course, no one criminated himself, but enough was told to show that the fradulent $100 notes were actual impressions taken from the genuine plates, which had been got out of the department in some surreptitious way. There are fraudulent issues of other denominations of notes, and their origin may have been similar."

AND POLITICALLY.

It is feared that the Americans have not seen the last of their domestic troubles. The Constitutional Amendment is the bone of contention just now. Tennessee has ratified it, but it is thought improbable that the other Southern States will do so. The President is held responsible (by his enemies, of course,) for this unpleasant dilemma. The Southern resistance is all owing, it is argued, to the suggestions thrown out by Mr. Johnson in his message, acknowledging the receipt of the amendment from Congress. "There was not," maintains a stout Northerner, the correspondent of the *Daily News*. "the slighest reason, either in usage or necessity, for his giving any opinion about the amendment whatever. The Constitution

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does not call for his opinion upon an amendment to the Constitution proposed by Congress, nor does it require his approval of it. It is the business of Congress to propose, and of the States to ratify; the President plays no part in the proceeding whatever, except as an executive officer, to transmit the document to the various State Governors." We are more concerned, however, with the crisis as it exists, than with the causes that produced it, and it is not a good sign to hear the people, who have just emerged from so terrible a conflict, gravely discussing the probabilities of a renewal of the war. Yet it is so. Even the peaceful *Daily News*, speaking for the Radicals, says they are fully satisfied that there is trouble brewing, and the Democratic and pro-Southern papers of course affect to believe that it is the Radicals themselves who are making it, and that Stevens, Boutwell, and others, have made up their minds to resort to force in order to foil Johnson. Business men may laugh at the notion, and moderate papers may discountenance it, but still the uneasiness prevails, and the writer in question apprehends that the questions which began in 1860, and have for a time been settled by the sword, will not close until the election of the next President, in 1868. He says the lawless spirit of the South increases daily, as the prospect of emancipation from military rule seems to grow nearer, and that all the reports received from Northern men who are settled there, go to show the strong probability that if the troops were withdrawn they would have to withdraw with them.

VARIETIES.

The discovery of what is true, and the practice of what is good, are the two most important objects of life.

Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it, and persevere, will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.

Two passengers were conversing in a railway-carriage about music. One gentleman asked the other, who appeared rather simple, "Do you know the Barber of Seville?" "No," the latter replied, "I always shave myself."

The misery of being called upon suddenly to make a speech, was once got over by a noted English mathematician, who delivered himself in this fashion:—"Gentlemen, a morbid desire for originality prevents me from saying, 'This is the proudest moment of my life,' and it does not occur to me to say anything else."

The Bond that Would not Break.—In Sullivan county, Indiana, recently, a young married pair, who had been united in the bonds of wedlock about six years, having become somewhat mutually disagreeable of late, the husband, in his anger, hastened to a lawyer, and took steps to obtain a divorce from his wife. One day he came home to his wife, and said to her, "Betsy, I have fulfilled your wish. You said you wished you were separated from me. Here is the decree of divorce." His wife was at first surprised, but far too indignant to betray any emotion. She said she was ready to leave. She needed only to pack up her goods. She wished he would be present to see that she took nothing except what was her own. He stepped into the adjoining room with her, where the bureau and clothes-press were. The wife proceeded in silence to take out the clothes, when suddenly her eyes fell upon a small dress, and quite overcome, she broke out in convulsive weeping. The husband, hitherto an indifferent observer, remarked her emotion, and discovered the cause. It was the dress of their only child, a little daughter of three years, who had died almost two years ago. The husband was not less affected by the sight than his wife. He embraced her with emotion, begged her pardon again and again, tore the decree of divorce into a thousand pieces, hastened to the clerk's office, took out a new married-license, and was married immediately to his late wife.

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An American, speaking of hard wood, said it would last for ever, and burn a long time after that.

"A-las I am no more!" as Miss Susan Moore remarked, after becoming Mrs. Jones.

ADDRESSES.

William S. Grant, Essex Terrace, Wants Road, Maldon, Essex.
Henry Barlow, care of A. Fisher, West Mills, Newbury, Berks.

DIED:

Middleton—At Sunderland, July 4th, Margaret Middleton, aged 71 years.—Deseret News, please copy.

Henry—At Newcastle August 3rd, Hellen P. Henry, aged 41 years, 1 month and 25 days,—Deseret News, please copy.

POETRY.

AN OLD POEM.

(Selected.)

Who shall judge a man from manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less.
Crumpled shirts and dirty jackets
May beclothe the golden ore
Of the deepest thought and feelings—
Satin vests could do no more.
There are springs of crystal nectar
Ever welling out of stone;
There are purple buds and golden,
Hidden, crushed, and overgrown:
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones, the highest,
But as pebbles in the sea.

Man, upraised above his fellows,
Oft forgets his fellows then;
Masters—rulers—lords, remember
That your meanest hinds are men—
Men by labour, men by feeling,
Men by thought, and men by fame,
Claiming equal rights to sunshine,
In a man's ennobling name.

There are foam-embroidered oceans,
There are little weed-clad rills,
There are feeble, inch-high saplings,
There are cedars on the hills:
God, who counts by souls, not stations,
Loves and prospers you and me;
For to Him all vain distinctions,
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth or fame;
Titled laziness is pensioned,
Fed and fattened on the same;
By the sweat of others' foreheads,
Living only to rejoice.
While the poor man's outraged freedom
Vainly lifteth up its voice.
Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right.
God, whose world-heard voice is singing
Boundless love to you and me,
Sinks oppression, with its titles,
As the pebble in the sea.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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THE LORD'S ENSIGN.

BY O. PRATT.

An ENSIGN is a STANDARD, or as Webster defines the word, it is "any signal to assemble, or to give notice." For instance, when the day comes for the Lord to commence the great restoration of Israel to their own lands, Isaiah says, "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (chap. 11: 12.) When and where has the Lord "set up an ensign" for the purpose specified in this prediction? We answer, that prior to the present century no such ensign has been set up. When the Jews returned from the city of Babylon, five hundred and nineteen years before Christ, it could not be considered a gathering "from the four corners of the earth;" neither were "the outcasts of Israel" assembled according to the prophecy. The "outcasts," referred to, were not of the house of Judah, but were the ten tribes, who were outcasts from the land of promise, over seven centuries before Christ. Isaiah predicted their return, as well as the gathering of the dispersed Jews; and most distinctly informs us, that when the day arrives, the Lord would not leave us in the dark, concerning the matter; but would "set up an ensign for the nations;" that is, this ensign should be a "signal," a "notice," not only to Israel, but "to the nations," that all people might know when the marvellous work was about to be performed.

Isaiah, in the two preceding verses, points out the great personage who is to give this signal notice to the nations. "And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamoth, and from the islands of the sea." The "Root of Jesse" is Christ, the Messiah: and in the day when he commences the work of the gathering of Israel, he is to "stand

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for an ensign of the people." When he, in ancient days, came unto his own, they crucified him, and were dispersed among all nations; but in the last days, when he "stands for an ensign," he will "set his hand again the second time to recover them." In what way will the Root of Jesse manifest himself for an ensign? Will he visibly and personally appear? Or will he merely speak and give directions concerning the gathering? The Scriptures inform us that he will do both. First, he will reveal an abundance of his word, "line upon line, precept upon precept, here a little and there a little," not only pointing out the precise time of gathering, but every particular connected therewith, so that the whole work, from first to last, may be conducted precisely according to his will. Second, he will, from time to time, appear unto his faithful servants, as he did in times of old. Thus he will "stand for an ensign of the people;" or in other words, his authority, his word, his Church, and everything connected with his work, will be an ensign, a standard, a token, a signal, a revealed notification to all nations, that the long-expected, wonderful day for Israel's restoration has indeed come. The 10th verse represents himself as the ensign; the 12th verse declares that he will set up an ensign. It is this latter event which may first be looked for, namely, another revelation, informing the nations that the set time has come for the promises to the whole twelve tribes to be fulfilled.

To this ensign "the Gentiles shall seek." Not only the twelve tribes are to be gathered, but the Gentiles are to be greatly benefited by this standard. Indeed, according to Isaiah, the standard is first to be raised among the Gentiles, and by them to be offered to Israel. "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." (Isaiah 49: 22.) The great Messiah, in ancient days, manifested himself first to the Jews, and lastly to the Gentiles: but in the last dispensation of gathering, he will lift up his hand, first to the Gentiles, setting up a standard among them, and when their times are fulfilled, he will lastly manifest himself in power for the gathering of all Israel, through the instrumentality of the believing Gentiles, who will carry the sons and daughters of Israel, as it were, in their arms, and upon their shoulders. The great Apostle Paul evidently had a clear understanding of this most wonderful event; for in writing to the Gentiles, he says, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy." (Romans 11: 25, 26, 27, 30, 31.) We must not, therefore, look for the Lord's ensign or standard to be raised first among Israel, but among the Gentiles. The Lord's hand must be lifted up in power to the Gentiles. A revelation for a standard must be promulgated among the Gentiles to bring in their fulness; and when the Lord has thus fulfilled their times, he will save all Israel, through the ministry or mercy of the Gentiles, even as the Gentiles, in former days, were saved through the ministry of the Jews. And in this last ministration, a Deliverer shall come out of Zion, or in other words, a Root of Jesse, and "turn away ungodliness from Jacob." This will be a personal manifestation of the Messiah, from the latter-day Zion, in behalf of Israel. The sons and daughters of God among the Gentiles will be commanded to gather themselves together, and to build up Zion, that the Redeemer may first come to Zion, and afterwards come out of Zion for the salvation of Israel.

In the foregoing quotations, it is most positively demonstrated, that in the latter times, a great revelation is to be made among the Gentiles, which

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is to be set up as an ensign or standard for the Gentiles to seek to it, after which it is to accomplish the restoration of the twelve tribes to the land of their fathers. It next becomes a question of infinite importance, to determine on what part of the globe this standard or ensign is to be raised. We again appeal to the words of the ancient Prophet. "And he will lift up an ensign to the nations FROM AFAR, and will hiss unto them FROM THE END OF THE EARTH: and, behold, they shall come with speed swiftly." (Isaiah 5: 26.) The ensign is not to be raised in Palestine, where Isaiah resided, but in some country very distant from his land, represented by the words, "from afar." As to great distance, there is no large country, so far off from Palestine as America. If, therefore, the Lord should lift up an ensign in America, it would, in respect to distance, fully answer the terms of the prophecy. Moreover, when this ensign is lifted up in a far off land, the Lord has promised to "hiss unto them from the end of the earth." *To hiss*, Webster says, is "to express contempt or disapprobation." "To whiz, as an arrow or other thing in rapid flight." Applying this definition to the above passage, we have no hesitation in asserting that, the Lord will speak and manifest his disapprobation of all nations, and that he will send forth another revelation, with a "rapid flight," like the whiz of an arrow, reproving all people, nations, and tongues for their wickedness. If the message, in times to come, should hiss through the grand system of electric wires, engirding the globe, it would, indeed, be a rapid flight, a hissing from the end of the earth, penetrating, almost instaneously, the four quarters of the same. To a Prophet, like Isaiah, standing in Asia, "the end of the earth" could be applied to the great western hemisphere more appropriately than to any other land. On that far distant country we must look for the beginnings of a work, the most marvellous, the most wonderful of anything that has ever happened among men. "They shall come with speed swiftly" says the ancient Prophet. There is not the least doubt that the Prophet saw in the visions of the Spirit, the incomparable swiftness of steam-conveyance both by sea and land, and, accordingly, predicted, that when the word of the Lord should hiss forth, those who would receive it, would be gathered from all nations "with speed swiftly."

Having learned that the ensign is to be raised up on a land far from Palestine, it will be still more satisfactory if we can locate the particular country, on the western continent, where the Lord shall lift up the same. If we consult the great prophecy, from which we have already made so many choice quotations, we shall be abundantly informed in relation to the particular location of this long-expected, and most welcome ensign. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia." "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." (Isaiah 18: 1, 3.) This prediction locates the ensign; it is to be lifted up "ON THE MOUNTAINS." This passage, ought to awake the particular attention of "all the inhabitants of the world, and dwellers on the earth." Every one of them is particularly called upon to see the mountain ensign, of the Lord's own erection, and to hearken to the voice of the trumpet which will be sounded to all people. "The land shadowing with wings," or having the shape of two great wings, must be North and South America, which is the only land, "beyond the rivers of Ethiopia" from Palestine, which has any resemblance to wings. The great Rocky Mountain chain on the north wing of the continent, together with the whole land, was without doubt shown to the Prophet, and knowing no name for the same, he was obliged to describe it, under the appellation of a "land shadowing with wings," and pointed out its direction from Palestine, by stating that it was "beyond," that is, west of "the rivers of Ethiopia." It was on those far distant mountains, he saw the grand ensign lifted up which should excite the attention of all nations, and prove the salvation and gathering of both Israel and Judah. After the lifting up of the predicted ensign, the Prophet

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points out a heavy woe upon the land, and describes a terrible destruction which should come upon the wicked. He says, "For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them." (5th and 6th verses.) This destruction will come upon the millions on that land, "afore the harvest," that is, before the general destruction which will come upon other nations; for the harvest is the end of this wicked world: the American nation will have to suffer first; their dead will be left unburied, both summer and winter, and the beasts of the field, and the fowls of the air, will fatten upon them.

(*To be Continued.*)

"MORMONISM."

BY ELDER N. H. FELT.

This "strange people," notwithstanding the vast power and weight of opposition that has been arrayed against them from the beginning, have assumed a positive and clearly defined position, defiant of all the slander, vituperation and abuse, so freely lavished upon them by their enemies. They openly court the closest scrutiny of all who desire to investigate their principles, and stand in bold relief before the whole world. Disguise the fact as their opponents may, and endeavor to do, the principles and doctrines of the Latter-day Saints cause much disquietude among religious and political circles, both of the old and new world. Coming upon them as it does, at this particular crisis of religious and political antagonism and transition, it is looked upon with doubt and uncertainty, an enigma they cannot solve, foreshadowing a change they cannot comprehend, and producing forebodings they fear to reflect upon.

Most of the religionists of the day, have long since learned the weakness of their own weapons, having repeatedly failed in their attempts, by discussion or argument from Scripture, to overthrow it. For some years past, they have assumed to treat the subject of "Mormonism" with apparent indifference and even scorn, and while they nervously avoid any controversy with the Latter-day Saints, they strive to prevent others from investigating the same, by the weakest of all weapons, ridicule.

In a political point of view, its relations with the world do not appear to be much more agreeable. It is spoken of by politicians in terms often used in America: "The vexed question at the White House," "Loathsome ulcer," "Twin relic of barbarism," &c. Unconstitutional and ineffectual enactments have been passed by the American Congress in relation to the people of Utah, and actual warlike demonstrations have several times been made by Government, to suppress and destroy this so-called "excrescence upon the body politic," which efforts have likewise failed. If "Mormonism" is such transparent folly, if the "martyred Prophet Joseph Smith was so great a fool," and if Brigham Young and his associates are so wicked and unprincipled, as divines and political demagogues would have the world believe, why have they not, ere this, with all their wisdom, made that folly and wickedness clearly manifest to the world? These savans have had everything to favor them in accomplishing so laudable an object. The world have ever been ready to join in crusades against the "Mormons," aided by the deepest prejudice and bitter hate of the sectaries of all Christendom. "Mormonism" from its infancy has

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existed unprotected by Government patronage, and unsupported by popularity or wealth. Why, then, if it is such folly, does it exist to-day? But "Mormonism" not only does exist, but is flourishing upon the mountains, growing vigorously, and sending forth many intelligent advocates, who are gathering up their thousands of honest, faithful believers, yearly, to their distant gathering-place in Utah. With these humble believers, it is no holiday pastime, or mere outward ceremony. When they embrace the principles of "Mormonism," the prospective, to them, is not like those who embrace the popular creeds of the present day, who aided, as they are, by the influence of friends, the approbation of sects and parties, with all the attendant conveniences and comforts of cushioned seats, and salaried ministers to say their prayers, and a certainty of retaining undisturbed their prestige and position before the world; but, on the contrary, they neither expect nor receive anything but aversion and determined opposition from relative and friend. Obstacles are presented on every side. Oppression, poverty, evil report, and even physical force, are brought to bear to prevent them from joining that much-despised people. But in the midst of every opposing element, they part with all their treasured associations of home, start upon a long, toilsome, and dangerous journey of seven thousand miles over sea and land, through a hostile Indian country, climb the rugged defiles of the Rocky Mountains, that they may worship God in peace, and according to the dictates of their own consciences. Is it surprising that the world look on in wonder, to see the thousands that year after year leave these shores to gather to Zion? No; nor is it surprising that many honest souls still seek to find out what Spirit and power sustain the humble advocates of the truth, and give impetus to the purposes of the Almighty in establishing his kingdom upon the earth in these last days. Latter-day Saints, remember the words of our Savior and be comforted: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

WHO NEXT?

In looking over the columns of the *Deseret News* of June 14th, my eyes fell on three notices therein recorded, giving information that William I. Appleby, John V. Long, and James D. Ross, had been, by the High Council in Zion, excommunicated from the Church of Jesus Christ of Latter-day Saints. No doubt the announcement will cause surprise to many who are living in this land, among whom the two latter named persons have labored in the ministry, and afterwards emigrated to Zion, pursuant to the principles of the Gospel, and their own teachings to others. On reading these notices, the question immediately presented itself—Who next will place himself in such a position, as to render himself unworthy the fellowship of the Saints? This question I cannot answer, but this much I can say, that no one can exempt himself or herself from following in the same road, only by a life of humility and continued obedience, and a just and faithful observance of every known duty. It matters not whether the position be high or low that we may be called to occupy, the results of disobedience will be the same, so far as the maintaing of our position in the Church and kingdom of God is concerned. To change is mutable, yet an immutable law of nature. We must then, of necessity, move either in the highway of holiness, purity, and truth, or in the way that leads to death. We can walk in the former only by obedience to the requirements of the Gospel, and our progress therein will be in proportion to our faithfulness

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and diligence. If we choose to walk in the latter, the farther we go, the farther do we recede from the saving principles of the Gospel, our minds become more and more beclouded, until we find ourselves enveloped in gross darkness, and unabled to see any of the beauties of holiness. When we enlisted in the cause of truth, we became soldiers to the King Emmanuel, we pledged our fidelity to him and the interest of his kingdom, covenanted to wage an uncompromising warfare against the powers of darkness, and to fight valiantly the battle of the Lord, not with carnal weapons, but with weapons drawn from the armories above. The armament of the soldier of Christ consists, in truth as a girdle for the loins, the breastplate of righteousness, the feet to be shod with the preparation of the Gospel of peace, the shield of faith, with which to quench all the fiery darts of the wicked, the helmet of salvation, and the sword of the Spirit, which is the word of God. Clothed in such a panoply as this, he cannot fail, neither can he be overcome, if he, like a faithful sentinel, guards against the approach of danger, but will be able to stand against all the wiles of the Devil and his emissaries, and in the strength of Israel's God, go forth from conquest unto victory. He must, however, remember that "eternal vigilance is the price of safety," for if he becomes careless, if he sleeps on his post of duty, if he lays aside his armor, it will be of no avail as a means of protection from the assaults of the enemy, who is ever on the alert, if possible, to deceive and turn him from his allegiance to the government of God. He must remember that he wars not "against flesh and blood," but against "principalities" and "powers," against "the rulers of the darkness of this world," and "against spiritual wickedness in high places."

That some do turn from the paths of virtue, uprightness, and truth, is a fact patent to all. That some do violate the sacred covenants made when they went down into the waters of baptism, and turn to their evil ways, none can truthfully gainsay. But wherefore do they turn away from the holy commandments? Have the saving principles of the Gospel lost their virtue? Has the armor of God proved insufficient to protect against the steel-pointed shafts of the powers of darkness? We answer, No. Is it because they have learned and do know that the doctrines and principles they have taught and practiced, and to the truth of which they have repeatedly testified before God, angels, and men, are false? Nay, verily. It is because they have proved recreant to their trust; because they have neglected to keep watch and ward over themselves, and against the insinuations of evil influences; because they have neglected their prayers, defiled the temples of God, and grieved away his Spirit, which will not dwell in unholy temples; because they have laid aside the armour of righteousness, and while sleeping on their posts of duty, the spoiler like a strong man enters their house and binds them hand and foot, spoils their goods, and in their defenceless condition takes them captive at his will.

The Gospel is the power of God unto full and complete salvation to all who believe and continue obedient to its requirements. It is also true that God will have a tried people, a people who have proven themselves by maintaining their integrity, and manifesting an unwavering fidelity to Him. He will not however permit them to be tempted above what they are able to bear, but will with every temptation make a way for their escape. They are then left to exercise their own agency as to whether they will avail themselves of the means of safety, or give place in their hearts to the seducing influences of evil. Many are the ways and varied the means employed to draw their eyes from the mark of the prize of their high calling in Christ Jesus. Many are the gaudy allurements to charm the mind, and lead the feet from the way of life. Soft and melodious are the tones of the Siren's voice to entice from virtue's paths, but whose ways take hold on death. Gorgeously decorated are the temples of Bacchus, and every attraction of grace and beauty engaged to proselyte new votaries to worship at his shrine. The honors of the world and the praises of men generate in the unguarded mind, an unholy ambition, which tends only to alienate

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the affections from God, and centre them on the empty bubble of the world's fame. These, and many other things, are presented to the mind all along the pathway of life, and call loudly to the pilgrim in the way of holiness, to turn aside, if but for a season, to enjoy the so-called pleasures of the world, to which many give heed. But, if like "Christian," in Bunyon's beautiful allegory, he turns a deaf ear to the entreaties to join in the giddy throng, and keeps his eyes fixed on the prize that lies at the end of the race, they can do him no harm; for they can never enter the way of life. The line of duty is made plain, and within which there are safety, joy, and peace. Without, danger and strife, sorrow and darkness everywhere prevail. With these things before our minds, is it strange that the question, Who next will prove recreant to his high trust, should present itself for our reply? Dear reader, will it be I or you? God forbid that it shall be either. But, as assuredly as others who did run well for a season, have fallen out by the wayside; so will you and I, if we keep not on the whole armour of God. The Captain of our salvation has gone and marked the way before us. Then fear not, but like the mariner who prepares with chart and compass for his voyage, that he may shun the sandbar and the coral-reef, and reach his destined port in safety, prepare yourselves to guard against all temptation by putting on the whole armour of righteousness, by securing the Holy Spirit as your guide and constant companion. Lay hold the iron rod with firmer grasp, continue in well-doing, and victory will crown your labor, and eternal life be your reward.

A. MINER.

IS THERE TO BE ANOTHER WAR IN EUROPE?

(From the Liverpool Daily Courier.)

No sooner has the storm in Bohemia and Venetia blown over than another begins to brew, and one that threatens to be far more destructive than that through which Europe has just passed. That most indefinite of all quantities, the "balance of power," has once more to be adjusted. and, as usual, men and cannon balls are the arguments used for the purpose. France is at one end of the beam, Prussia the other. One has lost nothing, but the other has gained a great deal, and the equilibrium is destroyed. Napoleon desires to restore it, and he takes a novel way of accomplishing the operation. He does not ask Prussia to throw out any of the new weights she has put into the scale, but he insists upon putting some more into his own. He is not particular where they are obtained, whether they are Prussian, Bavarian, or Belgian, but insists upon obtaining them somewhere. Prussia, however, having secured her own ends, is selfish enough to object to France doing what she herself has done, namely, plundering her neighbours for her own aggrandisement, and a general row is not unlikely to be the result.

The war just closed has undoubtedly strengthened Prussia to an enormous extent. It is not the mere territorial extension effected; she has become predominant in a large region where before she was subordinate. The exclusion of Austria from the Germanic Confederation completely changes the character of the north of Europe. The two great powers in Germany were mutual checks to each other, and practically divided the German people into two sections, Austrian and Prussian. While these powers remained in the Bund their rivalries and conflicting interests prevented united action, so that the power of Germany was almost neutralised by internal jealousies. But the brief campaign in Bohemia has altered all this. Austria can no longer play at cross purposes with her northern colleague, and what Prussia decrees will in future be carried out by the combined strength of the whole German people. The States incorporated into the Prussian kingdom are no doubt of considerable im-

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portance, but the extension of territory is small compared with the additional influence obtained by the Berlin Government through having the whole of Germany unreservedly at their back. A huge military power has thus arisen in the north of Europe, numbering close on forty million people, and extending over the whole area from France to Russia. France takes alarm at the change, and demands an equivalent, so that by the enlargement of the French boundaries the relative strength of the two countries may still be maintained. Even if the present demands of Napoleon were conceded this result would not be accomplished, but there is reason to suspect that the claim has not been made so much in the expectation of its being allowed as with the purpose of picking a quarrel with Prussia. To this end the demand of an acre is as good as a mile. If after a fight the Emperor gets the upper hand, he is not tied to his original demand, but may take as much as he can hold. The rule that, he may keep who can, is strongly in force at present, and as Napoleon has a strong hand he does not object to the principle.

But neither has Prussia any nervousness as to her ability to keep all she has already won. When the French Ambassador at Berlin presented his little bill, Bismarck coolly replied that his Cabinet could not cede an inch of German soil while in a position to defend it. This, in other words was telling Napoleon that he might exact what compensation he chose from Belgium, or Holland, or anybody else, but he must keep his hands off Prussian territory. Bismarck, indeed, is quite ready to take up the gauntlet as soon as it is thrown down by France. The kingdom is now dislocated and unsettled, and a war with the hereditary enemy of Prussia and Germany would evoke the patriotism of the whole Teutonic race. Hanoverians, Hessians, Prussians, and every other section of Germans would combine for the defeat of the common enemy, and it is thought in Berlin that nothing would so much promote the consolidation of the new kingdom as a war that would bring out the national tastes. Moreover, Prussia already begins to feel that she is able to cope in the battle field with France. The unanimous feeling in Berlin is against the slightest concession to France, and the half-hearted enthusiasm that arose against Austria would be a thousandfold more cordial against a foreign intruder on the sacred soil of of Fatherland.

While the Prussians manifest no disposition to retire from the dignified attitude of their Minister, the French are no less inclined to insist upon their claim. It is not difficult to predict what is likely to be the result of this state of things: when one power makes a claim which it considers itself able to enforce, and another rejects it because it thinks itself strong enough to make good the refusal, a fight is the natural sequel. Whether things have reached this critical stage with reference to the Rhenish frontier we cannot tell, but the long absence of official and conciliatory news justifies the gloomiest forbodings. At no season could the French demands have been more inopportune. Prussia is flushed with victory, and having so thoroughly beaten the Austrians, believes that the French would stand no better chance against her needle guns and courageous soldiers. France, on the contrary, thinks otherwise, and the more effectually to humiliate the successful warriors almost challenges them to a trial of strength, while the shouts of victory fill the air. Thus Prussia, with all the recklessness and hot blood of youth, is ready to fight with anybody about anything. At the same time Paris correspondents tell us that the opinion gains ground in that city that France and Prussia will sooner or later, and by the force of circumstances, come into collision on the question of the rectification of frontiers. With nations that have made up their minds in this way, war cannot be far off. It can only be averted by concession, but neither Prussia nor France is in a mood to yield, because each believes that an appeal to the sword would only demonstrate its superiority.

Though the immediate demands of the French Government are of minor importance to the broad principle at stake, it may be worth while to see how they arise. There has been great elasticity about the French frontiers; they have shrunk and expanded in

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exact proportion to the power of the nation, and a serious grief to the French people is the fact that Prussia has had a good deal to do with the settlement, and especially the curtailment, of the boundaries. The congress of Prague legalised a French empire from the Adriatic to the German Ocean, vesting the Low Countries and Italy in the First Napoleon. The congress of Chatillon, however, compressed this vast empire within the limits of the Rhine; the peace of 1814 still further reduced the territorial limits of France, and the grand settlement of 1815 gave us the France of the present day. The difference between the demarcation of 1814 and 1815 is not very great territorially, and the major part of the curtailment has been restored by the cession of Savoy by Italy. There remain, however, the small slice of land, and the formidable fortresses on the Rhenish frontier, and these are now required to restore the France of 1814, or, more properly, of 1792. Prussia, however, only holds part of the debated ground, and this, it seems, she is not disposed to part with. Saarlouis belongs to King William; Landau is in Rhenish Bavaria, but as Bavaria is at the mercy of Prussia, both places may be regarded as being at the free disposal of the Berlin Government. The cession of these free districts must be regarded as the sole requisition made to King William; the extent of territory at stake is insignificant, except that it is rich in coal, which France greatly needs, and for all purposes of frontier defence modern warfare has rendered the fortresses of little value. The acquisition of Philipville and Marienburg is also necessary to restore the French boundary line of 1814; these places are in the possession of Belgium, but we do not suppose Bismarck would offer any serious objection to that weak power being despoiled.

The French Emperor has long had an ambition to restore the empire to the line of 1814, and he has accomplished much towards the realisation of this aim. But what obligation is there on Europe to restore nations to their former grandeur? Is every ruler to have a mission to repossess ground that his country has lost? When the France of 1814 is restored will Napoleon start on a new mission to re-establish the empire from the Adriatic to the German Ocean? Then, is Francis Joseph to be allowed to plot and countermine to regain Venetia and depose Prussia from Germany? If these fanciful claims to bygone boundaries are at all valid or recognisable the peace of Europe can never be assured. Every nation has undergone extension and limitation in the course of its history, and if each is constantly labouring to restore its boundary to the largest area that it ever included, it is clear that all the wars that have been fought will need to be fought over again. This is not a pleasant prospect for taxpayers when war on a grand scale costs a million pounds a day.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 25, 1866.

TO THE ELDERS WHO HAVE RECENTLY ARRIVED.

BRETHREN, we would not have you ignorant concerning the duties of the mission on which you are just entering. For the purpose of your better com-

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prehending what we wish to convey, it will be necessary to revert to a few items connected with the earlier history of some of the missionaries who have labored in this country. During our visits to many of the Conferences, the financial condition of those departments has occupied our attention, to the exclusion of very many other important matters, such as counselling the Saints, preaching to them the necessity of living in humility before God, and the course for the Elders to adopt whereby this desirable end may be attained; and the reasons for this state of things are as follows:—The names of brethren who have formerly labored in those Conferences, are repeated in connection with certain deficiences which, perhaps, have just come to light in the financial affairs of the Conference, their successors having thoroughly overhauled the books, determined to understand them, being unable to get entire satisfaction from their predecessors, and have thereby uncovered the defalcations of men who were previously considered by many a pattern of honesty.

Thus have matters been going on, until at the present we find ourselves in somewhat of a dilemma to know how to keep many of the Conferences from becoming insolvent. It is with the view of preventing things of this kind from recurring, which would be calculated to increase the trouble, and lay a greater burden upon those who may succeed us, that we now speak to the Elders who have been here for several years, and especially to those who are just entering a career which involves no inconsiderable amount of business, as well as being preachers of the Gospel. We have no word of fault to find with the brethren who have been laboring in the ministry in connection with ourselves, but, on the contrary, they have carried out the instructions which have been given them verbally, and also through the medium of the STAR, to the best of their ability; and we now give this advice and counsel to those who are about leaving their fields of labor, it having been deemed wisdom to change them to other Conferences. Do not hand over your business to your successor, until you can present it to him in a plain, straightforward manner, having all your accounts properly posted and balanced, that he, although perhaps in part unacquainted with book-keeping, may be able to fully comprehend each account. If you carefully follow this advice, no fault can be found with you, or your labors in this respect, after you have been honorably released and returned to your families and friends in Zion. There have been some talented men in this Mission, who have been overtaken by temptations, and have surrendered at discretion to the Adversary, and have sinned both in commission and omission, which they, in their blindness, thought forever hid from the servants of God; but all of their secret acts have been made plain. A few years have passed away, and they have shown themselves in their true colors; their evil practices, which have been done so secretly in other lands, crop out so palpably when they get to Zion, that they loose their standing in the Church, and their names are forever erased from the Lamb's book of life.

To the best of our knowledge the brethren, with few exceptions, who have been laboring with us, have diligently taught the people the pure Gospel of Jesus, and manifested great faith in the promises of the Almighty to supply their wants. They have had power from on high to preach the word in much plainness; but, inasmuch as we are all subject to temptations, which many Elders have been unable to withstand, we say to our brethren who have just

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arrived in this Mission, When you assume the responsibility of conducting the business of a Conference, examine well the books, and require a thorough explanation from those whom you are about to relieve, in order that all things may be made plain. If there are any brethren who have so far forgotten their covenant as to have acted dishonestly, we want to know it before they leave this Mission, in order to have them make restitution, that their actions may not bring a reproach upon the people of God. As many of you are well aware, the Conferences owe this Office hundreds of pounds, but these debts are generally of long standing; still, they have been increased by the unwise course of some of the brethren within our recollection, and it seems that some parts of the Mission have been constantly encumbered with men who have not the good of the cause sufficiently at heart, or have carelessly adopted the course of their predecessor, and do not work with a will to lessen the already overwhelming debt of their appointed fields. This course of things we wish to reform, and we now call on the brethren, by the authority of the Priesthood, to second us in our endeavors to crush this and every other evil which may make its appearance in our midst, that the world may not have a shadow of reason for their bitter and malignant attacks upon us as a community. The debts which have accumulated, we can scarcely tell how, hang like an incubus over several of the Conferences; but we feel determined, with the assistance of the Lord, to overcome these evils. It can be done, and if it is not done, brethren, we are measurably answerable for their existence.

We are pleased to announce, on information received through private letters, that all the ships bearing the Saints of this year's emigration across the ocean, have arrived at New York in safety. We expect that before this reaches the eyes of our readers, all the Saints will have left Wyoming, and have made considerable progress on their journey across the Plains. Peace and safety be with them. May they live long to enjoy the blessings of Zion, and by faithfulness help to enlarge her borders.

Notice is hereby extended to all writers for, and correspondents of the STAR, that the names of the writers will accompany the publications of their articles. This we deem a matter of justice to the authors themselves, and of fair dealing with our readers. We give this statement in reply to some requests made to publish articles anonymously, or with the initial only. We hope the brethren will not be be backward in communicating anything which will add variety aud interest to the STAR.

DEPARTURE.—Elder W. S. Godbe and wife left Liverpool per steamship *City of Paris*, for New York, *en route* for "Our Mountain Home," on the 15th instant. Elder Godbe is one of the leading merchants in Great Salt Lake City, and has spent about six weeks in England visiting his friends, and in Paris, enjoying the passing hours as he thought to the best advantage by way of relaxation from the cares of business. He expects to arrive in Great Salt Lake City inside of thirty days.

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NATIONAL STATISTICS—FINANCIAL.

(*From The Times,*)

Two Reports which have recently been issued under the authority of our own Government and that of the United States, afford us the means of contrasting the amount of revenue raised from certain sources in the two countries, and the general working of the financial system pursued in each. The official Reports from the United States, present an account with which the American people cannot well be dissatisfied. The amount of money now raised by taxation is almost incredible, and yet there are no complaints,—people, for instance, rather glory in paying an enormous Income-tax than try to evade it. This enthusiasm for the yoke will, no doubt, disappear as the newness of the burden wears off, but in the meantime the people are giving the Government, to all appearance quite willingly, the immense some of $1,078,513,347 a year, or about £215,702,669. The year before the war—1860—the total receipts from the revenue amounted only to a little over fifteen and a quarter millions of pounds. In 1863 they were $706,995,493, and what they were in the financial year ending the 30th of June last we have just stated. It cannot be denied that the American people must have a just appreciation by this time of the terrible cost of war.

Of the entire receipts from taxation in the United States in 1865-6, very nearly thirty-six millions of pounds (we put the sum in English money for the sake of comparison) were derived from Customs alone. In the same period the English Customs duties amounted to £21,574,866. A much larger sum still is derived in America from the internal revenue. Between the years 1837 and 1861, there were no receipts whatever from this source. In 1862 they amounted to $39,125,892; last year they are returned at $309,510,932. To raise this great sum, it has been found necessary to impose a tax upon every article of common daily use, and upon almost every profession or trade. Every shopkeeper is obliged to take out a licence—the dressmaker pays heavy duties on the raw material of her trade, and then an *ad valorem* duty on every dress she makes up. The duty on articles imported from Europe is now on an average 60 per cent. Bankers are required to pay $100 for a licence, hotel-keepers from $25 to $200, and the line is thrown out so far that it catches classes like travelling jugglers, who must pay $20 before they are allowed to swallow their knives in the streets, while lawyers are only valued at $10 apiece. In the year 1863, it was found upon official inquiry that New York, New Jersey, and Pennsylvania, contributed to the internal revenue upwards of twenty-four millions of dollars, the six New England States about eight millions and a half, the eight Western States seven and a quarter millions, the five border States nearly four millions, and the Pacific States and the Territories less than a million. This proportion is still maintained, the three middle States contributing by far the largest share of the internal revenue. The West, however, is rapidly becoming more valuable to the Government, and in a few years it will prove its claim to rank as the wealthiest part of the entire country.

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Immense as is the amount raised by taxation in America, it is two small for the needs of the Government. In the year ending with last June, the War Department cost $284,449,701; the Navy, $43,364,118—or in pounds sterling, nearly 57 millions for the army, and over eight millions and a half for the navy. Last year the bulk of the army was paid off, and the cost will, therefore, be much smaller in the financial year which has now commenced. In 1863 the Navy Department spent $32,272,253 in construction and repairs alone. Another enormous charge which the American Government is called upon to meet is for the interest on the Public Debt. Last year it amounted to nearly £27,000,000. While four years of war have forced these burdens upon the American people, we have the satisfaction of knowing that peace has accomplished for us the opposite results. In ten years we have surrendered duties to the amount of over ten millions, and yet, as the Royal Commissioners inform us, the falling off in the revenue is little more than two millions. The decrease in the Customs receipts in 1865, caused by the reductions upon tea alone, amounted to £1,242,586, but the consumption of the article was so much increased by the lowering of the duty, that in seven months the deficiency was made up by £50,000. Our exports have increased in value since 1863 by about nineteen millions, and nearly half of this sum is due to our trade with the United States. Our imports have decreased, chiefly from India and our other possessions. From America they have increased by nearly four millions. We are getting back our trade with the Southern States so rapidly, that the value of our exports to them is already only about half a million less than before the war began, and in nine months our exports to the South increased from £365,314 to £5,121,977. If we turn to France, we also find every reason to congratulate ourselves upon the progress of our trade. The increase which took place in 1865 in imports from France, was 78 per cent. as compared with 1860. The exports, comparing the same years, showed an increase of 72 per cent.; and this is a result of the Commercial Treaty, which the Royal Commissioners with justice pronounce "very satisfactory to both countries." A comparison of the balance of our trade with the United States and France, shows the total value of exports and imports to and from America to be £51,329,013; with France it was £62,961,449. The general prosperity of the country is revealed by the fact that the consumption of corn and flour increased by 5 per cent. last year, of tea by 10 per cent., of sugar 11, of wine 5. The importation of spirits, wine, tobacco, tea, and sugar all fell off, but this was doubtless mainly owing to the heavy importations of the previous year. Altogether we have every cause to be contented with what we are doing. Since 1856 the total value of our import and export trade with all parts of the world increased by no less than £178,228,778. Last year we put nearly three thousand new merchant ships upon the seas, and we have now about forty-one thousand vessels of the kind upon the register. In 1865 there came to the port of London alone upwards of 11,000 ships. Our commercial system is based upon the principle that the more we open up our trade with the world the more we shall prosper ourselves, and in that respect the Americans have much to learn from us. They believe in protection and prohibitory duties, and it is not long since a well-known public man declared in New York that "Free Trade was a system devised by England to enable her to plunder the world."

The Americans may be wiser than ourselves in some respects; they manage their navy incomparably better than we do ours, for instance; but we have

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outgrown many fallacies which they cling to, and by which they are great losers. No one takes any part in a financial debate in Congress except members who are anxious to get duties imposed for the protection of the manufactures or produce of the districts which they represent. The New England States still take the lead in this fight for protection, but when the public men of the country come to understand better the true causes which lead to the commercial growth and prosperity of a nation, there will be as few Protectionists left in America as we have in England. At present we cannot deny that men like Mr. Morrill and Mr. Horace Greeley are the masters of the situation, and their countrymen pay dearly for it.

CORRESPONDENCE.

—o—

ENGLAND.

CHELTENHAM DISTRICT.

August 14, 1866.

President Brigham Young, jun.

Dear Brother,—Knowing the interest you take in common with the Elders of Israel in the great work of God in the last days, I write to inform you of its condition and progress in this district, which comprises the Herefordshire, Worcestershire, and Cheltenham Conferences. It affords me much pleasure, and is a source of thankfulness to God, to be able to state that, notwithstanding the Saints are scattered over a very large tract of country, which requires a great amount of travelling (and principally on foot) to visit them all; yet, through the faithful and energetic labours of the brethren, their spiritual condition is good, and their joy in the Holy One of Israel is on the increase. We have held a few camp meetings in different parts of the district, which I believe will result in good. God was with us in those meetings, and poured out his Spirit upon both speakers and hearers in rich abundance. We are having excellent meetings in Cheltenham, and other parts of the district where the Saints can meet together by walking from five to ten miles (which they frequently do), and the same distance back, making from ten to twenty miles on Sunday. This affords strong evidence of their being in a good, healthy, spiritual condition. I find that in those branches of the Church, where the Saints and servants of God are filled with the Holy Spirit, and are living in the faithful discharge of all the duties enjoined upon them, they are favoured with the presence of those who do not belong to the Church, and who listen with profound attention to the words of life, as they flow in rich effusion from the lips of the inspired servants of God.

We held a Conference on Sunday, 6th instant, at "Abersychan," where Elder Frost presides. We had a full attendance. The branches were represented as being in good condition. The financial report for the half year, ending June 30th, was read and accepted. The constituted Authorities of the Church in Zion were presented, and unanimously sustained in the usual manner. Several strangers attended. A sweet, peaceful, and heavenly influence reigned in the assemblages of the Saints. It was, indeed, a time of refreshing, from the presence of the Lord.

I am happy to say that the labours of God's servants in this part of the Mission are not altogether fruitless. During the last three or four weeks, *eleven* have been added to the Church by baptism—not children, but grown persons. The prospects of further accessions are bright; and we give God the honour, realizing that He hath chosen the weak things of the world to labour in His vineyard, that no flesh should glory in His presence.

Praying for your success and prosperity, and all who are labouring with you, I am, your Brother in the Truth,

JAMES URE.

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VICTORY AND STARVATION.

The military correspondent of the *Standard*, writing from Florisdorf, draws a miserable picture of the condition of the victorious Prussian army in Bohemia. He says—"The districts for any time occupied by the hostile army have been literally eaten up, and the native people are now starving. The Prussians left little behind them as they advanced, and, now that they are obliged to double back on districts already used up, the difficulties of their commissariat may be supposed to be something very serious. These soldiers who have won every battle, and overrun Austria's three richest provinces almost unopposed, are all but starving in the plains their valor has won. Before their arrival the Austrian armies had pretty well cleared out the remnant of last year's harvest, and the country was already much impoverished by deficient crops since 1863, with most of the cattle and the wine. When the Prussians succeeded them, their first requisitions were so enormously disproportioned to the remaining means of the poor people, that every beast, down to the newly-calved cow, and even the goats, was quickly slain, and it became necessary to send this year's corn to the mill to keep both friends and enemies from starving. But this year's harvest also has been very deficient, not to say how much of it was wasted by too early an attempt to carry it, and how much by the trampling and camping of vast hosts of both Austrians and Prussians. The consequence is an almost universal beggary in these once happy provinces. Men who were but the other day comfortable farmers, and who looked from their snug cottage windows on comfortable crops and long-horned herds, are now actually following Prussian soldiers about, begging for a little food for their children. But the Prussians themselves in some districts are very nearly as badly off. I have heard of regiments being a whole day without even bread, and of men going out at night to forage a little, and coming home hungry and unsuccessful in the morning. In fact, these intelligent and brave young Prussians are themselves in many instances beggars; and it is no uncommon case in one instance to see a column of retiring soldiers followed by a string of pale and careworn natives, asking for alms, and in another place to observe a blue-tunicked hero humbly begging a meal from a peasant he suspects of having somewhere a private hoard. In some instances an attempt was made by the Prussian commissariat to send down ready baked bread from Silesia or from Prague. But it was found it did not keep or was spoiled in the transit—why, I do not know. The conseq uence of all this is that sickness is already beginning to make deplorable ravages amongst both peasantry and soldiery, and where cholera does not exist typhus is running riot. It is true the men are mostly housed, but, as the furniture was generally removed on their coming, they find the naked walls but little comfortable, and long for fine weather and the bivouac again in the fields, as being more cheerful and more healthful. What the doctors now most fear is a terrible outbreak of famine fever. It is no wonder, therefore, that the Prussian Government—which it must be acknowledged feels more for its people than the Austrians—is even more anxious than the Emperor's for the payment of the indemnity and the march home of its troops."

WATCH CHAINS.—The small steel chain which winds rounds the fusee of a watch is about eight inches in length, and contains upwards of 500 links, riveted together. It is not thicker than a horse hair, and the separate links can but just be perceived with the naked eye. Modern invention has as yet discovered no substitute for this chain equal to it in slenderness, strength, and flexibility. These watch chains are all manufactured at Christchurch, in Hants. The links are punched out by girls from plates of steel, and very young girls pick up the links and rivet one to the other. Watch-chain manufactured has been the staple of Christchurch for nearly a century—ever since, in fact, pocket watches began to be generally carried.

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A Western paper strikes the names of two subscribers from its list because they were recently hung. The publisher says he was compelled to be severe, because he did not know their present address.

A few days since a gentleman called upon some lady friends, and was shown into the parlor by a servant girl. She asked him what name she should announce, and he, wished to take them by surprise, replied "Amicus" (a friend). The girl seemed at first a little puzzled, but quickly regained her composure, and in the blandest manner possible observed, "What kind of a cuss did you say, sir?"

DIED:

WHITE—May 8th at Calon, South America, by drowning, George White, aged 33 years, also at Southampton, July 27th, George Warren, of measels, son of George and Dinah Ann White, aged 1 year and 5 months.—DESERET NEWS, please copy.

OSBORN—August 6th, 1856, at Grantham, Ann Osborn, aged 51 years, 7 months and 2 days.—DESERET NEWS, please copy.

POETRY.

A MAN'S A MAN FOR A' THAT.

(A New Version by Charles Mackay.)

"A man's a man," says Robert Burns,
"For a' that and a' that!"
But though the song be clear and strong
It lacks a note for a' that
The lout who'd shirk his daily work,
Yet claim his wage and a' that,
Or beg when he might earn, his bread,
Is *not* a man for a' that.

If all who dine on homely fare
Were true and brave, and a' that,
And none whose garb is "hodden grey"
Was fool or knave, and a' that,
The vice and crime that shame our time
Would fade and fall and a' that,
And ploughmen be as good as kings,
And churls as earls for a' that.

You see yon brawny, blustering sot,
Who swaggers, swears, and a' that,
And thinks because his strong right arm
Might fell an ox and a' that,
That he's as noble, man for man,
As duke or lord, and a' that;
He's but a brute, beyond dispute,
And *not* a man for a' that.

A man may own a large estate,
Have palace, park, and a' that,
And not for birth, but honest worth,
Be thrice a man for a' that,
And Donald herding on the muir,
Who beats his wife and a' that,
Be nothing but a rascal boor,
Nor half a man for a' that.

It comes to this, dear Robert Burns—
The truth is old, and a' that—
"The rank is but the guinea's stamp,
The man's the gold for a' that,"
And though you put the minted mark
On copper, brass, and a' that,
The lie is gross, the cheat is plain,
And will not pass for a' that.

For a' that, and a' that,
'Tis soul and heart and a' that,
That makes the king a gentleman,
And not his crown and a' that,
And man with man, if rich or poor,
The best is he for a' that,
Who stands erect, in self-respect,
And acts the man for a' that.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 35, Vol. XXVIII. Saturday, September 1, 1866. Price One Penny.

THE LORD'S ENSIGN.

(*Concluded from page* 532.)

The Prophet Nephi, who lived upon the American continent over twenty-four hundred years ago, prophesied concerning the day when the Lord should bring to light the Book of Mormon, and should send it forth among the nations as a standard. The Lord spoke to Nephi as follows:—"Wo be unto the Gentiles, saith the Lord God of Hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Hosts. But behold, there shall be many at that day, when I shall proceed to do a marvellous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel; and also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed; and my words shall hiss forth unto the ends of the earth for a STANDARD unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say,—a Bible! a Bible!! We have got a Bible, and there cannot be any more Bible. But thus saith the Lord God; O fools; they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles? O ye Gentiles! Have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I, the Lord, hath not forgotten my people." (Second Book of Nephi, 12: 5, 6, 7.)

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In September 1831, the Lord God spoke the following words unto Joseph Smith the Prophet: "Behold, I say unto you, that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ENSIGN unto the people, and there shall come unto her out of every nation under heaven. And the days shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it." (Doctrine and Covenants, Sec. 21: Par. 8.)

Since this prophecy was given, a great people have been gathered from many nations unto the mountains of America, and the Lord has truly lifted them up as a Mountain Ensign; and his all-powerful word is still hissing forth with rapid strides among many nations, and every jot and every tittle of both ancient and modern prophecy, touching this great latter-day dispensation of gathering, will be fulfilled. How wonderful are the doings of the Lord among men! and how the wisdom of the wise and learned are confounded and brought to nought. Praise the Lord, O you Latter-day Saints, glorify his holy name: for that which he showed in vision to his ancient prophets, is being fulfilled; and you are made partakers of the glories of this exalted work. O how inexpressibly happy are the faithful ones of Zion, who publish glad tidings upon the mountains, and who also become swift messengers to the nations! Great, indeed, will be their reward, and eternal will be their glory!

Soon after the first edition of that great Revelation, the Book of Mormon, was in print, the word of the Lord came unto the Prophet, Joseph Smith, from which the following is an extract. "And even so I have sent mine everlasting covenant (meaning the Book of Mormon) into the world, to be a light to the world, and to be a STANDARD for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me; wherefore, come ye unto it; and with him that cometh I will reason as with men in days of old." (Doc. and Cov. Sec. 15: Par. 2.)

Thus we have learned from the Jewish Bible, first, that an Ensign, a Standard, is to be lifted to the Gentiles, upon the mountains, on a very distant land from Palestine, represented by the words "from afar," "from the end of the earth," "beyond the rivers of Ethiopia," upon a "land shadowing with wings." Second, that the Gentiles are to seek unto this Ensign, and that the hand of the Lord is to be lifted up to the Gentiles, and that the Gentiles are to be made instruments in carrying, as it were, the sons of Israel in their arms, and their daughters upon their shoulders, until the restoration of the whole twelve tribes is fully accomplished. Third, that a Zion is to be restored to the earth, out of which a Deliverer is to come, and turn away ungodliness from Jacob; and that this coming will take place after "the fulness of the Gentiles is come in," or as Jesus has said, "when the times of the Gentiles are fulfilled."

Are there any people, except the Latter-day Saints, who present the least appearance of a fulfillment of the predictions alluded to? Are there any other people who testify that God has lifted up his hand to them, and set up a Standard, and given them a great Revelation, expressly for the gathering of the righteous, and for the assembling of all Israel and Judah? Are there any other people who testify that Zion is lifted up on the mountains, far from Palestine, as a glorious Ensign, as a signal, as a notice to all nations, that the great day of Israel's restoration is at hand? What other people testify, that God has raised up inspired prophets, through whom the great latter-day work, so clearly predicted, is being accomplished? What other people have gathered by the command of God, from foreign nations, and from the islands of the sea, by scores of thousands, to the mountains of America, for the express purpose of fulfilling the ancient prophecies, and preparing a Zion to which the Redeemer can come, according to promise, and out of which he can go forth, as a mighty "Deliverer to turn away ungodliness from Jacob?" We answer, the whole of Christendom know, that there are no people under the whole heavens, excepting the Saints alluded to, who are engaged in the marvellous work of fulfilling these prophecies. We testify by

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the power of the Holy Ghost, and by the revelations of the Spirit unto us, that God has set up the Book of Mormon, as the latter-day Standard; according to the scriptural promise. Who is able to prove, that this Book is not the promised Standard? Is there one thing connected with it, or with the manner in which it was brought to light, that condemns it? Is there any prophecy in the Holy Scriptures which indicates that the great Standard which is to be raised, in the latter times, will vary from the Book of Mormon? Is there any doctrine in it which is unscriptural? Is there any prophecy in it, which conflicts with the Jewish prophecies? Is there any event connected with the rise of this Church, and the gathering of the Saints in one, upon the mountains of the Western hemisphere, that conflicts with those prophecies relating to the setting up the Latter-day kingdom? If this kingdom is not the stone of the mountains, predicted by Daniel, the Zion that should go into the high mountains, to be lifted up as a mountain Ensign, predicted by Isaiah, will our opponents show, how these prophecies are to be fulfilled? Show us the difference between the real fulfillment, and what this people are now doing? Show us the least discrepancy between this work and the one predicted in the Holy Scripture? If this cannot be shown, then, in the language of Scripture, "let them hear, and say, It is truth."

Why do all Christian sects, Catholics and Protestants, unite with the world, against the Book of Mormon, and latter-day Prophets, the gathering, and everything connected with this divine work? Is it because they have discovered some evidence against these things? No. All the combined talent of the world, during the last thirty-six years, has been arrayed in violent opposition: but as yet no man has shown one particle of Scriptural evidence against any doctrine of this Church. It is for this very reason that they have adopted the only weapon left them, namely, denunciation without proof, without argument. They seem to have acquired an extraordinary faculty in using this weapon. But when they attempt to reason, it is something like the following: "The Book of Mormon is not true, because it is not true;" "the doctrine of the 'Mormons' is false, because it is false;" "the ensign of the Lord is not lifted up on the mountains, because it is not lifted up:" "the angel that John saw has not come with the Gospel, because he has not come:" "the Saints are impostors, because they are impostors," &c., &c. If it were possible, they would use some argument or reason, as they do in combating one another; but having no testimony from the word of God against us, having no premises on which to found an argument, they are obliged to hold their peace, or resort to lying denunciations. But while they are trying to patch up their man-made, tottering systems, and to blind their own eyes, and the eyes of others against the glorious light of prophecy, the Saints will pursue the even tenor of their way, and will carry the Gospel to all nations, and gather out the righteous, and build up the Zion of their God, and prepare themselves for the glorious day of his coming.

If the most of the world should be converted by our testimony, how could the great mass of "the inhabitants of the earth be burned, and but few men be left," in fulfillment of Isaiah's prophecy? How could the Savior's words be fulfilled, which declare that the day of his coming should be as the days of Noah? The world are deluded by millions of impostors, under the name of priests, clergy, cardinals, popes, &c. Through their influence they will harden their hearts against the Lord's ensign, against the latter-day kingdom, and against the overwhelming flood of prophecy, so clearly pointing out the wonderful events of the last dispensation. The rejection of such a vast amount of Bible evidence, the rejection of the gathering, the rejection of the Lord's ensign and standard, the rejection of the magnificent preparations for the coming of the Lord, will necessarily prepare the great majority of the world, for the predicted burning; while those who abide the day will be comparatively few indeed.

O Latter-day Saints! set your faces Zionward like a flint; gather up "with

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speed swiftly;" keep your hearts steadfastly fixed upon the grand ensign upon the mountains, upon the divine standard raised to the nations: prepare for the coming of the Root of Jesse, the mighty Deliverer, the great Shepherd and Stone of Israel, remembering that in the latter days, "the salvation of Israel is to come out of Zion. Remember also that the time of the Gentiles is nearly full, that their sun is fast setting, and that a dismal night of darkness awaits them. Depart, therefore, from their midst, that you may deliver your souls and the souls of your children, and preserve a righteous seed upon the earth, that your generations may continue forever and ever.

THE WAY OF ESCAPE.

—o—

At the time when Zion of the latter days was to "arise" and "shine," because her "light" had come, and because the "glory of the Lord" had risen upon her, Isaiah predicted that "darkness" should "cover the earth, and gross darkness the people." We may be permitted to ask, was there ever a time since this prediction was uttered when it could be said to be so literally fulfilled as at the present moment? And can there be more positive proof of the establishment of the Latter-day Zion on the earth than the fulfillment of those things which have been spoken by the voice of Inspiration. "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." So when ye see that darkness covereth the earth, and gross darkness the people, know ye that the Zion of God is established in the mountains, wherein dwelleth purity, whose officers shall be peace, whose exactors shall be righteousness. That moral darkness and corruption do now exist to an extent fearfully awful, and beyond the power of language to fully express, let the condition of the world now declare. That our testimony concerning this wickedness, corruption, and darkness, may be considered as the evidence of an interested witness, we give the statements of Mr. K——, a writer of a letter to the editor of, and published in the Liverpool *Mercury* of August 14th, headed, "Cholera and Intemperance. It is as follows:—

Gentlemen,—The terrible epidemic that is making such fearful havoc, especially among the poorer portion of the inhabitants of Liverpool, is another evidence of the sad results of intemperance. The alarmingly high death-rate, which has gained for this town such a very unenviable notoriety, is mainly due to no other cause than the enormous quantity of alcoholic drink consumed. This has been proved beyond the shadow of a doubt, and is a fact which the more it is investigated the clearer it appears; and yet we find among our local legislators, men who actually advance the absurd argument that according as public houses multiply, at the same ratio will intemperance diminish. This statement is so ridiculous as not to merit a word in refutation. The public houses of Liverpool are so many doorways leading to a dark and fearful eternity. Let us venture to look for a moment through one of their half-closed doors. The first object perhaps that meets the eye, is some poor creature imploring her half-insane husband to go home to his starving children, while with a savage look he utters some fearful execration against her for interfering with him in the worship of his god. Pass up the street a little further—you need not go far—and in the window of another of these dens of vice you may observe an attractive announcement making known to you that a "select harmonic meeting" is held within. This is a bait thrown out especially for young men, and the discordant and uproarious voices from within prove too strongly the success with which it is attended. We might step at another, and there perhaps see a number of half-drunken women who have long since forsaken the path of virtue,

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giving vent to language of the most obscene and disgusting character. Or, alas, we might point to the unfortunate fellow who but a few days ago received the dread sentence of the law for the murder of his mother in Liverpool, and whose only excuse was, as the judge expressed it, that he was "mad with drink' at the time. Until some great change is effected in the present licensing system, Liverpool will most assuredly remain at the head of the poll in the death-rate of the country. It is for the people of Liverpool themselves to say how long their town is to be held up as a warning to other communities. If the members of our local parliament will not put some check upon the present system of granting licenses it is the duty of the public to have them removed as soon as possible from their present responsible position, and their place occupied by men who will take an interest in putting a stop to the present fearful traffic in drink, and thus diminish disease, crime, and drunkenness.

The all-importance of the subject is the only apology I can offer for thus trespassing on your space.—Yours, &c.,
W. K.

The statements contained in the foregoing are full of poverty, and express in a small degree the actually existing state of society in the city of Liverpool. Elsewhere in England the same condition of things exists to the same unlimited extent, and that, too, in a land boasting of its morality, and rejoicing in the privilege of listening to not less than 30,000 sermons every Sabbath day, delivered by the enlightened (!) and hired clergy of modern Christianity. Truly hath it been said, "As with the priest so with the people." We may, with much propriety, add, as with the rulers so with the governed. All, all are in gross darkness.

In corroboration of these statements, we extract from another letter from the pen of C. E. L., published in the *Mercury* of August 17th. He says :—

"Gentlemen,—Liverpool has now attained a notoriety for the worst feature of depravity, which a thinking mind cannot contemplate without a shudder.

She is the most drunken town, perhaps, in the world, and yet our magistrates each year wilfully multiply both the temptations and opportunities for indulgence in drink.

She is the most criminal town, perhaps, in the United Kingdom. Baron Martin, in his charge to the grand jury the other day, stated that the list of cases set down for trial was the worst he had ever seen in the course of his long experience, leading him to believe that the state of things in this district was very bad indeed.

"Murders, drunkenness, revellings, and such like" prevail here to so unprecedented an extent that one wonders that God's wrath does not at once overwhelm us, and that only 53 out of every 1,000 persons we meet in the streets pass away each year into eternity.

It is self-evident that our religious system upon which good morals depend is defective somewhere."

Here is another witness on the stand who testifies in a straightforward manner, and whose evidence is unimpeachable. He is evidently one of the few who believe that God takes cognizance of the acts of men, for he says that it is a wonder "that God's wrath does not at once overwhelm us." He also acknowledges, with us, that, "It is self evident," from this state of things, "that our (their) religious system, upon which good morals depend, is defective somewhere," but seems unable to show wherein this defect lies. We hope it will not be considered presumptuous, if we attempt briefly to point out the defects in this system of Religion, if religion it may be called. We may, in the first place, inquire the meaning of the term "Religion." Webster, in defining the term, says, "Religion includes a belief in the being and perfections of God, in the revelations of His will to man, and in man's obligation to obey His commands." One fatal defect is the religious systems of the world is a disbelief in the revelations of God. Another, is a refusal to comply with God's commands, uttered by his own voice from heaven, or by His duly authorised servants; and others are shown by the infidelity of the adherents to the numerous systems as to the organization of the Church of God with Prophets,

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Apostles, &c. ; and in the necessity of the gifts of the Spirit, and an entire rejection of the "power of godliness." The Apostle Paul, in writing to the Church at Corinth, says :—"And God hath set some in the Church, first, Apostles, secondarily, prophets, thirdly, teachers; after that miracles; then, the gifts of healings, helps, governments, diversities of tongues." Now, if God set these officers and gifts in the Church, when did he say they were no longer necessary, and when did he remove them? Paul informs us in the IVth chapter of his letter to the Ephesians, 11th, 12th, and 13th verses, for what purposes he placed them in his Church, and also how long they were to remain. The religionists of the present day certainly will not pretend to say that all have come to a fulness of knowledge, or to the unity of the faith, when there exist over 1,100 different religious systems. Then, a continuation of these gifts and blessings must certainly be enjoyed by the members of the Church of God. But that they do now exist, or that there is any necessity therefor, all religious organizations (save the Latter-day Saints) deny. They also deny that God has spoken to them or mankind since He spoke to his servant John on the Isle of Patmos. If God has not spoken to them, then they have not eternal life abiding in them, because they do not know God and his Son Jesus Christ, whom to know is life eternal, for Paul again says, "that no man can say that Jesus is the Lord but by the Holy Ghost." This knowledge is imparted by the revelations of the Holy Ghost, and the world denying revelation, and not enjoying its blessings, are in "gross darkness," the light of the Spirit not being in them. This darkness is the result of a cause, which, in prophetic language is, "because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. But we pass on. This same writer, in concluding his letter, says :

"Unless some effort—not a money one, to provide a hireling, but a personal one—be made by our clergy, God's curse, and that in some terrible form will most assuredly fall upon us."

But what effort can the clergy make? for they are but the blind leading the blind; are possessed of man's wisdom only, and will not receive of that wisdom that comes from God.

The writer of this letter is candid, indeed, when he says a hireling clergy will be of no avail. So say we, for they will flee at the approach of danger, and suffer the wolves to enter and destroy the flocks. We say, let them repent of their sins by forsaking them, be baptized for the remission thereof by one having authority to administer the ordinances of the Gospel, and receive the Holy Ghost by the laying on of the hands of God's servants, and then go forth without purse or scrip, and preach by the spirit of revelation. Then will their efforts be approved of God, and their words will prove words of life to all who believe and obey, and words of death unto all who reject their warning voice.

For further evidence of the deep and world-wide depravity of the human race, and of the moral darkness which prevails, we copy from the *Round Table*, a journal published in New York, which makes the following startling revelations:—

"We have the best authority for stating that some of the most elegant ladies of our leading cities will pass the summer, not at Saratoga and Newport, as usual, but at an asylum for inebriates ; and we assert, on the same authority, that the vice of fashionable drinking is now more prevalent among the ladies than among the gentlemen of this country." It further asserts that "mothers of families are breaking the hearts of their husbands and daughters by this vice. Girls of 18, the daughters of our most respectable merchants, have been seen grossly intoxicated in Broadway stages and upon the public streets." And it unveils to us some of the ways in which this wide-spread mischief is extended, when it says that not only do "ladies drink in secret, keeping bottles concealed about their homes, but that they patronise what are called ladies' restaurants,' where 'they order fancy drinks, and that in some of the stores and *maisons des modes* bottles of wine are kept for lady shoppers."

If this is the condition of the most respectable portion, as stated, what must be the condition of the *less*

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respectable portion of that community, which also abounds with numerous churches and thousands of professed teachers of righteousness?

Not only does intemperance exist to so fearful an extent, but licentiousness in all its horrid forms follows in the wake, and lays its thousands low in death. Evils in every form flourish luxuriantly, and are yielding their legitimate fruits. But do all people desire that this state of things shall continue? No. Would-be philanthropists, like W. K., in every land and clime, look upon this horrid and dismal, though true picture, with fear, and tremble for the results. They see, but cannot remedy the evils. They are powerless to check the onward rolling tide of dissipation, corruption and sin, which seems to bid defiance to every opposing power. They are also ignorant of the means necessary to be used to deliver themselves from its contaminating influence, or others from its grasping power. Hence their efforts are of no avail in the accomplishment of so desirable an object, but only add to the terrors of the mind already glowing with the frenzy of despair. But is there no remedy? Are there no means by which the longing soul may be freed from these infernal horrors? Is there no place on God's green earth where sin holds not high carnival? We answer, Yes. In yonder vales of Deseret, where dwells the Zion of the latter days, whose bulwarks are purity and truth, whose tower of strength is Israel's God. There, there is a place where alcohol rules not, where virtue lifts her beauteous form, a place where Siren's voice is never heard, and silenced is the ribald tongue. There is the place where God's Priesthood rules, a place where peace and righteousness prevail, where joy and gladness do abound. But what the means of deliverance? Again we answer, that as it has been predicted "that it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety," so he who would escape from the pollutions of the world, must in like manner flee to the Latter-day Zion, which is located in the Rocky Mountains of America. And what the remedy? Will the people turn from their wickedness? No. A few only, the honest among men, will hearken to the message of life and salvation, or receive the "glad tidings of great joy" now being published to the world by the Elders of Israel, and flee to Zion for safety: while upon all who will not obey the Gospel, God will pour out his wrath and fierce indignation, until the earth shall be emptied of wickedness, and cleansed from all iniquity, as he did in the days of Noah, but by different means. Thus will the streams of wickedness be cut off, and the fountains of corruption be dried up. Therefore, let the wise hear and obey, for the simple will pass on, and be punished. Let the Latter-day Saints lift up their heads, for the day of their redemption draweth nigh. Yea, let them lift up their heads, and rejoice, for the sacred truths of the everlasting Gospel have been unfolded to their gaze; the light of the Holy Ghost has illuminated their souls; the darkness that once covered their minds has disappeared before the rays of truth and light divine; and those who have gathered are permitted to enjoy the blessings and glories of the Latter-day Zion. Let the Elders of Israel lift up their voices like a trumpet; cry aloud, and spare not; show the nations their sins, and the people their transgressions, and the way of escape, that the honest inquirer after truth may learn the way thereof, rejoice in its light, and become a worthy citizen of the Latter-day Zion of our God.

A. MINER.

It is quite easy to perform our duties when they are pleasant, and imply no self-sacrifice; the test of principle is to perform them with equal readiness when they are onerous and disagreeable.

The report of the directors of the Pneumatic Despatch Company states that a series of carefully recorded experiments as to the cost and facility of working has been made, from which it appears that 120 tons of goods can be passed through the tube per hour at a speed of eighteen miles, the cost being under one penny per ton per mile.

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A DAY'S RIDE SOUTH FROM JERUSALEM.

(*From the Jewish Chronicle.*)

There is one remarkable peculiarity in the Bible, as a revelation of God's will to man—or rather of the many books which make up the one which we call the Bible—that it is a record of historical events, extending over thousands of years, all of which occurred in many different places, but situated within a very small territory. Accordingly there is hardly a hill or valley, stream or fountain, town or village in Palestine, which has not been the home of some person, or the scene of some event known and familiar to the readers of the Bible. Every spot is consecrated by holy associations. And so in journeying through the land, we almost every hour visit some sacred locality. Thus, for example, in one day's ride south from Jerusalem, after leaving the city by the old Jewish tower at the gate of Jaffa, we cross the plain of Raphadim, pass close to the tomb of Rachel, visit Bethlehem, drink at the pools of Solomon, stand on the plain of Mamra and by the well of Abraham, wind among the vineyards of Eschol, and end with Hebron. This was our day's ride, and let me tell the reader something of what we saw in so brief a journey. As to the general aspect of the country, it is, beyond doubt, the least picturesque in Palestine, and, apart from associations, does not possess any attractive feature. The hills which cluster over this upland plateau are like straw beehives, or rather, let me say, like those boys' tops which are made to spin by a string wound round them—*peeries*, as they are called in Scotland—but turned upside down, the grooves for the string representing the encircling ledges of the limestone strata, and the peg a ruined tower on the summit. Imagine numbers of such hills placed side by side, with a narrow deep hollow between them filled with soil, their declivities a series of bare shelves of grey rock—the rough path worming its way round about, up and down, with here and there broader intervals of flat land, and here and there the hillsides covered with shrubs and dwarf oaks—and you will have some idea of the nature of the country between Jerusalem and Hebron. In some places, as about Bethlehem, there are olive plantations and signs of rapid improvement, with which my brother was much struck, as contrasted with what he saw on his visit seven years ago. To me the scene had a friendly and home look, for many parts of the stony-road, with its break-down fences, reminded me of spots in a Highland parish endeared by touching recollections of an early home; but the grander features of "the parish" could not be traced in Southern Palestine. Yet it is obvious, as has been remarked by every traveller, that an industrious population could very soon transform these barren hills into terraces rich with "corn and wine." Were these limestone ledges once more provided with walls, to prevent the soil being washed down into the valley by the rain floods, and were fresh soil carried up from the hollows, where it must lie fathoms deep, magnificent crops would very soon be produced. It is well known also how soon the moisture of the climate would be affected by the restoration of the orchards. And when we remember the small quantity of carbonaceous food that is required to maintain life in such a climate as Palestine, it is obvious that a population larger than that of Scotland, living as the Easterns do, could be supported in "The Land." There was always one redeeming feature of the road, and that was "the glory in the grass." The flowers gave colour and life to the path wherever they could grow. We came upon a large land tortoise crawling among them, the only specimen we met with in Palestine. Rachel's Tomb was to me very touching. It was just where it should have been:—"They journeyed from Bethel, and there was but a little way to Ephrah. And Rachel died, and was buried in the way to Ephrah, which is Bethlehem." That place of burial is an undying witness to the oneness of

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our human hearts and our domestic sorrows from the beginning of the world. It is this felt unity of our race in soul and spirit, in spite of some differences in the body, whether it be in the shape of the foot or of the skull, which strengthens our faith in the possibility of eternal fellowship among all kindreds and tongues. To Rachel with her dying breath naming her boy "the child of sorrow," every parent's heart will respond through all time.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 1, 1866.

JUDGE A RIGHTEOUS JUDGMENT.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1: 17.) God is a perfect Being. Every attribute which he possesses is supremely good. All his works are good. The great plan of creation and redemption is good. He is the light and life of all things, which light and life are good. He is the Author of everything that is pure, holy, virtuous, or good. While on the other hand the Devil is the embodiment of all things evil. Every attribute of his being has been corrupted, perverted, warped, and completely changed into evil. Every thought, desire, and feeling of his nature is to do evil. If he apparently teaches any good principle, it is for an evil design. When he enticed our first parents to partake of the forbidden fruit, he taught them some truth; he told them that their eyes should be opened, that they should become as Gods, knowing good and evil; all these things were true: but when he told them that they should not surely die, he lied. His object, in presenting some truth, was to deceive, and persuade them to believe a lie, and to transgress the holy commandment. The good which the Devil taught did not belong to him, but it came from God, the Giver of all good. Whatever truth or good thing the Devil may, at any time, teach, he does not impart the same, because he has any love for it, but because he desires to instil error into the mind, which he often finds difficult, unless mixed with truth. No matter how evil his motive may be, the truths which he advances should be believed and received, not because he advances them, but because they originally came from God, and the Devil has no part nor lot in them. The Devil cried out, and acknowledged that Jesus was the Christ, the Holy One of God, and yet he was an inveterate enemy to Christ. The truth which he declared is to be received, not because he testified of it, but because it is a living truth established by divine evidence.

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Jesus said, "The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." They taught the word of the Lord given to Moses: but they did not practice it. Their teachings, in many respects, were good, but their doings were evil. Whatsoever wicked men may teach that is good, should be received and practiced; for the good is of God; but their wicked actions are of the Devil, and should be avoided. The world of Christendom teach that Jesus is the Son of God, that there is no salvation only through him, that men should have faith in him, that they should repent of their sins. All these principles are true, not because they teach them, but because they came from God, and cannot be rejected, without rejecting God. But when men teach a mixture of truth and error, of good and evil, receive the truth, cleave to the good; but reject the error, and put far away the evil.

But how shall we discern between truth and error, between good and evil? The light which enlightens every man who comes into the world, will, if properly heeded and diligently sought unto, guide the mind, in many respects, aright. The pure word of God will, still further, make manifest between right and wrong. And those who will humbly obey everything which they already understand, and will seek unto God for the enlightenment of his Spirit, will be instructed in a still greater degree. He who seeks diligently for light, will not be in darkness, in regard to anything which it is his interest to understand. If such a humble seeker after truth and light, hears a false doctrine, the light that is in him, aided by the word of God, will discern its falsity. On the other hand, if he hears or reads a true doctrine or principle, the same light and word will testify satisfactorily to his mind that it is from above, and he receives it with gladness, and the light which is in him becomes brightened up, and his joy is increased, and the mind is expanded; and by these increasing evidences, he soon arrives at a certainty, a knowledge, that the doctrine is true; that which at first he only believed, he now knows, and is qualified to bear record of the same. Thus all, if they will, may come to the knowledge of the truth and be saved.

But when false doctrine is taught, if any one suffers himself to be influenced by the traditions of his fathers, or by popularity, he may be left to embrace the same, and may have a degree of joy in a false hope, originated in his heart by principles which he, through tradition, supposes to be true: thus, through his own carelessness, he grieves, in a greater or less degree, the light that was in him, which every one receives who is born into the world; this light continues to forsake him, in proportion to his heedlessness, and the magnitude of the sins which he commits. Such a person is not in a condition, to properly judge in all things pertaining to good and evil. There must be a humble repentance of past sins, and a thorough reformation of conduct, before the light that was once in him will return. Until he thus repents and reforms, he is liable, in many things of vast importance, to be deceived. It is, therefore, only the humble and truly penitent who seek unto the Lord and his divine word for instruction, who are fully qualified to judge righteously, between truth and error, good and evil, in everything necessary for their salvation.

Millions in Christendom teach water baptism as a divine ordinance: this is true, because God has ordained it. They also teach the sacrament of the Lord's

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supper as a divine ordinance: this is also true. But when they teach you to receive these ordinances at the hands of their own ministers, they instruct you to commit a wicked blasphemous act; for God has not authorized them to minister in any of his ordinances. It is a very wicked act for them to minister without divine authority. It is also a blasphemous act for them to baptise in the name of the Father, and of the Son, and of the Holy Ghost, when neither of these holy personages has spoken to them. According to their own acknowledgments God has spoken to no man, since the days of the Apostles; and yet they have the wicked presumption to venture forward to minister divine ordinances, and in so doing, to blasphemously use the name of the Holy Trinity. For this heaven-daring sin, they will be forced to render a strict account, before the great Judge, of quick and dead. It is also a very sinful act, for persons to so far trifle with this sacred ordinance, as to yield themselves to these blasphemous impostors, and suffer themselves to be voluntary participants in this awful crime. There is no doubt that candidates, in many instances, are sincere in their suppositions that the persons officiating are divinely authorised; hence, their sin will not be so great; for it will be looked upon as a sin of ignorance, provided that they, when properly instructed, renounce their baptism, so wickedly administered, and repent thereof, and ask forgiveness of God, and seek diligently to find an authorized ministry, called of God by new revelation, and commissioned to minister in the name of the Lord Jesus, and with all humble penitance receive baptism at their hands. If they do this, their former sins of ignorance will be forgiven: but if they refuse to do this, the sins which they committed in ignorance will be the same as if they had trifled with the ordinance knowingly. So it is, in regard to all sins committed in ignorance; when the same are made manifest as being sinful, if they are not repented of, they will no longer be considered sins of ignorance, but as sins committed under the full understanding of their heinousness; and the condemnation in the great judgment day will be accordingly. Paul says, "For I was alive without the law once: but when the commandment came, sin revived, and I died." Again, he says, "That sin by the commandment might become exceeding sinful." When sin is made manifest in any way, if not repented of, it becomes "exceeding sinful," and the punishment is proportionally increased.

Every person should be sufficiently righteous before God, to judge correctly, concerning every system of religion presented before him for his reception. He should be able to judge for himself whether the Mahommedan Koran is divine or false; whether the Bible of the Shakers is from above or from beneath; whether Swedenborg's revelations are from heaven or hell; whether the utterances of the Irvingite prophets are true or false; whether the Catholic Bible is more reliable than the Protestant's; whether either are from God or from some other source; whether the Book of Mormon, and the numerous other revelations which came through Joseph Smith, are divine or from the Devil. It is of infinite importance that every man and woman should call to their aid all the light possible to judge a righteous judgment in relation to all of these matters. And such judgment should not in the least be biased by tradition, nor by the judgment of others, nor by popularity of opinions, nor by the multitudes who may favour one creed rather than another, nor by any selfish motive for temporal gain, nor by a timidity or fearfulness of persecution; but each should judge as if he were the only person in the world. This judgment should be made

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with a humble heart, with repentance and reformation of life, with earnest prayer and careful investigation, remembering this great theorem,—that all good comes from God, that all evil comes from the Devil.

For instance, is there one evil principle taught in the Book of Mormon? If nót, then that Book cannot be from the Devil. Or, in other words, are all the doctrines, precepts, principles, ordinances, and prophecies in the Book of Mormon pure, holy, perfect, and supremely good? If so, then they are of God, and came from him who is the great Giver of "every good, and every perfect gift." Judge, therefore, O man, a righteous judgment; for on your judgment, depends the eternal salvation of your immortal soul! O. P.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder Thomas Taylor, dated July 31st, we learn the date of arrivals of the vessels from Hamburgh; also of the *St. Mark*, from Liverpool. The *Karilworth* arrived at New York, 16th, the *Humbolt* 17th, and the *Count Cavour* on the 31st July, and the *St. Mark* on the 26th July.

Elder Taylor speaks highly of Scandinavian Saints. He says of those arriving by the *Count Cavour*, "they were very much united in their feelings and efforts, and were a superior lot of emigrants, which fact was conceded by outsiders as well as by ourselves." He also says that the Captain of the *Humbolt* spoke in unmeasured terms of praise of his passengers, and hoped to be able to secure another company next Spring, and that this was the second company of Saints he had taken across the sea. He also says that this is by no means an exception, for every Captain taking the Saints across the ocean speaks highly of their respective companies.

By letter from Elder W. H. Miles, at New York, August 7th, we learn of all the Saints going forward in good condition. Having forwarded the Saints arriving by the *Cavour*, he says:—"This closes this year's emigration, and we have abundant reason to be thankful, and praise our heavenly Father for his protecting care and providence, which have shielded his Saints from the overflowing scourge, which is now passing over this, and other lands; for the Asiatic Cholera is now amongst us, and is steadily on the increase, going forth through all our principal cities. How long, or how great its ravages may be, none can tell; but we, as Latter-day Saints, ought so to live as to be beyond its power to hurt or destroy. To this end, I feel it necessary to teach and instruct all the Saints under my charge to be cleanly and temperate in their habits, and to observe the word of wisdom, that they may receive the blessings promised therein."

Elder John Nicholson, writing from Wyoming under date of July 23th, says, after speaking of the drowning of Robert Pike at New York, and of the death of sister Shingleton—"With these two exceptions we arrived here in safety, and mostly in good health. We can look back with a degree of wonder on our journeyings, when we consider that so many people have traveled so great a distance by sea and land, and have lost only two of the number. It tends to strengthen our faith in the God of Israel, whose arm is ever stretched out to preserve his people. Nearly all the Saints who came by the *American Congress*,

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have started on their journey across the Plains, in Captain Halladay and Thompson's trains."

Elder Widerborg writing from Copenhagen on the 10th of August, says :—"Our meetings in Copenhagen are well attended, and I have received good news from several parts of the Mission. Brother Wretberg is appointed to succeed brother F. C. Anderson at Gottenborg."

By letter from brother Edward Slaughter, at Port Elizabeth, South Africa, dated July 8th, we learn that the Saints are emigrating from that part to Zion as rapidly as possible. In speaking of the weather and general condition of he country, he says :—"We have had some of the most desperate weather off the coast for the last month. Our bay is full of disabled vessels, and seemingly no end to wrecks on land—insolvencies. Our colony is in a miserable condition. The long looked-for troublous times seem to be creeping on us fast, and I rejoice that my little family are safe in Salt Lake City. The Work of God is quite at a stand still here. Many are, however, satisfied of the truth of "Mormonism," but are unwilling to surrender the opinions and praise of men, for the favor and praise of God."

PARTICULAR PROVIDENCE.

BY ELDER C. W. PENROSE.

Among the many evidences of the divinity of "Mormonism," is the fact of divine interposition in favor of its votaries. One of the fundamental principles of "Mormonism" is an "acknowledgment of the hand of God in all things." Religionists speak of a "general" and a "particular providence." We believe in both. That is, we believe not only in the providence of God in the general economy of nature, but also in the particular and special manifestations of his power, in overruling events and circumstances for the benefit of his people.

The history of the Saints furnishes many unmistakeable evidences of this "special providence" exercised in their behalf. When the enemies of truth, by force of arms, drove the "Mormons" from their beautiful city of Nauvoo, and thousands of them lay shelterless and famishing on the banks of the Mississippi, and hungry children cried for food to hungry parents, who had naught to give them, but could only look to God for help, then it was that multitudes of quails came over them as a cloud, and dropped in a living shower into their camps, aye, into their outspread hands, and the very beds of the sick. This was a powerful and welcome proof that "the hand of the Lord was over them for good."

When the innumerable army of devourers—crickets and grasshoppers—swarmed over the flourishing crops of the fresh-broke soil of Utah, and the weary Saints fought and toiled and planned against them in vain, then it was that beautiful white gulls—birds not known to them before—came, as a host of allies from afar, and destroyed the myriad forces of the enemies of vegetation, affording another cheering manifestation of "particular providence."

When the early settlers of Utah, who had gathered there by the commandments of God, were reduced to their last articles of clothing, and, being more than a thousand miles from civilized industry, and having no earthly opportunity of replenishing their exhausted store, then the gold discovery in California startled the world, and turned its attention to the west; and very soon crowds of gold-

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worshiping travellers came hurrying to seek the shining dust, and being overloaded with clothing, tools, &c., just the kind needed by the Saints, they "sold them for a song" to the "foolish Mormons," who did not worship gold, and hastened on their way, leaving the people of God in a better condition for clothing, &c., than they had been for years, and fulfilling a prediction to this effect, made a short time before by one of the leaders of the Church. In this they acknowledge again "the hand of the Lord."

The remarkable changes that have taken place in the climate and soil of the Valleys of the Mountains, since the Saints settled there, are further evidences of "providence" moving in their behalf.

It was supposed and asserted in the most positive manner, by the few explorers who had passed through the country, that the soil of Utah was barren, and totally incapable of producing the necessaries to support human life, and that if it were possible to make it productive, the frosts would destroy what was left by the drought. Go now and look upon the fruitful fields, the lovely orchards, and the blooming gardens; glance at the full barns, the overflowing granaries, and the huge haystacks; let your eye rest upon the evidences of prosperity, abundant and soul-cheering, through the length and breadth of the land where the settlements are located, and when you consider that all these flourishing and handsome cities and towns, and all these vast improvements, are the effects of a strictly agricultural cause, and when you see the scorched-up, barren nature of the unsettled part of the land, and feel the extremes of parching heat and biting frost of the unpeopled valleys in the same region, say, if the Lord has not specially blest the land for the Saints—his people.

Where the frosts in summer nights would once have nipped vegetation, the growing wheat, the sugar-cane, the Indian-corn, and the tender vine now yield their precious wealth; and where the tearless summer sky scorched with its glowing face the thirsty, gaping land, now the welcome showers pour down their streams of life, and revived nature beams with smiles of gratitude, which, mingled with the praises of the people, ascend to God in grateful acknowledgment that "his hand is in all things."

The journeyings of the Saints from all nations to the appointed gathering place, also furnish many unmistakeable evidences of divine interposition. One hundred and thirty-four vessels have sailed from these lands across the Atlantic, laden with Saints. Amidst the fearful loss of life by shipwreck, not one ship carrying the Saints has ever been lost! While cholera, ship-fever, and other awful epidemics have swept dismay and death among the ranks of general emigrants, the Saints have been comparatively free from disease; and when they have been attacked by the destroying influence, it has, through faith, fled at the rebuke of the servants of God, and gone where it could prey upon life without restraint.

And how often upon the railway has the overruling hand of God saved the Saints from destruction! One case in point—The passengers from the ship *Caroline*, who landed at New York on the 11th June this present year, were traveling on their way to the outfitting point for the Plains, when six large cars, filled with passengers, ran off the track; the carriages were broken to pieces, plowing up the ground, yet, wonderful to relate! not one person was killed, only four were slightly bruised; and while at first it was supposed that over two hundred were certainly killed, men women and children were brought forth from the ruins alive, and not a bone broken. If this is not received as a manifestation of "particular providence," what will be?

Another proof that God specially watches over "this people," is the fact that every effort made by their enemies to destroy them, has resulted in their benefit; and every effort made to retard the progress and diffusion of their principles, has resulted in the spreading of the same. Every time the Saints have been driven, they have become more powerful wherever they have settled; and the great expulsion which they suffered from the United

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States, actually forced them into the most commanding position on the American continent, or upon the face of the earth.

Men planned to destroy "Mormonism," God overruled their plans and made them the very means of its consolidation and the development of its strength. Men drove the Saints from a city, God gave them a Territory; men deprived them of a municipal government, God gave to them a Territorial government.

Buchanan's boasting army were sent to destroy the "Mormons." What kept them in the snow, on Ham's Fork, during the inclement winter of 1857-8? Did they like poor and lean mule's flesh, without salt, better than "Mormon" beef? Did they like their beds on the snow, with frost for a bedmate, better than the "Mormon" couches and the "Mormon" women they expected to get, and sang about in their filthy orgies? Were they afraid of the handful of "miserable 'Mormons'" that they despised so much? Or did the "terror of the Lord" come upon them, and hedge up their way to prevent the accomplishment of their evil designs? They went to destroy, but what was the result? Why, the wagons, mules, &c., which they took there, and left behind when they departed, were, to the people whom they wished to injure, one of the greatest temporal blessings.

If it is true, as asserted, that the special manifestations of Providence which marked the history of ancient Israel and their Prophets, form a proof that they were God's people, then the evidences of divine interposition in favor of the Latter-day Saints, amount to proof positive that *they* are also the people of God. And if every Elder in this Church could present to the world, from their own experience in traveling over the earth to preach the Gospel, the wonderful proofs of God's special regard for them, manifested in a "particular providence," such an array of testimony would be produced as ought to convince the most skeptical.

Saints of God, how comforting and consoling is the certain assurance that "the hand of God is in all things!" On the land or the sea, in sickness or in health, in poverty or in riches, in life or in death, God watches over us, and he will "work all things together for the good of them that love him." Many, during the present year, have sent those who are nearest and dearest to their heart, to the distant land of Zion. What can sustain them in their separation, so much, as the knowledge that "not a hair of their heads shall fall to the ground without Father's permission?" And in all the avocations and diversities of life, what joy fills the bosom, what confidence inspires the heart, when the mind is satisfied with the knowledge of this great truth! Let God be praised for his watchful kindness, and let our faithful obedience to his commandments, prove our appreciation of his "special providence."

A new musical instrument of striking power and sweetness, and at the same time extremely simple, has been recently exhibited at Paris, where it called forth great admiration. It resembles a piano with upright strings, except that the latter are replaced by tuning-forks, which, to strengthen the sound, are arranged between two small tubes, one above and the other below them. The tuning-forks are sounded by hammers, and are brought to silence at the proper time by means of dampers, The sounds thus produced, which resemble those of the harmonium, without being quite so soft, are extremely pure and penetrating.

Shooting Stars.—In a lecture at the Royal Institution on the shooting stars of the years 1865-66, Mr. Alexander Herschel has attempted to show that they have periodical returns like comets; and in support of this position, he referred to the records of observations made from time to time during the last 1,000 years. Observations show that during every clear night in this hemisphere shooting stars may be seen, the ordinary number being about thirty an hour; but that in certain months, especially in the beginning of November, the number of these stars is greatly increased. It appeared also that at intervals of thirty-three years there have been noticed very remarkable showers of shooting stars. One of these periods will occur about the 13th of November next.

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WHY is a young lady just from boarding-school like a building committee?—Because she is ready to receive proposals.

BREAKERS, NOT BROKERS.—Stockbrokers should be named breakers, since they break about everybody that has anything to do with them. If you want to get broke to a certainty, go to a broker.

CAUSE AND EFFECT.—Two gentlemen happening to meet, the one observed, "So our friend, ——, the barrister, is dead."—"Yes, and I hear he left very few *effects*."—"It could not be otherwise; he had very few *causes*."

MARRIED:

SMITH—FRAMPTON.—At Wyoming, N. T., July 16th, by Elder John Nicholson, Joseph D. Smith and Mary Frampton, late of England.

REDDALL—THOMAS.—At Wyoming, N. T., July 22nd, by Elder John Nicholson, John Reddall of Cache Valley., U. T., and Jane Thomas, late of Wales.

DIED:

WAKEFIELD—July 19th, at Wyoming, N. T., of consumption, Caroline Wakefield, late of London, England.

CALL—July 9th, at the city of Bountiful, Davis County, U. T., Charlotte Call, aged 32 years, 7 months and 3 days.

POETRY.

PARTING.

(*Selected.*)

How swift the moments glide with those
That distance soon must separate;
And ah! how soothelesa are the throes
Of parting—and how desolate!
The heart doth feel, ere yet the word
Faintly escapes the lips, "Good Bye;"
Then touched is sorrow's inmost chord;
Affection's dew-drops dim the eye.

How sad to view the last faint breath
Depart from out the form we love,
To see the quivering form of death
Un-nerve the pulse, no more to move.
The palid hue upon that cheek
Bespeaks too true what death hath done,
And sorrows' whisper, mild and meek,
With tears is heard, "departed—gone."

Where'er affection binds the heart,
And two souls drink the same as one,
Oh! it is sad for such to part,
To feel that lonely truth—alone.
Oft, oft will memory's fancy flee,
As lightning's wing, to other lands,
Athwart the bosom of the sea
Where tender tears bathed parting hands,

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 36, Vol. XXVIII. Saturday, September 8, 1866. Price One Penny.

MILLENNIUM.

BY O. PRATT.

Millennium signifies a thousand years. A year is measured by one complete revolution of the earth around the sun. A thousand of such annual revolutions make one Millennium. The length of years on the planetary worlds of this system varies according to their respective distances from the sun. For instance, a year on the world called Mercury is a little less than 88 of our days; while a year on Neptune is 60,127 of our days. A Millennium, therefore, would be equal to 4,152 of Mercury's years, and equivalent to less than seven of Neptune's years. In the Book of Abraham, translated from Egyptian papyrus, by the Prophet Joseph Smith, is mentioned a certain world, called Kolob, whose diurnal rotation on its axis equals one thousand of our years. Kolob is represented in the scale of advancement, as being of that class of creations, next in order to celestialized worlds. Indeed, the inhabitants of one of the celestial creations measure their days by the diurnal rotations of Kolob. When eternal wisdom formed the earth, one thousand of its orbitual revolutions, seem to have been adjusted to one axial rotation of the great time-keeper for the celestial hosts. Or, as the Apostle Peter has expressed it, "One day is with the Lord as a thousand years, and a thousand years as one day." Therefore, in comparing celestial with terrestrial time, it must be remembered that, one Kolob day is a Millennium.

The adaptation of a thousand years to one day of celestial time is inapplicable to the years of all other planetary bodies of our system. Among the great variety of celestial kingdoms or glorified worlds, there may be many methods of measuring celestial time. There can be no doubt that each planet has its set times of creation, its set times of temporal continuance, and its set time or period of rest; and that each is made glad with the light of the countenance of its Lord, during its great sabbath of rest. The length of this period may vary on different planets, as much as a thousand of their respective years vary from each other; and each may have a world whose diurnal rotations serve as

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a celestial time-keeper, to which the great periods of the planet may be adjusted, the same as the Millennium of our earth is adjusted to one day on Kolob. But all these mysteries of the universe, in regard to other planets, are entirely unknown to us, and will remain so, until the Lord sees proper to reveal them. Indeed, they are matters which do not concern us, only, so far as they are revealed, they satisfy the intellectual cravings of the human mind.

The earth was six days in passing through the process of organization. Were these solar days, or Kolob days? Without further revelation it would be difficult to satisfactorily answer this question. As the Hebrew word, translated day, often signifies an indefinite period of time, it may mean a day of twenty-four hours; it may mean a thousand years; it may mean a longer period of time. It was not until the fourth day or period, that the sun acted as a regulator of times and seasons. Whatever may have been the length of the first three days of the creation, the alternate darkness and light which constituted the evening and morning of each were the results of a cause unknown to us. Each of these periods in the Book of Abraham is translated "TIME," instead of "DAY." And the day in which Adam partook of the forbidden fruit, is also translated "time." "For in the time that thou eatest thereof, thou shalt surely die. Now, I Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning." (Pearl of Great Price, p. 27.) Here we have an assurance that the day of the fall, in which the threatened penalty was to be executed, was a Kolob day, a Millennium. Hence, we have the strongest reasons for believing that each of the preceding six periods or times was a thousand years: if so, then in six Milleniums God created the heaven and earth, and all things that in them are, and on the seventh Millennium he "ended his work which he had made," and sanctified the seventh Millennium: "because that in it he had rested from all his work."

Many great geological phenomena seem to corroborate the idea of lengthy periods, during which the process of formation was going on. These seven Millennial periods were doubtless typical, of the subsequent seven thousand years of the earth's temporal existence. When six of these periods had passed, the seventh was chosen as a day of rest, and was sanctified and hallowed to this end; thus typifying the seventh Millennium, wherein the earth will rest for one thousand years. In the morning of the first great sabbath, man and beast, fowl and fish, were immortal, while the earth itself was free from every curse; sin and sorrow, misery and death were unknown, and the whole creation smiled in peace and innocence. So in the last great Millennial sabbath, those redeemed from the grave will be immortal, the enmity of all flesh will cease, the earth will be sanctified, and the whole creation will cease to groan; it will be emphatically a day of rest.

In the 20th chapter of the revelations to St. John, the Millennial period of a thousand years is mentioned no less than six times. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (verses 1, 2, 3.) The binding of Satan, and his banishment from among the nations, is an event to transpire at the opening of the Millennial morn, after the six thousand years have passed. During the whole of that long sabbath, he will have no power to "deceive the nations," but will be shut up in a pit, and a seal set upon him. If man is tempted, during this happy period, it will not be by the Devil: he will have nothing to grapple with except his own fallen nature; and the great preponderance of good influences surrounding him, will enable him to successfully overcome all evil tendencies, and, generally speaking, mankind will be righteous.

The earth will not only be inhabited by children of mortality, but the resurrected righteous will mingle freely in their midst. The apostle further

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says, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth," &c. (verses 4—8.) All the righteous, from Adam to the seventh Millennium, will be honoured with a thousand years' reign on the earth with Christ. Their bodies being immortal, will no more be subject to the grim monster death; neither will they suffer pain nor sorrow, nor accidents; neither will they hunger, nor thirst, nor be fatigued; but will dwell with the Lamb of God, and reign with him in great glory.

It would, undoubtedly, be very interesting to the Saints, if the age of the world could be satisfactorily determined; but unfortunately we have no records of antiquity on which we can depend for this information. The Hebrew Scriptures, the Samaritan text, and the Greek version, called the Septuagint, exhibit great variations, in regard to the era of the creation. Owing to these discrepancies, chronologists have differed widely from each other; we give a few specimens.

	Before Christ.
Alexandrian era, calculated by Julius Africanus.....	5500 years.
Antioch era, by Panodorus..	5493 ,,
Era of Constantinople, or Greek era	5509 ,,
Scaliger by a special discussion of the texts found	3950 ,,
Father Pezron	5873 ,,
Bishop Usher found.....	4004 ,,

This last number is the one adopted in the common English Bible.

Josephus assigns.....	4163 ,,
Other Jewish historians ascend as high as.....	6524 ,,

It is unnecessary to multiply this table further. Suffice it to say that some 200 chronologists have given different modes of counting the years that have elapsed since the creation. It is in vain, therefore, for us to come to any determinate conclusion in regard to the age of the world, only as the same may be revealed to us in these latter times. From what has been given, by new revelation, we are fully warranted in believing that six thousand years have almost expired; and that the Lord is now making great preparations for the wonderful events, connected with the closing up scene of the sixth Millennium, and the opening of the seventh.

It becomes us to whom these great events have been revealed, to be doubly diligent, lest the sins of this generation be required at our hands. We are sent with a special message, to prepare the way before the face of the Lord, and to make his paths straight, that the preparations of the Millennial kingdom may be perfect, and all things be in order, according to the predictions of all the holy Prophets since the world began.

TRIP TO GRANTSVILLE,

AND DEDICATION OF THE NEW MEETING HOUSE THERE.

(From the Deseret News.)

On Friday morning, July 13th Presidents B. Young and H. C. Kimball, accompanied by Elders John Taylor, Wilford Woodruff, Geo. A. Smith, F. D. Richards, Geo. Q. Cannon, and a number of other Elders, left this city for Grantsville. On arriving at Black Rock, they were met by Bishop J. Rowberry and Capt. J. Gillespie, with a company of mounted men, and es-

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corted to E. T. City, where they partook of a sumptuous repast provided for them; after which a meeting was held, which was addressed by Elder Cannon, and Presidents Young and Kimball.

MEETING AT E. T. CITY.

Elder Cannon spoke of the blessings poured upon us in our mountain home, of the protecting hand of God which has been over us, and over the Saints coming from distant lands; and urged that the great lesson which God has endeavored to teach us is *perfect obedience* to him and his will; warning the Saints against importuning the servants of God for counsel not dictated by the Spirit of the Lord.

President Young expressed himself that his sole object in visiting the Saints is to do good: The blessings of food, lodging, and the association of friends, he enjoyed at home. But our great aim ought to be to build up the kingdom of God. We have gathered here for that purpose, and in gathering we have brought ourselves with our peculiarities along. He cautioned the Saints against allowing the word of God to be choked by the cares of the world; for many are loving the world, in their haste to get rich, as though they had forgotten that the things of the world perish with the using. Riches are good in their place; but when a love for them takes the place of a love for the light of God, and those virtues which ought to rule in our hearts, they become a curse instead of a blessing; hence there are those among the Saints who are sometimes found with riches, yet groveling in darkness.

President Kimball inculcated the principle of obedience and the necessity of prayer. He encouraged the Saints to plant out fruit trees, and grow their own fruit; to cultivate little, but cultivate it well; and urged that whatsoever we sow, that we shall reap. He said that if he had but ten acres of land, he would have all necessary kinds of fruit on it.

TO GRANTSVILLE.

After meeting, the company proceeded to Grantsville, and were welcomed on reaching it by the school children, cleanly and neatly dressed, carrying banners with appropriate mottoes; and a battalion of infantry, who presented arms as the company passed, having a very fine appearance.

THE NEW MEETING HOUSE,

in which the congregation assembled on the morning of the 14th inst., is a fine adobie building, which reflects great credit on the small but thriving settlement of Grantsville. It is 60 feet long by 38 feet wide, and is 17 feet from flour to ceiling. There is also an ante-room 16 by 16 feet, over which is a prayer-room of similar dimensions. Elder Geo. Q. Cannon offered the following

DEDICATORY PRAYER.

O God, our Eternal Father, in the name of Jesus Christ we thy servants and thy handmaidens have assembled ourselves together this morning for the purpose of dedicating this house unto thee, the Lord our God. We thank thee for the many blessings which thou hast bestowed upon us as a people. We thank thee for the Gospel of Jesus Christ, which thou hast revealed unto us for our salvation. We thank thee for the gifts of the Gospel, and for the holy Priesthood with all its attendant blessings. We thank thee for all the blessings that we have enjoyed from the time we have come upon the earth till the present time. We desire to come before thee with hearts full of gratitude and thankfulness, because thou hast fulfilled all thy promises unto us; every word thou hast spoken, every promise thou hast made unto us, has been fulfilled. We glorify thee in our hearts, and praise thy name in the congregations of the Saints, for thou, O Lord our God, art far above the gods of the children of men.

Thou seest, O Lord, the exertions which the enemies of thy people have made from year to year to frustrate thy work, and to destroy thy servants; but thou hast delivered us out of all our afflictions, and defended us from all our enemies, and hast given us power to accomplish thy purposes on the earth, for which we thank thee; and also because thou hast given unto us an existence in this probation, when holy angels have been sent to communicate thy will, and to bestow upon man on the earth the keys of life and salvation, that man, and the earth on

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which we dwell, might be prepared for the coming of thy kingdom and power in great glory.

We thank thee, O God our heavenly Father, for that measure of thy Holy Spirit, which prepared our hearts for the reception of the testimony of thy servants. We thank thee for the peace with which thou hast blessed us since we came to these valleys of the mountains; that notwithstanding the machinations of our enemies, we are yet dwelling in peace one with another, having rulers of our own choice whom thou hast given unto us.

We come before thee to dedicate this house unto thee and unto thy service. We dedicate the land upon which this house is built, and which surrounds it, that it may be holy and pure, with the fence, and the shade trees planted around it for ornament. We dedicate the corner stone with all the stones of the foundation, with the sand, the clay and the lime used for mortar, that the foundation of this building may be firm and immovable. We dedicate the walls of this house unto thee, the Lord our God, and the adobie work, with the morter and timber, and all the materials of which the walls are composed; with the gables also, and the walls from the top to the bottom, and from the bottom to the top. We dedicate the floors of this house unto thee, with the seats and the joists, the boards and the nails pertaining thereunto. We didicate the doors, with the locks and the hinges, the windows, and the fastenings thereof, the sashes, the glass, the nails and the casing. We dedicate the roof unto thee, O Lord, with the rafters, the shingles, the nails, the pins that fasten the rafters, and all the material of which the roof is composed, that all may be blessed and dedicated to thee. We dedicate the chimneys, the ceiling, the laths, with the nails, the plastering, and the ornaments thereon, and the paint used on the seats, the doors and windows, and throughout the building, that the paint may be blessed to preserve from decay the timber upon which it is used. We dedicate the stand, the railing, the floor and the seats pertaining thereto; and we dedicate this house, which thy servants have built, from the foundation stones to the top thereof unto thee, that all may be blessed and dedicated to thee, the Lord our God, and be holy unto thy name.

We pray thee, O Lord, that thou wilt bless and strengthen every part of this house, that it may be durable, and form a shelter to thy Saints in which they may worship thee. And when any of thy servants enter this stand, may inspiration from on high rest down upon them, that they may speak unto the edification, the comfort, and the instruction and reproof of thy people; and should thine Elders sin, when they enter this stand may they see their sins and transgressions, and may they be remitted, and they have power to turn away from the same; and may thy people be filled with thy Holy Spirit when they come here to worship, that their hearts may be prepared to receive the words of thy servants; and should strangers enter, may thy Spirit open their hearts to receive the word, that they may not be inclined to mock and deride thy work, but that they may be convinced of the truth.

We pray thee, O Lord, to bless this house with all its surroundings, and all the land which thy people possess. May thine angels be around this house, and when thy servants offer up prayer herein, whether in the days of peace and prosperity, when everything is smiling around them, or in times of adversity, may thine ears be open to the cries of thy people, and may there ever be a sweet spirit here. We dedicate unto thee all this land which thou has given unto us, with our wives, our children, our flocks, our herds and our substance, praying that we may have power to grow up a holy and pure people unto thee. We pray that thou wouldst manifest the acceptance of this dedication unto thee, by the outpouring of thy Holy Spirit upon us at this time.

All these blessings we ask in the name of Jesus Christ. Amen.

President Kimball felt to dedicate his will to God, and if that be subservient to Him, all else will be. He felt like blessing all the land, and dedicating it to the Lord, with everything we possess, and our bodies and spirits, which should be pure and holy. He

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reproved the practice of finding fault with others, instead of seeking to correct our own faults; and showed that God designs we should increase in the possession of all useful knowledge, to make the elements of life around subservient to our wants.

Elder George A. Smith felt comfortable in meeting with the Saints in such a comfortable house. Was pleased to hear Elder Kimball bear testimony that for thirty-five years he had prayed every day. Realised that many could bear the same testimony, although there were others who could not because of their remissness. Exhorted the brethren to keep the Sabbath holy. Referred to the history of the settlement of the southern country, and the instructions given to the settlers to live in forts, and said that President Brigham Young preached in 1853, that if the settlers did not fort up in twenty years they would be driven out of the mountains. Reviewed briefly the sad effects resulting from non-obedience to counsel.

Benediction by Bishop Lorenzo D. Young.

Two p.m.

Elder Wilford Woodruff said he was pleased to have the privilege of meeting the Saints in so good a house in Grantsville, and felt thankful to see them surrounded with such heavy fields of grain. All the improvements we make in adorning the earth, cultivating fields, planting gardens and orchards, building dwelling and meeting houses, tabernacles or temples, we do for ourselves, for our own benefit, and not particularly to add to the glory of God. If we obey the laws of God and keep His ordinances we do it for our own salvation, and not for the salvation of the Lord, for he is already saved and exalted to thrones, dominion, power and glory. Elder Woodruff showed the difference between the Saints of God and the world,—those who had the gospel of Christ and walked in the light of it, and were looking for the fulfillment of the promises of God and the coming of the Messiah, and the others who knew not the signs of the times nor the day of their visitation. He exhorted the Saints to obey the Priesthood and live their religion.

Elder John Taylor reasoned upon the mutability of man, and showed that all his works partook of his character; that man had not the power to make and organise aught which could perpetuate itself. The ancients in their desires to perpetuate themselves were embalmed, yet now we read accounts of mummies being sold by the cord for fuel. He referred to the kingdom of God, the greatness and immutability associated therewith, illustrating the same by the ordinances administered by the eternal Priesthood of the Son of God which administers for time and eternity.

Benediction by Elder Jesse N. Smith.

SUNDAY'S MEETINGS.

Meeting opened by singing; and prayer by Elder Joseph F. Smith.

Elder Geo. Q. Cannon realized that in this probation we are in a school to be trained and educated. Felt how necessary it was for the Saints to learn to cultivate and beautify the earth, to build public edifices and cities. Truth in and of itself, however much admired, can only accomplish the purposes of God when incorporated with men and women who love it and live by it. Disobedience is the prevailing vice with the children of men; it begins in the family circle, and permeates the whole of society. When Israel were obedient, success and prosperity attended them; but when disobedient, they were chastised and scourged. Power will be given to the Saints when they are sufficiently wise to wield it to the glory of God.

Elder Joseph F. Smith felt that the time of prosperity and peace is the time when the Saints should double their diligence, their prayers and watchfulness. When the Saints were driven from Missouri and Illinois, it was not difficult for them to live near unto God, their minds were not then heavily burthened with the things of this earth. The time when we most need counsel, instruction and admonition is in prosperity, and when we are more liable to be off our guard. The things of this world should not be uppermost in our hearts. The earth was designed for the inheritance of the children of men;

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the gold, the silver and the precious metals were designed for man's use and enjoyment; but we find it otherwise at present. Some think they are not made to be pious. All the piety he endorsed was to do right. We cannot do right without intelligence from God, for darkness and wickedness predominate, and to enable us to do right we should know God and serve him with our whole soul.

In the afternoon President Young occupied the time, treating, in a very interesting and favourable manner, upon the necessity of education and home manufactures.

Benediction by Elder Geo. A. Smith; after which the President blessed the Saints in the name of the Lord Jesus Christ, and requested that there should be no dancing permitted in the new meeting house.

THE RETURN.

Presidents Young and Kimball returned to the city by eight a.m., of the 16th, having been escorted to Black Rock by Captain Gillespie's company of mounted men.

ROBT. L. CAMPBELL, Reporter.

LAW OF TITHING.

Among the many revelations that God has given to man for his express benefit, and by the observance of which he will secure to himself the greatest good, is the law or principle of Tithing. This, like all other principles revealed to man, is placed before him for his reception and observance, but without any compulsion on the part of the great Law-giver. In other words, man is left to exercise his own agency as to whether he will obey or disregard the commands of the divine law. Notwithstanding this fact, tens of thousands in England condemn this holy law, and refuse to embrace the principles of the Gospel because of the existence of this law of Tithing in the Church of Christ, the requirements of which all must obey, if they desire to retain the fellowship of the Saints, and obtain the blessings to which a faithful member of this Church is entitled. But will these unbelieving persons please to point to the first instance of a member of the Church of Jesus Christ of Latter-day Saints being compelled, by force of law, or otherwise, to pay Tithing. If they are so conscientiously opposed to the principle of Tithing, and disbelieve in this, which we recognize as a divine law, let them, in the language of inspiration, first cast the beam out of their own eyes, then will they see more clearly to pluck the mote out of our eyes, thereby manifesting a degree of consistency, a principle which they now are entirely destitute of. They may think this statement harsh, but it is nevertheless true, for they condemn this principle embraced in the faith of the Latter-day Saints, when they have the same principle incorporated in their code of civil or municipal law, by which they can and do enforce payment of tithes. In proof of this, we cite them to a case in point, lately tried in the County Court of Lancashire, before Mr. Sergeant Wheeler, Judge, the report of which is as follows :—

"MILLER *v.* WHITE.—The plaintiff is Mr. John Miller, of Boundary House, Huyton; and the defendant is Mr. Cornelius Richard White, ironmonger, of 49, Renshaw-street. The plaintiff having been sworn, the judge asked, "What is this claim for?"—The plaintiff: "It is for tithes."—The Judge: "Tithes!"—Plaintiff: "Yes sir."—The Judge: "Oh, very well, go on; we are getting on in the world." The plaintiff stated that he purchased Boundary House from the defendant. In April he was called upon for the payment of £1 14s., a tithe which became due every six months, and of which the defendant's proportion was 19s. 6d. He wrote several times to Mr. White for payment, and that gentleman promised to see about it. Last May he (plaintiff) was called upon to pay another kind of tithe, for two

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years, to the rector of Huyton, the amount of which was £3 5s. 6d. It became due whilst the defendant and his partner occupied the house. He also informed Mr. White of this claim which was made upon him, and he promised to attend to it. He (the plaintiff) had paid both tithes, and now sued the defendant for 19s. 6d. and £3 5s. 6d. The action was undefended.—His Honor said he was not quite sure that Mr. Miller had adopted the right mode of procedure, but he would amend the particulars so as to make them suit the facts as proved before him. He should assume that the plaintiff had paid the amounts stated; and as the defendant had not attended the court, he should take it that there was no defence to the action, and should give a verdict for the full amount claimed."

Now what say you to the law of Tithing? Will you still object to the principle as taught by the "Mormons?" We expect you will, for you strain at a gnat and swallow a camel, with ease. But why do people object to the law of Tithing as revealed from heaven? It is because it is a pure and holy principle, because it emanates from God, whom they hate, while they love that law which compels them to pay Tithes, which comes from the Devil, because they are his servants, and do their utmost to subserve the interest of his kingdom, and are willing to pay Tithes to support his ministers, to enable them to more faithfully serve his purposes—to wit: to keep the ignorant in ignorance, and those in darkness from coming to the light. The law of Tithing, as revealed by the Lord through his Prophet Joseph Smith, will prove an inestimable blessing to all who faithfully observe the same. The same blessings will be received as were promised by the Lord through his ancient Prophet Malachi. Remember that in the keeping of God's laws there is great reward, while the wages of sin is death. Those who reject the revealed will of heaven, do the works of error, and shall perish in the day of their visitation.

A. MINER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 8, 1866.

WHO PRAYS ACCEPTABLY?

PRAYER to God is a fervent expression of the desires of the heart. To pray is to ask God for a favor with an expectation of receiving it. There are millions who pretend to pray, and yet they do not pray: they have a form of prayer sometimes written, sometimes only verbally expressed; but these forms are unaccompanied by desire, and destitute of faith: they have no expectation that God will answer them. Most prayers offered up by Christendom at the present day, are merely for the purpose of being heard by men, or that those making the same may be considered as pious good people. "They draw near to the Lord with their mouth, and with their lips they honor him, but their hearts are far from him." Like the hypocritical Pharisees, they love to stand in their

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chapels and places of worship, and with a sanctimonious air, and pathetic tone, offer great swelling, high sounding words of vanity, expressed with rounded periods, and in elegant style, so as to be praised by their hearers, and have their pride flattered by compliments, something after the following style: "What a wonderful prayer the Rev. Mr.———— made to-day! O, it was so eloquent! it was so affecting! What a gifted man he is," &c. In this manner these hypocritical prayers tickle the ears of the people, and they, in turn, tickle, with their compliments, the vanity of the consummate hypocrite who has mocked the Lord in this blasphemous manner. Thus these false teachers, "through great swelling words of vanity, make merchandise of the people," receiving large salaries to deceive and destroy the souls of men. Many of these prayers are very good in their nature, and should not be rejected, because they have been used by wicked hypocrites. A good prayer, offered by a wicked man, is not answered; while the same prayer, offered by one, having a broken heart and contrite spirit, is acceptable, being answered according to the request. The heart of him who prays is not, therefore, to be judged altogether by the words of his prayer, but by his conduct, and by the answers given. He who rejects the divine message which God has sent to this generation, may pray day and night, the whole of his life, yet his prayers will be an abomination in the sight of God, and will only serve to sink him deeper into hell; and this because he refuses to receive God's kingdom, and the sacred and holy revelation—the Book of Mormon, which is sent for his salvation. His prayers are, therefore, a solemn mockery.

He who refuses to repent of his sins, cannot pray acceptably to God. He who refuses to be baptized in water, by a minister authorized of God, that he may receive a remission of his sins, and be filled with the Holy Ghost, cannot pray, so as to be heard and answered of God: his prayers are not only in vain, but will add to his sin, and increase his condemnation, before the righteous Judge of all the earth. God sent his servants to England about twenty-eight years ago. During this long period this island has been very thoroughly warned; consequently, ministers of all denominations, together with their flocks, as well as non-professors of religion, have had ample opportunity to receive God's message, and have no excuse for its rejection; yet some twenty or twenty-five millions of accountable beings among them, have virtually rejected the heavenly warning, and are now under greatly increased condemnation, weltering in the darkness of their minds, condemned of God, because they have condemned his words, and his authority. There are no ministers nor persons among these millions, who have closed up their hearts against this latter-day revelation, but are under the wrath of God, and under the sentence of his divine law, and will be damned, if they continue to be disobedient to said revelation. God does not hear their prayers, neither will he hear them, till they repent and receive the Gospel, sent by his servants. Till then, all their prayers, all their meetings, all their preachings, all their religious ordinances which they attempt to minister, will be worse than vain, will be hypocritical, will be solemn mockeries, will heap condemnation upon their heads, and will increase their preparations for punishment, among hypocrites and unbelievers. Such is the awful condition of the swarming millions of Great Britain.

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He who would pray aright, must receive God's word, both ancient and modern, must repent of every sin, must have a broken heart, and contrite spirit, must enter into a covenant with God to serve him faithfully unto the end: then he can pray to the Father in the name of Jesus, and the Father will hear him, and not only hear him, but also answer him, and give to him all things which are for his good. If he lacks wisdom, he has a right to ask of God, who will, by revelation, give to him liberally, and upbraid him not. But if he does not believe in getting wisdom, by the revelations of the Holy Ghost, let him not mock the Lord by asking for it; for so do the world of Christendom, who pray for wisdom, and deny the spirit of revelation, by which it is given. Woe unto them, for they shall receive the punishment of the hypocrite. Again, if the righteous are sick, let them pray to be healed; let them send for men of God to lay hands upon them, and to pray for their recovery, and to rebuke their afflictions in the name of the Lord Jesus: but if they do not believe in the gift of healing, let them not mock God in asking for something which they wickedly deny; for so do the hypocrites of the present generation, who pray for the healing of the sick, but deny the gift of healing. Woe unto them, for they shall receive the greater damnation.

If you have been born of the water, and desire to be born of the Spirit, and to be filled with the Holy Ghost, pray to the Father, in the name of his Son, to prepare your heart for the baptism of fire and of the Holy Ghost, and go forth and receive the ministrations of him who is authorized of God to impart this great gift, through the holy ordinance of the laying on of hands. But if you do not believe in receiving the Holy Ghost in this divinely appointed way, then do not have the impudence to ask God to bestow the gift upon you; for thus do the impious religionists of all Christendom, who pray for the Spirit, and reject the divine ordinance for its ministrations. Do not ye after their works; for their works are works of abomination, and their prayers are the wicked presumptions of hypocrites. Verily, they have their reward.

If you are in the Church of God, pray for all the gifts of the Gospel to be given to the same, namely, the gift of revelation, the gift of prophecy, the gifts of miracles, healings, tongues, interpretations, visions, beholding of spirits or angels, &c. But if you do not believe in these Gospel blessings, then do not insult the Almighty by asking him for any Gospel gift or promise; for so do the false teachers and religious hypocrites of this wicked generation; they pray for Gospel blessings, and in the next breath deny their necessity. Woe unto such, for they shall be thrust down to hell.

O. P.

LIVERPOOL CONFERENCE REPORT.

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From minutes received from Brother R. R. Anderson, we extract the following:—A Conference was held in Liverpool on Sunday, July 29th, 1866, at which were present—Orson Pratt, sen., of the Council of the Twelve Apostles; Elders William R. Smith, President of the Manchester District; Robert N. Russell, President of the Liverpool Conference; Wm. B. Preston,

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Aurelius Miner, Joseph G. Brown, and George B. Spencer. The morning meeting was opened by singing and prayer, after which Elder Russell said he was happy to meet with the Saints in Conference, and that the first business would be to hear reports from the respective Branch Presidents, in as brief a manner as possible, as there were several Elders present to speak to the people during the day. The brethren then reported their respective branches, and stated that, although there had not been a great many baptisms, still the Branches were in a healthy condition, and the majority of the Saints were feeling very well. Elder Russell then followed with a few remarks relative to the condition of the Conference, and said he could truthfully say, the Conference was in as good a condition now, as when he took charge of it. Stated that there had been considerable Tithing paid, which would be shown by the Financial Report, and that the Conference was entirely free from debts of any kind. The Report was then read, and unanimously accepted. Elder Pratt presented the Authorities of the Church at home and abroad in the usual manner. The several motions were unanimously sustained by the congregation. Elder Smith said he felt happy to be with them, and to hear such good reports from the branches; still there was room for great improvement in the best of them. The field is very extensive, and the labour therein is like the gleaning of grapes when the vintage is done. When we go out to preach to the World, we must have the Spirit of the Lord to be with us, if we expect to do any good. In the days of the Apostles, men were forbidden to go out, and preach, until they were endowed with that Spirit. Since being in this country, he had experienced great joy in preaching to both saints and strangers; and exhorted the brethren to pray earnestly, to retain the Holy Spirit, so that they might be enabled to preach, and do good to the people of the world. Thousands believe in this Gospel, but they cannot subscribe to it, to live a pure life, to practice virtue, and live up to the principles thereof. After singing and prayer the meeting was dismissed.

The afternoon meeting was opened in the usual manner; after which Elder W. B. Preston arose and said, I am thankful for the privilege of meeting with you, and I desire that our meeting may be profitable to each and every one. When I think of the few that meet together as Latter-day Saints, it demonstrates that "straight is the gate, and narrow is the way, that leads to life, and few there be that find it." There are but few here in a Conference capacity, but there was a smaller number in the Church when it was organized. We can now see thousands in the valleys of the mountains that have obeyed the Gospel, still they are few compared with the outside world. When we look at our surroundings as a people, we ought to be thankful to the Lord for showing us the plan whereby we may be saved and gathered out of this country, that those who are honest in heart may be taught the pure principles of Eternal Life. It is for this purpose that the inhabitants of the earth are warned, and have the Gospel sent to them. We have been taught how to obtain the Holy Spirit. If we do not enjoy this spirit, it is our own fault. I have been taught the principles of truth, and if I do not live to them, it is my own fault. When we find ourselves asleep, and neglecting our duties, we too often wish to blame somebody for our faults. But we must act for ourselves; and if we are taught the pure principles of the Gospel, it is our duty to act upon them, and we will be benefited thereby. If people will hearken to the principles we teach, they can know and comprehend as we do. They can examine our works, and ask God for a knowledge of their truthfulness. We ought to be up and doing. It is necessary for all to awaken to renewed diligence, and be more alive to our own interests and prosperity. Is it right for us to sit down and fold our hands, and say we can do no good? No. We can keep our own armour bright; and if we do not, it will rust out. We do not find that men apostatize all at once; no, it is a gradual work; they neglect this, that, and the other duty, and thus they go on, until they finally leave the Church. We find that the Saints in Zion are being blessed, and that thousands are being

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emigrated every year. We find that the prophecies are being fulfilled which makes our hearts rejoice.

Elder A. Miner then arose and said: I did not expect to address you this afternoon, but it has fallen to my lot so to do. This signifies to me that we ought always to be prepared to obey the injunction, "Be ye ready." I have been reflecting how "straight is the gate, and how narrow is the way." Now, are we seeking for truth, life, and light? If not, we are enemies to God, truth and godliness. We may live comparatively a moral life, but if we are not seeking after God, we are fighting against him. Christ said those who are for us, are not against us; and there is a line of demarkation between this Church and the World. We have often heard of the "Whore of all the Earth," which people refer to as the great Roman Catholic Church, but it not only refers to that Church, but to the Church of England, Church of Scotland, to the Methodist and Baptist Churches, and to every church which denies direct revelation—the whole of them belong to the "Mother of Abominations." There are but two Churches, and he who is not of the Church of God, is of the church of the devil. Then, it is important for us to know to which we belong to. If we are not in God's Church, then are we on the high road to death. It therefore behooves us who know the truth, to live up to what we have been taught, and to live in the bonds of peace. Then we may know that we are Saints of God, and joint-heirs with Jesus Christ. If we are not living aright, then we have no claim upon the Holy Spirit. It is a matter that we may know for ourselves, whether we are for God and truth, or not. There are only two roads, and we must be in one of them. But how may we know the one in which we are travelling? If we ask of God, and receive those blessings we ask for, we may know that He hears and answers our prayers. If we are disobedient and unfaithful, and receive not the blessings we ask, then we may know that we are not approved of God. If we bring forth the fruits of righteousness, we may know that we have fellowship with God. There have been many Elders sent forth to preach this Gospel, and we ought by this time to be able to put the principles taught into a faithful practice. We have met here to-day to gain further instruction. In the former part of the day we renewed our covenants, to walk before God in newness of life; but how many of us forget, and do not come out as valiant soldiers of Christ! How fearful are the Saints to acknowledge to this world that they are Saints! When they are among those that believe, like themselves, they are strong and confident; but when they go out to cope with the Adversary, they loose their confidence; and fear and tremble. Did God ever desert you in your hour of trial? then why be afraid of those who fight against us—against truth and God.

Elder Orson Pratt then said:—We have had excellent instruction imparted to us, both this forenoon and afternoon, that will do us good, if we will practice it; but a person who hears instruction, and does not practise it, is like a man who beholds himself in a mirror; he sees himself just as he is; he turns round, goes away, and forgets what he is like; so it is with that man who hears good instructions, and neglects to profit thereby. Hence, the life of a Saint is truly one of practice. In receiving instruction, the gift of hearing is given to enable us to practice the truth. We may continue to hear from youth to old age, but if we do not practice what we are taught, wherein will it benefit us either in this, or in the world to come? In that world we will be judged by what we have heard and learned of the Word of God. In ancient times, people could not generally read, and there were no printed books, as we have at the present time; now we can learn what the Lord requires at our hands, by reading the different works of the Church, as well as by hearing the Elders preach; and we will not be justified in the day of judgment, because of ignorance. We have abundance of instruction given to us; our books are multiplying by the art of printing; tens of thousands of this book (Book of Mormon) have been issued to the people, and our works are increasing all the time. I expect that the majority of the Saints here in Liverpool, have a desire to do right; but you sometimes may get discour-

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aged. I have read that Joshua, the companion of Moses, notwithstanding all he had seen, and all that God had shown him, had to be told by the Lord several times to be courageous, as he was about to succeed Moses as a leader of the hundreds of thousands of Israel. It is a great object of the adversary to discourage the people of God; he whispers in their ears, saying, you are despised and hated by your neighbours, and the world round about; you are of no account; you need not try. He can accomplish more by discouraging, than he can otherwise, if he can get one to think he is the offscouring of the earth, and to neglect to pray to God, and to think there is no use in so doing. In this way Satan takes advantage of you; he will tell you that you have been in this country so long, that you cannot emigrate; he tries to overcome you by thus disheartening, and making you believe you cannot deliver yourself. This life is a constant warfare; we have to battle continually, not with principalities and powers of this earth, but with the principalities and powers of the spirit world; we have to fight with the Devil, as well as battle with the flesh. Our descendants will not be troubled as we are; evil spirits will be bound in a pit, and a seal put upon them; then men will not have to grapple with the spirits as we do, but they will still have their own fallen natures to contend with during the whole of the Millennium; there will be some difference between our fallen natures in this state, and in the Millennium. We have inherited many things from our forefathers, which are put to a bad use; but those passions are not bad of themselves; it is giving way to those passions when we grow up, that is evil. Saints that lead a good life, will then bring forth children that will grow up without sin; but they will still be fallen beings; they will not get entirely rid of their nature, but they will be taught aright by their parents, and grow up to old age, and not be cut off in youth or middle age, but will live to the age of a tree. We are living in a day when Jesus' coming is near at hand; it has not yet been revealed, when the angel will come with the keys of the bottomless pit, and the great chain to bind Satan, but still that time is near at hand. With all the imperfections that can be seen among the Saints in England, they are the best people in this country, and are trying to obey the word of the Lord. It is to be hoped that the Saints will soon emigrate; my prayer is that the Lord will strengthen you, and give you his Holy Spirit. I also feel to pray that the Lord will bless you in your temporal matters, and that you may be enabled to save up some of your means to emigrate with. Emigration is a commandment from on high; and those who can get means, should obey that commandment; if they do not, I do not know that they can be saved. I read in the book of Doctrine and Covenants that those who have been baptized into the Church, and do not obey the commands, will be visited with the heaviest of all curses. In the same revelation, the Lord says that those who do obey his commandments, are to receive the greatest of all blessings. May the Lord bless us all, and give us grace to keep his commandments. Amen.

In the evening, Elder Orson Pratt addressed the Saints on the subject of the Resurrection, and Christ's personal reign upon the earth, when those who had been faithful would enjoy a thousand years of peace; while Satan would be bound; pointing out that all earthly governments would be destroyed, and pass away, and that a universal government would be brought in, over which Jesus Christ would be King and Law Giver. He also showed how we can escape the plagues and pestilence which will come upon the inhabitants of the earth. Said, if we are looking forward to receive great and mighty blessings in the next life, such as receiving our resurrected bodies, &c., we must also have faith to receive the blessings of the Lord in this state. He exhorted the Saints to try and get faith, for without it, the Lord would not raise them up when sick and afflicted. After singing, Conference was dismissed with prayer by Elder Wm. R. Smith.

An unwashed newsboy being asked what made him so dirty, replied—"I was made, as they tell me, of the dust of the ground, and I reckon it is just working out."

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CORRESPONDENCE.

ENGLAND.

DURHAM CONFERENCE.

Sunderland, August 9, 1866.

President Brigham Young, jun.

Dear Brother,—Knowing the interest you take in the Work of God, and the welfare of the Elders laboring in this Mission, I write you a few lines to inform you of its condition, and our labors in this Conference. Our numbers have been greatly lessened by this season's emigration. Over one hundred souls have left this District the present season for Zion's land, and but few are embracing the truth, and, as a consequence, our depleted ranks are not being rapidly filled. It is a great blessing to the Saints, that God has called on them to gather out from amongst the wicked, and that so many have complied with this command, is truly a source of joy, and calls for gratitude to God for his manifest goodness to his people.

We are doing considerable of outdoor preaching this summer, and the local Elders are uniting their efforts with mine, to teach the people the pure principles of the Gospel, and to instruct them in the ways of life. But it is difficult to get the people to listen to what we have to say to them, because the truth comes so much in contact with their false traditions and preconceived notions of what the Gospel really is. These, they are unwilling to surrender. They will not come to the light, lest their evil deeds be made manifest, and they be reproved. Truly hath it been said, "darkness covereth the earth, and gross darkness the people."

The Saints that are left are striving to keep the commandments of God, and to observe the counsels of his servants. They are using all diligence to secure means for their emigration the coming season, and my prayer is that God will bless them in all their efforts.

I feel well in the work of God, and willing to devote my energies to the building up of his kingdom on the earth. Praying God to bless you in your high calling, together with all Israel, I remain your Brother in Christ,

G. J. LINFORD.

LEICESTER CONFERENCE.

Leicester, August 16, 1866.

President B. Young, jun.

Dear Brother,—I take the liberty to inform you that I am still well and hearty, for which I feel thankful to the Giver of all blessings. The work of God is progressing slowly in this Conference. Elder Gibson is delivering lectures in the Branches in this Conference, many strangers attend these meetings, and listen with attention. Now and then one is convinced of the truth, and has moral stamina and independence of character enough to enable him to embrace the same. In other places the people manifest no disposition to hear the words of life. The local Priesthood are labouring with diligence and energy to spread broadcast the seeds of life and truth, which, if the people reject, they do so at their own peril. We are striving to do our duties, and are willing to leave the result with Him who holds the high prerogative of controlling the same.

The Saints in this Conference are kind, and generously minister to the wants of the Elders, and are trying to do according to the light and knowledge they have received.

Praying for the welfare of the cause of Truth, I am as ever, your Brother in the Gospel,

STEPHEN HALES.

God! who is the Father of spirits, is the most tolerant. Man! who is the first of animals, is the most oppressive—yet he calls himself the shadow of the Almighty. Man becomes angry, and punishes for every little affront; God bears with all the insults and vices of man, who daily and hourly is employed in endeavoring to offend Him. Man pretends to admire the benign nature of the Deity; yet when he sees another imitate His clemency and good-nature, he calls him a fool. So much for man's consistency.

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WELL TO BE REMEMBERED.

A correspondent of the *Standard*, in a letter to that journal on the late Winchester Poisoning case, imparts valuable information, which it will be well for all to remember. He says:—"In common justice to the accused Martha Tully, the cook, I trespass on your valuable space to remind the coroner and jury of a circumstance which explains the whole case, and I am rather surprised that it should have escaped their notice as well as that of the medical witnesses. It is stated in evidence respecting the veal, that 'the larder where it was put was *just fresh painted*.' Now, if it is not generally known that the effluvium of fresh paint rapidly combines with all kinds of food, particularly when hot and liquid, it is time it was so. If white paint was used, lead would be present; if green, arsenic; and antimony combines with several pigments which, when used for house painting, are nearly all constructed from metallic bases; in addition to which certain 'dryers' are mixed with them, and all these are poisonous—sugar of lead, litharge, turpentine, &c. In cases like the present, would it not be better to take evidence on the state of the larder and the nature of the colours used? 'Painter's colic' is well known to the faculty; and if men are subject to a sometimes fatal malady from merely working with the white lead, &c., it is not strange that people should die from taking it with their food. Some time ago a son of mine had lodgings in London. His bedroom had been fresh painted. He drank liberally of the water standing in a jug on the washstand in the room. He had immediately an illness involving symptoms similar to those described in the present case, and it was not till after careful medical treatment and a sojourn in the country that he recovered. Some years ago the bread, which came as usual from the baker's, was found to be very unpleasant to smell and taste. It was discoversd on inquiry that the baker's shop had been fresh painted. It is a common remedy for the unpleasant smell arising from a recently-painted room to put a pail of water in the centre of the floor, which attracts and absorbs the bad smell, but becomes poisonous, and no living thing may safely drink of it afterwards."

VARIETIES.

If you are truly benevolent and charitable, perhaps you will, when you see a neighbor in distress, ask some other neighbor to help him.

CHILDHOOD.—Hard must be the heart and selfish the mind which is not softened and expanded by communion with sweet infancy. The innocence of childhood is the tenderest, and not the least potent remonstrance against the vices and errors of grown man, if he would but listen to the lesson and take it to his heart.

A compact gas engine, the invention of M. Pierre Hugon, of Paris, has just been set to work in London, for which several important advantages are claimed. The fact of the engine being protected by twelve patents, dating from 1858 onwards, is itself a guarantee that the inventor has been regardless of labour in perfecting it. A series of careful experiments has been conducted by Professor Cazin, of the Versailles Lyceum, and the results obtained were highly satisfactory.

ALLOYS.—The most fusible metal has hitherto been composed of—bismuth two parts, lead one, tin one, and its melting point is about 169 degrees Fahr. But an alloy, composed of four cadmium and five each bismuth, lead, and tin, has recently been found to fuse at about 111 degrees Fahr. An alloy, consisting of ten parts of cast-iron, ten of copper, and eighty of zinc, does not adhere to the mould in casting, and it is of a beautiful lustre when filed and polished. In making it, the most fractious metals are melted first, and the zinc last.

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Sydney Smith being asked what were his family arms, replied that the Smiths never had any arms, they invariably sealed their letters with their thumbs.

NITROLEUM, OR NITRO-GLYCERINE, THE NEW SUBSTITUTE FOR GUNPOWDER.—An official report has just been made by Colonel Shaffner of a series of experiments conducted by him at Washington, for demonstrating the use of nitroleum in the explosion of mines. The results, it is reported, fully confirm the fact that the explosive qualities of nitroleum are far in advance of gunpowder. The experiments are said to demonstrate that nitroleum can, with ordinary precautions, be handled and employed without greater danger than is common to gunpowder, and for blasting operations, at least, presents undoubted advantages.

"If you don't accept my challenge, I shall post you in the papers," said one gentleman of honor to another. "Go ahead," said the other; "I would rather fill a dozen papers than one coffin."

"You cruel man!" exclaimed Mrs. Jones; "my tears have no effect on you at all." —"Well drop them, my dear," said Jones.

What is that which must be taken from you before you can give it away?—Your photograph.

The man who bought a lot of ready-made shirts says that he thinks an inspector of common sewers should be appointed, inasmuch as he can thrust his head between any two of the shortest stitches in the "ready-made" shirts which he purchased.

DIED:

KERSHAW—August 15th, at Clayton, Elder Abraham Kershaw, aged 91 years.

POETRY.

NEVER DESPAIR.

(*Selected.*)

Art thou low, and sick, and dreary?
Is thy spirit sunk and weary
With its fight against the ills of life, that seem to fill the air?
Gird thy loins once more, and try,—
The stout heart wins the victory,
But never dark despair.

Does temptation strong approach thee?
Does some secret wrong reproach thee,
With its conscious voice accusing thee of more than thou canst bear?
Before high Heaven cleanse thy breast:
Go, sin no more, and thou'lt find rest,
But never in despair.

Has thy love of man grown chary?
Has thy trust in him grown wary?
Hast thou coldly turn'd a deafen'd ear to sin's repentant prayer?
Think that none can enter heaven
Who has not others' sins forgiven,
And saved them from despair.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 37, Vol. XXVIII. Saturday, September 15, 1866. Price One Penny.

THE FALL AND ATONEMENT.

BY O. PRATT.

—o—

Is an atonement for sin necessary? If an atonement is necessary, must it be a finite or an infinite one? In what respects are mankind benefited by it? Are there any conditions, required on the part of man, to render him a partaker of the blessings of the atonement? To answer the first of these questions correctly, it is necessary to understand, first, the character of the Law-Giver, the nature of the law given, and the extent of the penalty affixed thereto: second, to understand the character, and position of the being to whom the law is given: and third, to determine whether mercy can be exercised towards a transgressor, in case of there being no atonement, without destroying justice.

God is the great Law-Giver; his character, as revealed in his word, is supremely good; he is perfect in truth and in every attribute of his nature. He is "infinite and eternal," and justice and judgment are the habitation of his throne. He utters his word, and worlds are formed; he speaks again, and they pass away. Should he forfeit his word, he would forfeit his goodness, his justice, his power, his honored and supremely high position as God over all; he would lose the confidence and respect of all good, holy, intelligent beings, and forfeit all his rights as the Supreme Governor of the Universe. But the attribute of truth in him is unchangable, invariable, eternal. Therefore the law which he ordains is immutable, infinite, eternal, adapted to the capacity and intelligence of the beings to whom it is given. A law implies a penalty to be inflicted upon its violators. Without a penalty, a law would be of no particular force. Intelligent agents would have no fear to violate a law, if no punishment resulted. To make a law effectual, and subserve the purposes of its ordination, a penalty or punishment must be decreed and affixed to the law, to be executed upon all transgressors thereof. It is easy for us to conceive of two classes of punishment; one of which is finite in its duration, having an end; the other infinite in duration, without end. Though we can form a conception of both of these classes, yet we cannot determine, without revelation, which of the two is affixed to the divine law.

When man was placed in the garden

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of Eden, he is represented to have been without the knowledge of good and evil, and yet he seems to have been in the possession of intelligence sufficient to give names to different kinds of animals and fowls, to comprehend the art of gardening, and keeping things in order, to have a taste or an appetite for the variety of fruits and vegetables with which he was surrounded, and to understand the law against the partaking of the forbidden fruit. His knowledge in regard to the most of these things seems to have been about the same as our own in relation to similar things. But he differed from us in the extent of his knowledge. We have experienced both good and evil, happiness and misery, and know by contrast how to appreciate the one and recoil at the other; his eyes were not yet opened by actual experience to these things. He had only heard of something that was called misery, death, a dissolution of the body to dust, &c., but was entirely devoid of experience in relation to all these conditions. An intelligent being may comprehend much, through the process of reason, or through his mental operations, but he can never, by the aid of his intellectual faculties alone, acquire any idea whatsoever of any peculiar feeling or sensation. No idea of pain or misery can be imparted to one who has never experienced the sensation. As well might you undertake to impart the idea of light or colors to one born totally blind, as to impart any conceivable idea of pain or misery to one not experimentally acquainted therewith. He could form some conception of the dissolution of his body to dust, but, so far as we can understand, such conception would impart no idea of a painful or disagreeable sensation connected therewith. It would seem, then, that the threatened penalty could not possibly have made a very deep impression upon the mind; for how could one fear an evil of which he had no real conception? For at the most his conception of evil must have been very faint indeed. On the other hand, happiness is a feeling or sensation opposite to that of pain; it is evident that man, before the fall, was in possession of this sensation, although entirely unable to contrast it with its opposite: therefore it was exceedingly difficult, if not wholly impossible, for him to appreciate the condition of feeling which, when contrasted with misery, is known to be happiness. He was in possession of good, but could scarcely, if at all, comprehend its nature; his eyes were not opened, like the Gods, to know good and evil.

We cannot conceive that a being who has no proper appreciation of good, and no conception of evil, could be entrusted with dominion and government over beings of a more extended experience. To judge righteously, implies a faculty in the judge of discerning between good and evil. It is said, that redeemed man shall judge angels: this power is entrusted to him, because he is in possession of the knowledge of both good and evil. But man before the fall, was incapable of so high a responsibility; and we cannot conceive of any possible method by which he could qualify himself to act in the capacity of a righteous judge, only by placing himself in a condition where the results of evil would be experimentally known.

Perhaps some may say, that God should have organized man subject to pain, misery, and death, and not have ordained that these evils should come only through transgression. But God is supremely good, and hence could not afflict innocent man with any kind of evil, without destroying the attribute of goodness, and rendering himself unqualified for the dignified position he occupies, as the great Creator of all. The goodness of God cannot be impeached nor violated, for the purpose of forcing an innocent being into misery, that he may thereby acquire an experimental knowledge. God could afflict a guilty man, as a penalty for his transgression, and yet be supremely just and good; but in no other condition could he be the Author of misery, and maintain these sacred attributes, so essential to his glorious nature. Therefore, there was no possible way in which man in his innocence could learn good and evil, and become like the Gods, and be intrusted with God-like responsibilities, only by falling from his innocence, and experiencing a sensation hitherto unknown to him—a sensation of misery,

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of separation of body and spirit, of death, and afterwards be redeemed from all these dreadful evils, and be restored, with all his newly acquired experience, to his former condition of immortality. This severe school of experience seemed to be absolutely necessary, to his full enjoyment, and future progress in the footsteps of divinity. Without it, he would for ever remain insensible to the joys and happiness of his Father and God, and of other beings who were qualified to associate with him, and take an active part in the ministrations of his divine government. For the want of such experience, anomalous indeed would appear many phenomena in the government of intelligent moral beings. They would appear as so many problems, insoluble for the want of the requisite amount of experimental data.

There are some things which from their very nature are wrong, being a violation of the eternal principles of light, and truth, and goodness. They are moral evils whose nature we could not well conceive to be otherwise than evil: we perceive them at once to be evil without the aid of any promulgated law; their own deformity exhibits their evil qualities. But there are other things which may or may not be evil according to circumstances. For instance, it is not evil for a child to eat a lump of sugar, or to partake of fruit, unless forbidden by authority to do so. The act of touching and eating these things is not an immoral act; there is nothing in its nature that renders it evil: but if one, having authority, passes a law, forbidding the act, then the transgression of the law becomes an evil, and subjects the offender to punishment.

When innocent man was placed in charge of ancient Eden, he saw a tree in the midst of this beautiful garden, and was forbidden to eat of the fruit thereof, or even to put forth his hand and touch it. Of the fruit of all the other trees, in every part of the garden, he could freely partake, but was excluded, not by force, but by command, from the one in the most conspicuous place. If there had been no special law given, by one having right to command, we cannot perceive anything in the least immoral, connected with the eating or touching of the fruit: so far as we can judge, there would not, exclusive of law, have been any violation of the great moral principles of eternal light and truth. But disobedience to the law rendered the act a sinful one, and subjected the offender to the penalty.

Let us next carefully inquire into the nature of the penalty, and its duration. The denunciations, "In the day that thou eatest thereof, thou shalt surely die," and "unto dust thou shalt return," embraced all the generalities of the penalty; but there are many particulars, not fully specified in the general terms, which are revealed elsewhere in great plainness. In a revelation given in 1830, the Lord said, "Wherefore, it came to pass that the devil tempted Adam, and he partook the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation. Wherefore, I, the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked, when I shall say.—Depart, ye cursed. But, behold, I say unto you, that I, the Lord God, gave unto Adam and unto his seed that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine only begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; and they that believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not; for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey." (Doctrine and Covenants, Sec. 10, paragraphs 11, 12.)

This revelation gives us the information that Adam was not only cut off from the presence of the Lord, but that

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he became spiritually dead. Having subjected himself to the will of the devil, he died to everything that was good. A temporal death, or a return of the temporal body to the dust, was also a part of the penalty to be executed upon him within the time specified in the law. As the redemption of the body from the grave, and the restoration of the spirit to the body, and the redemption from the service of the devil, formed no part of the penalty, but was something entirely distinct, they are not necessary to be taken into consideration until we have learned the full extent of the penalty itself, aside from such redemption. The penalty consigned the body to the dust: this was an eternal loss; for the spirit of the man had no power to restore the tabernacle to life again, and to reanimate it. Eternal justice required it to sleep an eternal sleep, to rise no more for ever. To unconditionally restore the body and spirit to each other would violate the eternal order of justice, and render the word of God untrue, and make it void and of no effect. Moreover, the human spirit, when separated by justice from its earthly house, is still cut off from the presence of God, being, by the fall, spiritually dead, and in captivity to the devil to be acted upon by his will. The penalty renders this servitude in captivity eternal, having no end; for Adam possessed no power to free himself from this bitter slavery; and unless some other being should interfere for his deliverance, the punishment would necessarily be as eternal as the life of the soul itself. All the posterity of Adam inherited the same penalty. In Adam they all die; eternal separation of body and spirit was denounced upon the whole race; eternal slavery and bitter servitude were their hopeless destiny. They were powerless to extricate themselves from the miseries of the fall. Thus by the law all were fallen, all were lost, irrevocably lost, lost to all righteousness, lost from their ancient home, lost from the society of God and heavenly beings, lost to all joy and happiness, lost to all freedom, lost among the wretched beings whom they had listed to obey, lost from the house or tabernacle which once shielded their spirits, lost to all hope, weltering under the denunciations of a broken law, suffering under the terrible vengeance of immutable justice. Such would have been the dreadful condition of the human race, without one solitary exception, had not God interposed his mercy in their behalf.

(To be Continued.)

THE COMING ELECTIONS FOR CONGRESS—WILL THEY BRING A REVOLUTION?

(From the New York Herald.)

With the adjournment of the present Congress, the issues which it has raised with the Administration are carried directly before the people. The constitutional term of this Congress does not expire till the 4th of March next, but the popular judgment upon its sins of omission and commission will determine, in the approaching Congressional elections, the important questions—whether the policy of the Radicals is to be continued or overthrown; whether the present demoralizing reign of Radicalism is to be perpetuated or superseded by a great reaction of public opinion resulting in a wholesome political revolution.

Let the tree be judged by its fruits. This thirty-ninth Congress, in its long session of eight months, has fully developed the character and quality of its leading men and measures, its plans and purposes, its merits and demerits; and by its fruits let it stand or fall. It has had a splendid opportunity for doing great things for the country and for winning golden opinions from all classes, parties, and sections; but what has it done? What have these eight months of Congressional legislation

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produced for the relief of the Treasury or the people? Nothing—literally nothing. There was a fine opening and an urgent necessity for a general bankrupt law; but after dilly-dallying from time to time with this important matter, it was at length laid on the table, to be taken up for action at a more convenient season. Then, again, we had expected something in the way of a healthy revision of our National Bank and paper money systems from top to bottom, whereby the public credit would be fixed upon a more solid foundation, and from which twenty, thirty, forty, or fifty millions of money now parcelled out among the national banks and brokers, shavers and jobbers, would be secured to the Treasury; but, between the jobbers of Congress and the brokers of the Treasury Department, nothing in the way of reform or relief upon this momentous business has been done. Men of cool reflection and experience, before the meeting of this Congress, had entertained the idea that we were on the high road to low prices, easy taxes, and specie payments; but from the first Monday in December last down to this day these delusions have faded away, till nothing of them remains. On the other hand, cool, experienced, patriotic, and dispassionate men are beginning to doubt very seriously the stability and security of our financial system, with the Government divided and clashing upon all the great issues of the day, like a house divided against itself, and with a Radical majority in Congress resolved upon its reconstruction party policy of rule or ruin.

The return of peace suggested to Congress a lightening of our war burdens of taxation, great retrenchments in all the departments of the Government, and large savings of money in this way towards the extinguishment of our three thousand millions of national debt. But what has Congress done in this direction? Nothing. Our Internal Revenue Tax Bill has been revised, but its taxes remain substantially the same, with the addition of one cent a pound upon home-grown cotton, towards the encouragement of the cotton culture in other countries, as if Congress desired to cast away the commercial balance of power which we hold in this great Southern staple. Instead of retrenchment, in the next place this "historic Congress," as it is called, in a Buncombe electioneering amendment to an Appropriation Bill, in the shape of soldiers' bounties (which the poor soldiers will be cheated out of by claim agents and other sharpers) has made a draft upon the Treasury for two or three hundred millions of dollars; and upon this Buncombe amendment another has been fastened raising the pay of the members of Congress themselves from three to five thousand dollars a year. This is Congressional retrenchment, as illustrated in this wasteful and extravagant Congress.

And what has been done in the way of Southern reconstruction by t radical and revolutionary Congress? The most of the session has been expended in committees and investigations, in resolutions, reports, and debates, never ending and still beginning; but, practically, the two Houses have done nothing upon this subject except the re-enactment of what the President had done before. . . .

Shall such a Congress, with such a record, be endorsed by the people in the coming fall elections? This is the great question now before the country. Are the people prepared to ratify a Congressional system of reconstruction which, politically and financially, is manifestly carrying us—people, treasury, and Government—headlong in the downward road to revolution, bankruptcy, and anarchy? This is the question which the people are now called upon to consider in view of the elections for the next Congress. Is this Government, resting upon the Constitution, to be maintained, or is it to be superseded by a consolidated despotism in Congress? This is the problem involved in these approaching elections. Believing that the crisis requires it, and that the people understand it, we believe that we are approaching the inauguration of a great political revolution, and that it will be broadly developed in these coming elections for the Fortieth Congress.

[The foregoing clearly shows the unsettled state of the American Government; but the end is not yet.—ED.]

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REFLECTIONS.

(*From the Deseret News.*)

The aspect which the civilized world presents is a painfully humiliating one, if the people could only realize it. With advantages such as perhaps no previous generation has possessed, the nations of Christendom to-day bid fair to eclipse any previous age in manifesting the very worst phases of the human character.

Among barbarous and semi-civilized people, great physical strength, powers of endurance, undaunted courage, with brain enough to successfully direct them for superiority and power, are viewed with the greatest respect, and are deemed the highest claims to excellence. They regard war as comparatively praiseworthy. It is a medium by which these characteristics are tested, and through which they come to be viewed as exalting virtues. The strength of Cœur de Leon's arm, and the trenchant blows which he dealt his adversaries in fight, did more to inspire his enemies with terror at his name, and fill his rough subjects with a rugged affection for their monarch, than if he had possessed the gentleness of Edward the Confessor, and the astute statesmanship of Richelieu combined. The spirit and feeling of the rough feudal ages were in perfect harmony with reckless and hairbrained exploits, which now, in theory, would be apt to gain their perpetrator the uncomplimentary epithet of a fool-hardy madman.

It was perfectly consistent with such an age and such a condition of society as then existed to be at war, and to go to war on the slightest provocation. But now we see nations that can scarcely speak of those times without a sneeringly contemptuous superiority; that refer in a spirit of self-glorification to "the dark and feudal ages;" that boast of their enlightenment, and declare that they have stood for ages in the foreground of progressive civilization, launching into war on the most trivial pretexts, emulating in fierceness and bitterness, not semi-civilized communities, but savage hordes, and engaging in the work of wholesale destruction as if it were a pastime.

It is not one nation or two that thus stultifies their professions and pretensions, but Christendom as a whole, that while singing the praises and lauding the virtues of the Prince of Peace from her million places of worship, in terrible mockery changes her songs of praise for notes of battle, her laudations of peace for the angry voice of war, mingled with the groans of the dying, the shrieks of the torn and mangled, and the wail of widows and orphans.

What has the world gained by eighteen centuries of preaching a perverted Gospel, by all their inventions, and their much boasted advancement in civilzation and enlightenment, in science and art? Nothing; except it be the power to destroy each other in greater numbers and with greater rapidity. How much nearer do they appear to be to universal peace now than they were when paganism controlled the greater portion of the earth! Strife, turmoil, confusion, corruption, depravity unequalled, and war prevail throughout the earth. And are these the fruits of civilization, of enlightenment, of missionary efforts, of Bible societies and institutions organized for the benefit of mankind? This is the condition of the world. These are the results which we see,—results which are patent to all.

This, is why we have embraced the Gospel and come to these mountain valleys to escape from. This is what our enemies seek to compel us to be participants in. These are among the blessings(?) they are striving to have us enjoy. Through the Gospel we have found peace; not that spasmodic feeling which enthusiasts rave about in protracted revivals, that leads to the most bitter animosity against all who happen to differ from them in religious or political views; but that genuine peace which the world would fain enjoy but will not accept, and which will

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be as lasting as our obedience to the principles of truth. This peace they avowedly declare they would rob us of. Do we realize its worth, and the blessings that accompany it? Can we look upon our fields, smiling with the fruits of the earth, bearing direct evidence to the bounties of a merciful, kind, and ever watchful Providence, and not feel to appreciate the position we occupy, the blessings we enjoy, and the Gospel which has bestowed them upon us?

If Christendom understood, and would practically apply, that commandment on which hangs "all the law and the Prophets," they would not be in their present terrible condition. That commandment says to all, "Love the Lord thy God, and thy neighbor as thyself." That would bring peace, happiness, honest dealing, uprightness between man and man, and a course of action productive of continued good to all. If, as a people, we are wise, we will seek constantly to observe this injuction, that we may enjoy the benefits accruing from such observance.

The despatches which now cross the wire from the east, read us a most significant lesson, if we would but give heed to their teachings.

CHARITY—WHAT IS IT?

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 1 Cor. 13: 1, 2 and 3.

It would seem from the foregoing statements of the Apostle Paul, that he desired to fully impress upon the minds of the former-day Saints, and especially those composing the Church at Corinth, the absolute necessity of being in possession of that which he designated as charity. It is also apparent that the meaning which he attached to the word charity, was very different from what is, in our day supposed to be, by many, its real import. If the Apostle did inform the Saints to whom this letter was written, what charity was and is, the translators have rendered the same very obscure. They have told us what it does, but not in what it consists, which we deem of great moment, if it is such as to render all else of no avail without it. Taking the words of our text for true, which we by no means dispute, the giving of our means to feed the poor, and to administer to the wants of the needy, do not come within the meaning of the term, or constitute charity. Neither does the possession of great knowledge, eloquence, nor the gifts of the Spirit imparted by the Holy Ghost, such as the gift of prophecy, the gift of faith, and the other gifts, constitute charity in the meaning attached thereto, and intended to be conveyed by Paul to the Corinthian Saints. We understand charity to be and consist in this: a deep, unshaken and abiding love of the truth. Being in possession of this abiding principle, and living before God so as to retain the same, the Saint has an anchor reaching within the veil, being sure and steadfast, immovable, and ever abounding in the love of the truth, he cannot be turned away from the path of duty, but will ever strive for the possession of the prize of his high calling in Christ Jesus. It is this principle by which he is enabled to hold out faithful to the end of the race, and receive a crown of life and an inheritance among the just.

An individual may be in possession of the various gifts of the Spirit, which are obtained through obedience to the Gospel of Christ, and may attain to a high degree of excellence; may be

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able to understand all mysteries, by the Spirit of truth dwelling in him; may have the vision of his mind opened, so that he may predict with absolute certainty, the time and manner in which great and important events will, far in the future, transpire; he may become possessed, through obedience and faithfulness, of so great a degree of faith that he may heal the sick, cast out devils, raise the dead, or remove mountains, and be permitted to gaze with enraptured vision through the opening heavens, upon the glories of the eternal worlds, and hold sweet converse with angels and archangels, who minister before Him who maketh justice and judgment the habitation of his throne; and yet, after having enjoyed all these blessings and privileges, he may, through neglect of duty and open transgression of God's laws, lose the Spirit, go into darkness, and finally deny the faith, forfeit his blessings, and become an angel to the Devil. Hence, the possession of these gifts and blessings, if lost through disobedience to God's authority, as Paul truly hath said, "profiteth nothing;" but if these are founded upon an abiding and continuing love of the truth, they will yield the fruits of well-doing, and secure to the possessor the great reward. The gifts of the Spirit may be lost through trangression, and as Paul says, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away: but charity never faileth."

Again, in Paul's letter to the Colossians, chap. iii., verses 12, 13, and 14, he says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on CHARITY, which is the bond of perfectness." In speaking of this principle again in his letter to Timothy, he says, "Now the end of the commandment is *charity* out of a pure heart." In order, then, that we may realize the fulness of the blessings promised in the Gospel, we must seek for the Spirit of truth, and continue to walk therein, that we may ever be in possession of this abiding love for God and truth, which blessings are the resulting effects of this enduring and eternal cause. Those who neglect to secure to themselves this abiding love of the truth, are represented by the seed sown, which fell not in good ground, but among thorns and in stony places, which, when it had sprung up, was choked by the cares of the world, and perished because it lacked depth of earth. So these who fall out of the way receive the words of truth with joy and gladness, but failing to become rooted and grounded in the truth, are unable to stand when the hour of trial comes, and when the storms of persecution beat upon them, they fall, because they have not within themselves this principle by which they may be enabled to bear all things, and endure all things.

It is this principle of charity which impels the Elders of Israel to go forth amidst the scoffs and frowns of a wicked world, to proclaim the principles of the glorious Gospel, that others may learn the way of truth, walk therein, and be made partakers of its benefits. It is a principle upon, or by which all other gifts and blessings of the Gospel are based, or made subservient to the interest and well-being of mankind. It is a principle that may be likened to a tree which brings forth all the fruits of righteousness, or is the motive power by which all good actions are performed by the pure in heart; a supreme love for God and truth.

It is not, then, the imparting of our substance to the poor and needy, but is the foundation of every generous impulse, the prompter of every pure and holy desire, flowing from a pure heart or mind. "But," says one, "why do you confine this principle, or the manifestations thereof, to the pure in heart? do not all men at times do generous acts?" We answer, all men do acts of kindness and benevolence toward their fellow-men; but what is the motive which prompts the performance of this kind or benevolent deed? Is it done as the result of a purely disinterested motive, and actuated by a pure love of right, regardless of reward or punishment? If so, that

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person is in possession of charity, and, also, of a pure heart. We confine the existence of this principle to the pure in heart, because the revelations of God confine it there. It is a pure and holy principle, and an impure fountain cannot send forth pure water; and, as we have already quoted, the end of the commandment is charity out of a pure heart. Who, then, is possessed of charity? No one in its fulness is, or can be, in this present state of existence. This, like every other principle or attribute of goodness, power, or truth, is to be developed within us by continual obedience to the requirements of the divine law, and will not be perfected until we shall have overcome the power of evil through this obedience. It being a progressive work, let all professing Saints give heed to the injunction of the Apostle Peter, to "add to their faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperence patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," which is an abiding love of the truth. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

A. MINER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 15, 1866.

FAITH, AND ITS GLORIOUS EFFECTS.

"FAITH is the assurance of things hoped for, the evidence of things not seen." Man is assured by a great variety of evidence that there is a God—a Supreme Being. The works of creation exhibit his admirable skill and wonderful wisdom, his infinite goodness, and his almighty power. Every blade of grass, every flower, every vegetable, every living being, shows a design, an adaptation of materials and laws, for the production of the highest beneficial results. There is an exquisite harmony of the best possible means to accomplish the best possible ends. The footsteps of divinity are deeply impressed upon the whole creation accessible to man. It is as if GOD was inscribed, in living characters of light, upon every department of the universe. All things proclaim, in silent grandeur, the magnificence of his glory, the fulness of his wisdom, the eternity and omnipotence of his power. But his glorious person is vailed from the impure gaze of fallen humanity. He is invisible, hid in the glory of celestial light, inaccessible to sinful mortals. But we have the assurance of his existence, the evidence of things not seen, the certainty that he dwells in the midst of his creations, and that he, according to the greatness of his purposes, his wise designs, and the unalterable decrees of his own will, governs and controls all things.

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Besides the permanent ever enduring evidences of creation, constantly testifying to the existence of a supremely wise and intelligent Being, we have the testimony of many men, in different ages, who have been counted worthy to see and converse with this Being, and have been sent forth to bear witness of him. Having seen with their eyes, and heard with their ears, and knowing by the most indubitable evidence, that he exists, they are thus qualified to deliver a testimony, by divine authority, by which all, hearing the same, must be judged. Others have received a knowledge of the existence of God, by the revelations and manifestations of the Holy Ghost, and have been called and chosen to bear witness of things of which they have the most certain knowledge. Thus by the works of creation, and by the testimony of chosen witnesses, God has granted evidence sufficient to convince the most skeptical mind, not only that he exists, but that the laws, ordinances, and doctrines which he has sent forth among men are of divine origin. Thus a foundation, broad and deep, is laid whereon all other men may build their faith in things not seen, and have an assurance of the invisible things of the Godhead.

Man, being a free moral agent, may close his eyes, and ears, and mind, against the most demonstrative evidence which can be offered; he may shut out the bright sunshine of day, because he, to accomplish some wicked sinful purpose, prefers the deep darkness of midnight; he may spurn the winning voice of truth, because he, for the praise o the world, loves popular error; he may shun the paths of virtue, because he loves the paths of vice; he may say, There is no God, because his deeds are evil, and he would feign persuade himself that there is no Supreme Being to bring him to justice. But a sincere earnest investigation will, in all cases, produce the strongest assurances, and beget the firmest convictions, that there is a God to whom all are accountable, and before whom all must stand to be judged, according to their deeds. These assurances and convictions, concerning the existence of an invisible Being, founded upon the most indubitable evidences, are what is called faith. This faith may be weak or strong, in proportion to the amount of evidence accumulated in the mind, and in proportion to the capacity or judgment of the individual, and the clearness of his perceptions of the nature and character of the evidence given.

Faith in the existence of God, and in his revealed word, concerning the atonement, and great plan of redemption, is absolutely necessary, as a prompting cause of action. Who would repent, if he did not believe these things? What murderer would be fearful of execution, if he did not believe there was a human law against murder, and that its penalty was death? Who would be afraid of the divine law and its penalty, if he had no faith in its divinity? Faith stimulates man to repent. Faith in a future punishment, urges him, through repentance, to seek for pardon and redemption from the penalty. Faith, then, is at the very root and foundation of his action. Without faith man cannot exercise a proper repentance of his sins; it is the first moving cause of all true obedience; it is faith which prompts the penitent soul to enter into a covenant with God to sin no more; it is faith which causes him to confess his trespasses against his neighbor; it is faith which causes him to confess his sins to God; it is faith which prompts him to a reformation of life; it is faith which causes him to cry unto God in humble prayer; it is faith which

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urges him to be baptized for remission of sins; it is faith which causes him to seek for the baptism of the Holy Ghost, together with the gifts thereof. He that has no faith would perform none of these works; or if he did perform them, it would be out of some impure motive, and not for salvation. Therefore, without faith, no man can please God. No man can have acceptable faith, who refuses to comply with these works. A man who does not repent and obey the requirements of the Gospel, does not believe, in a saving manner, in the Lord Jesus Christ. He may believe, and tremble, and remain in his sins, and be damned; but the only evidence of a saving faith is obedience, and the blessings received through obedience.

Jesus says, "All things are possible to him that believeth." Again he says, "Have faith in God; for verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11: 22, 23, 24.) Jesus also declares the great privileges of believers as follows: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father." (John 14: 12.)

Christian believers, remember these promises of him who cannot lie; remember that these promises are to you; all these mighty works, and the inestimable blessings of faith are for you. Everything good, and useful, and glorious, and calculated for the benefit of man, is for you. Whether wisdom, or knowledge, or revelation, or prophecy, or visions, or heavenly dreams, or beholding of angels or the spirits of the just, whether tongues or interpretations, healings or miracles, all are for you, through the mighty principle of faith. Seek, then, for the rich treasure of faith; seek it with your whole hearts; seek it more diligently than all things else of an earthly nature. Seek for faith and power over your fallen natures, to subdue them to the will of God; seek for faith and power over the Devil and all his cunning craftiness; seek for faith and power over pestilences, lest you be overcome therewith; seek for power over death, until you have filled the measure of your days, that you may fall asleep in the ripeness and glory of a good old age. Seek for faith that you may control the laws and elements of nature, that they may be subservient to your happiness; seek by faith and good works to secure a resurrection in the Millennial morn, and the fulness of eternal life, and an abundant entrance into the mansions of the blest.

O. P.

CORRESPONDENCE.

—o—

ENGLAND.

MONMOUTHSHIRE CONFERENCE.

Tredegar, Aug. 21, 1866.

President B. Young, Jun.

Dear Brother,—Thinking a brief report from this Conference may not be unacceptable, I give the following statement:—

The total number of officers and members in this Conference at the

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present time is two hundred and fifty-five. The total number of persons emigrated this season is fifty-one. A few have been excommunicated. The majority of those professing to be Saints are now doing well, and are laboring more zealously in the cause of truth, and to secure the means necessary to effect their deliverance from Babylon.

We held a Conference here on the fifth of August. There were present seven of the Welsh Missionaries from the Valley. We had an excellent meeting. The instructions given were enlivening and to the point. Since this Conference there has been a manifest improvement among the Saints.

I rejoice in my labors in this Conference, and am endeavoring to do my best for the accomplishment of God's purposes for the building up of his kingdom, and to edify the Saints.

Our Conference is a little in debt, but I think we shall be able in a short time to liquidate the same.

There is but little tithing paid; for nearly all the tithe-payers emigrated last spring.

There is a class of apostates, styling themselves "Josephites," who are following in our wake. They appear to have great animosity towards President Brigham Young, and the revelation on plural marriage. They are very merciful towards those who have been cut off from our Church in consequence of transgression, and extend to all such the ready hand of fellowship, and by this means gather a few into their fold; but to the true Saint they do no harm. The opposition of the world is increasing in bitterness against the Gospel in this part of the Lord's vineyard. The sectarian ministers are forbidding their flocks to have anything to do in public or private with the "Mormons," or with the principles they teach. A few of my friends are receiving my testimony, and will go to Zion with me when I return. For this I am truly thankful. From the world few are embracing the truth; they love darkness rather than light, because their deeds are evil.

With kind regards to yourself and the brethren in the office, I remain, your brother in the Gospel Covenant,

B. WRIDE.

CHELTENHAM CONFERENCE.

Cheltenham, Aug. 24, 1866.

President B. Young, Jun.

Dear Brother,—As I am released from the labors of the ministry in this land, to continue the same in the United States among my relatives, under the Presidency at New York, I feel it a privilege as well as a duty to give a short statement of my labors in this Mission.

In the spring of 1864 I was called and set apart for a mission to this country. I arrived in Liverpool, in company with five or six other Elders, on the 19th of July following. After remaining there for a few days I received an appointment as travelling Elder from President Geo. Q. Cannon in the Reading Conference, under the Presidency of Elder Jones N. Beck. I labored in this Conference, to the best of my ability, until the close of the year, when I received an appointment from President D. H. Wells as President of the Derbyshire Conference. Shortly after I was taken down with the smallpox, which prevented me from going to my new field until the 1st of February, 1865. In this Conference I found many kind friends who administered to my comfort during my sickness, and through whose kind attentions and the blessing of God I was soon restored to health. I commenced my labors in the Derbyshire Conference with a great desire to do the people good, and the Lord blessed my feeble efforts in his cause. In this Conference, also, I found many kind Saints who were ever willing to assist me in my labors and minister to my necessities; and my prayer is, that God will abundantly bless all who in any way render aid to his servants.

At the Council held in Birmingham, January, 1866, I was appointed to the Presidency of the Cheltenham Conference. I arrived in this Conference in time to become acquainted with the business and condition thereof previous to my predecessor, Elder Charles S. Kimball, leaving for America.

There emigrated from this Conference 37, a portion of whom were Branch Presidents, which rendered it necessary to reorganize many Branches. I have labored in this Conference under the direction of Elder James Ure,

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President of the Cheltenham District, and I am pleased to say that the Conference is now in good condition and better than it was previous to the emigration season. We have been faithful in our labors, and yet but few have embraced the truth; and as I am about to leave for my new field of labor, I feel that I have done my duty here and can go with a clear conscience. I have made no unlawful covenant with man or woman. I have not embezzled Church or individual means, but have ever sought to do the people good, and in this the Lord has blessed me and preserved me from evil.

Permit me in this manner to thank all the Saints or others who have in any way ministered to my wants, and may God bless them abundantly therefor.

My successor, Elder Moses Thatcher, is here; he is well, and feels an interest in the work of God.

May the Lord bless you, and all who labor for the welfare of Zion, is the prayer of your brother in the Gospel,

LORENZO D. RUDD.

HOLLAND MISSION.

Rotterdam, Aug. 22, 1866.

President Brigham Young, Jun.

Dear Brother,—Knowing the desire you have of learning the condition of the Elders and the progress of the Latter-day Work, I write to inform you of the same in this Mission.

I arrived here on the 14th inst., in company with brothers A. Hatch and B. W. Kimball, where we found brothers Brown and Van Steeter in good health and spirits. Brother Brown was highly pleased to meet with the Valley Elders, with whom he could converse in his native tongue, after having been alone for three and a half months. After remaining here one day we travelled through the Mission, visiting Gerinchem, Utrecht, Amsterdam, and Gravenhage, passing through Scheidam, and returned to this place on the 20th inst. On our visit I found a good spirit prevailing among the Saints, and all seemed pleased because of my return. They rejoiced in meeting with the brethren, although they were unable to converse with them only through the aid of an interpreter. Our visit through the Mission has not only given to brothers Hatch and Kimball a geographical knowledge of Holland, but also of the manners and customs of the people, and a practical knowledge of Dutch life. I find that during my absence, through the efforts of brother Brown and the brethren, the Work has been gradually progressing. The Gospel has been carried to several towns where Elders have never before been. Two tracts have also been published, one entitled "An invitation to all who desire eternal life," by Elder S. Van Dyke; the other, "Understandest thou what thou readest?" by Elder F. A. Brown, containing the doctrines of our Church, which have created considerable excitement and are begetting considerable inquiry. Twelve have been added to the Church during my absence, and on last Sunday two more were baptized in Amsterdam, where brother Lammers is now laboring. He is zealous of good works, and I trust will accomplish a good work in that place. We have a comfortable room in which to hold meetings there, and many are improving the opportunity of investigating our doctrines. I shall remain here over Sunday, and then, with brother Brown, visit Guilderland, and from thence to Zwolle, where we expect to open the door of salvation to the people of that city. As for myself, I feel well, and thankful for the privilege granted to me of travelling through France and Switzerland, which has greatly improved my health, and I shall endeavor to use the experience I have gained in building up the kingdom of God.

The cholera, which has swept off thousands of the inhabitants of this country, is abating in its virulence.

Lest I weary you, I will bring this letter to a close. Brothers Hatch and Kimball left this morning for their fields of labor in England, *via* Hull, in good health and spirits. With kind love to yourself and the brethren in the office, in which brother Brown joins, I remain, as ever, your brother in the Gospel of Christ,

JOSEPH WEILER.

Thou must be emptied of self before thou canst be filled with the Spirit.

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THE APPROBATION OF GOD.

BY ELDER JOHN BURROWS.

There are many principles to be learned and understood by the true Christian, and many duties to be performed by him day by day, according to the circumstances in which he may be placed. The individual who becomes the child of God through the law of adoption commences as it were a new life, or, as the Apostle says, "puts off the old man with his deeds, and becomes a new creature in Christ Jesus." Hence the position of such an one is very different from his who has not received a correct knowledge or understanding of truth or his relations to divine law. He, therefore, being no longer of the world, has to endure the persecution of the world; for, as Jesus says, "The world loveth its own; ye are not of the world, therefore the world hate you." Such were the trials and condition of those who followed Christ in the days of his personal ministration on the earth, and such are the trials and difficulties which the Saints of latter days have to contend against. Hence, that every true Saint may be enabled to endure the trials and opposition of the world to which he is subject through his pilgrimage on earth, it is necessary for him to know that he has the approbation of his Father and God, and to so live as to secure to himself this blessing. But many, who after commencing to serve the Lord, seem to forget the great blessings and favor they enjoy, and in the hour of temptation neglect to confide in the saving power of God, and do things by which they forfeit their claim to his approbation. The children of Israel placed themselves in this position, even after witnessing the manifestation of God's power exercised for their deliverance from Egyptian bondage, which brought upon them his displeasure. The Lord does not, and will not, permit nations or individuals to disregard his mercies exercised towards them with impunity. He is, nevertheless, merciful, and has shown his mercy and forbearance toward his children in every period of the world's history, notwithstanding their transgressions. There has always been a warfare between the flesh and the spirit, and many have permitted themselves to be overcome by the former in consequence of disobedience to the counsels of the Just One. If man but remembered the goodness of the Lord in permitting him to come forth in this state of existence, and the blessings and advantages to be derived by his being here, and that it is through sufferings and continued obedience he is to be made perfect, he would repine less at the providence of God, and seek with more earnestness and zeal to secure and retain the divine approbation.

"Man is, that he might have joy," not in sensual indulgences, not in the abuse of the noble attributes of the soul, for these result in misery and death; but in the development of all the powers of his being, in the acquisition of a knowledge of the great truths of the Gospel, and in learning the great moral lesson set before him therein; and by obedience thereto, secure to himself that joy which flows only from a consciousness of God's approval; that he may increase in every good word and work, and become possessed of that knowledge, wisdom and purity, which will entitle him to the blessings of immortality and eternal life, and the association of celestial beings, and to be a participant in his Father's glory. For this purpose the Lord has again opened the way of communication between earth and heaven; and is again revealing his will to men; has established again his Priesthood on earth, and called and ordained men with power and authority to administer the ordinances of the Gospel in his name, that by compliance with this authority, man may receive the approbation of the divine Law-Giver.

Fellow mortals! have you sought to understand these things? Have you commenced to do Jehovah's will, as revealed in the Gospel in this the last dispensation? Have you sought

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through obedience to obtain the Holy Ghost, the Comforter, that by it you may be led and guided into all truth? If not, do so without delay, and thereby escape the results which will otherwise follow as a consequence of incurring the displeasure of the Almighty, which will fall upon the wicked and ungodly. If you have sought and found the way of truth, continue to walk therein, that you may indeed be the children of God. Then will you be enabled to overcome the world, the flesh and the Devil, and secure an inheritance in the celestial kingdom, bask eternally in the light of truth, and forever enjoy the approbation of your God.

MAKE CHILDHOOD HAPPY.

It should ever be urged upon parents the high importance of preserving in childhood a cheerful and happy state of temper, by indulging them in the various pleasures and diversions suited to their years. Those who are themselves, either from age or temperament, grave or serious, will not unfrequently attempt to cultivate a similar disposition in their children. Such, however, is a manifest violation of the laws of the youthful constitution. Each period of life has its distinctive character and enjoyments; and gravity and sedateness, which fond parents commonly call manliness, appear to be quite as inconsistent and unbecoming in the character of childhood as puerile levity in that of age. The young, if unwisely restrained in their appropriate amusements, or too much confined to the society of what are termed serious people, may experience, in consequence, such a dejection of spirits as to occasion a sensible injury to their health. And it should, furthermore, be considered that the sports and gayeties of happy childhood call forth those various muscular actions, as laughing, shouting, running, jumping, etc., which are, in early life, so absolutely essential to the healthful development of the different bodily organs. Again, children, when exposed to neglect and unkind treatment (for to such they are far more sensible than we are prone to suspect), will not unusually grow sad and spiritless, their stomach and nervous system becoming enfeebled and deranged; and various other painful infirmities, and even premature decay, may sometimes owe their origin to such an unhappy source. Let them, also, ever remember that nature is industrious in adorning her dominions; and that those to whom this beauty is addressed should feel and obey the lesson. Let them, too, be industrious in adorning their domain, in making home, the dwelling of self, wife, and children, not only convenient and comfortable, but pleasant. Let them, as far as circumstances will admit, be industrious in surrounding it with pleasant objects, in decorating it within and without with things that tend to make it agreeable and attractive. Let industry make home the abode of neatness and order—a place which brings satisfaction to every inmate, and which in absence draws back the heart by the fond associations of comfort and content. Let this be done, and this sacred spot will become more surely the scene of cheerfulness and peace. Ye parents, who would have your children happy, be careful to bring them up in the midst of a pleasant, a cheerful, and a happy home. Waste not your time in accumulating wealth for them, but plant in their minds and souls, in the way proposed, the seeds of virtue and prosperity.

Dr. Coqurel, a naval doctor, has published a curious article on the fatal results experienced both in Mexico and in Guiana from a species of fly which deposits its eggs inside the human nostrils. Several soldiers have died of the consequences, and as yet the only remedy discovered is the injecting of chloroform and water up the nose, which destroys life in the eggs.

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The late Duke of York had a horse named "Moses," which one year won the Derby. After the race he appeared very serious and thoughtful, when some one remarked, "What ever can York be thinking about?"—"Oh," said a wit, "he is no doubt thinking of Moses and the profits."

A Memphis telegram states that the 56th United States coloured infantry, who were at Helena Arkansas, awaiting transportation to St. Louis, and thence to the plains, had taken possession of the town, and were indiscriminately firing upon the whites, and swearing they would burn the place and kill every white. The excitement was intense, and the citizens were fleeing to places of safety.

Remarkably few donkeys are found in the northen parts of Germany. A German lady, newly arrived in this country, when sitting in a room over-looking a meadow in the suburbs of London, where some donkeys were grazing, on hearing one of them braying, exclaimed, "Why don't they oil that pump-handle a little? It is quite shocking to hear that horible noise every time anybody comes to fetch water.

A gentleman who had been spending the evening with a few friends, looking at his watch just after midnight, said, "It is to-morrow morning! I must bid you good-night, gentlemen.

POETRY.

SO WEAK, AND YET SO STRONG.

(Selected.)

When weak mortality, in fleshy robe,
A soul new-born, comes to our circling globe,
Who wonders not, with what all wise intent,
A thing so feeble hitherward was sent!

Frail-clad, untaught; within its human guise,
It warns us ever by its moans and cries;
That care alone can save the flickering breath
That strives to live, but scarcely conquers death.

Yet grown to wisdom, man o'er earth is lord,
By right divine who rules in deed and word:
For souls are Gods in tenements of clay,
That lesser things of earth shall all obey.

Great Nature yields beneath the sway of mind:
Her hidden forces, men in wisdom bind;
Soul speaks to soul through trackless space afar,
And measures worlds or weighs each distant star.

The rocks live ages, and the dull, cold earth
Bears weight of years, unchecked by death or birth:
Yet we immortals, 'mid life's toils and tears,
Live in a dream of scarcely three-score years.

Time strikes with iron hand Fate's brazen door;
Each second ushers in one mortal more;
While through its portal silent speeds away
A soul grown weary of its mortal clay.

These on the isles of space perchance may see
That in our world souls scarcely learn to be;
Where compassed round in darkness and in doubt.
Where light of truth shines feebly from without.

So weak, and yet so strong immortal soul!
The Gospel tells thy origin, thy goal;
Great heir of time, upon life's boundless shore,
Eternity shall bear thee evermore.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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THE FALL AND ATONEMENT.

BY O. PRATT.

(*Continued from page* 591.)

But how can mercy be shown to fallen man, without destroying justice? God's law is infinitely holy and pure. The transgression thereof is a sin against an infinite Being; infinite justice requires an infinite punishment. How then can justice exercise all its demands, if mercy is shown to the criminal? God could not maintain justice inviolate, and pardon sin, without an atonement being made. Setting aside the atonement, it would be impossible for man to repent and work righteousness, because the word of God exhibits him as spiritually dead to all things pertaining to righteousness. How then could he repent, and reform his life, and manifest a Godly sorrow for sin, and live according to a law of righteousness? Could he live the life of the righteous, when he is dead to righteousness? Could God make him alive again, without an infinite atonement to satisfy the demands of infinite justice? Could he deliver his body from the penal grasp of the grave? Could he deliver his spirit from the penal grasp of hell? Could he unite body and spirit, when justice requires an eternal separation? Could he restore to eternal happiness, when justice demands eternal misery? Could he grant eternal life, when justice cries for eternal death? God is infinitely just: this holy and essential attribute of his glorious Being is perfect. To violate it in part, by punishing only in part, would destroy the perfection of its nature, and overthrow the truthfulness and stability of his government, and dethrone justice from the high courts of heaven.

Even if it were possible for the condemned criminal to repent, in case of no atonement (which is by no means admissible), yet mercy could not pardon and deliver him from the eternal grasp of justice. One attribute cannot encroach upon another, neither weaken nor impair it, in the least degree. Each is most perfect in its legitimate sphere, and acts wholly independent of the other's influence. Each claiming strictly and legitimately that which is its own, and not in the least interfering with the other's rights. If it were otherwise, the divine administrations would be thrown into inconceiv-

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able disorder and confusion, and justice and judgment would no longer be the habitation of his throne.

If repentance cannot be granted, nor mercy shown, nor pardon bestowed, nor redemption offered, nor eternal life be given, without an atonement, what must be its nature, in order to perfectly satisfy the demands of justice? Can one man suffer for the sins of another? Are they not all finite in their nature, and under the sentence of a broken law? How then could one criminal suffer for himself and at the same time suffer to atone for others? Justice requires each criminal to suffer for his own sins, therefore it is impossible for him to satisfy the demands of justice in regard to others. Justice calls for punishment, and can in no wise be satisfied without the full execution of the sentence of the law, either upon the criminal himself, or upon a substitute. If a substitute is offered, he must possess certain qualifications in order to be accepted. First, he must offer himself voluntarily, and not be a forced offering contrary to his own will. Second, he must be a pure and holy being, not having violated the law, without spot and blameless, so that his sufferings may not be for himself, but entirely for others. Third, he must be a being, more exalted, more noble, higher than finite, mortal, sinful man; he must be infinitely good, like the Law-Giver himself, equal with him in holiness and truth. He must be infinite in his nature, entitled to a body infinite in its perfections, capable of an infinite duration.

Let us examine these qualifications more fully, under their different headings, and see whether the only Begotten Son of God did possess these characteristics, and whether he, by his sufferings, has appeased the demands of justice, and opened a way for man's redemption? First, Did the Messiah offer himself voluntarily, or was he compelled against his will to suffer for the sins of man? This question is answered by the Lord himself, in a revelation, given to Abraham, opening the history of things before the creation. "And the Lord said, whom shall I send? And One answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him." The history of this same event was also revealed to Moses. "And I, the Lord God, spake unto Moses, saying, That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning; and he came before me, saying, Behold me; send me; I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it: wherefore give me thine honor. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me, Father, thy will be done, and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten, I caused that he should be cast down, and he became Satan, yea, even the Devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Pearl of Great Price, pp. 25 and 13.)

These quotations declare that Jesus volunteered to act his part in the redemption of the world; he offered his services to the Father, and was accepted. In accordance with this voluntary offer, the Father sent him into the world; he came to do the will of the Father, his own will being swallowed up in the will of the Father. The will of the Father was that his Beloved Son should take upon himself freely, and without constraint, all the sufferings to which a guilty world were sentenced, that the words of eternal justice might be fully executed, that the throne of justice might be maintained in all its integrity.

Second, Was the Son of God supremely pure and holy? And did he maintain that purity and holiness throughout his earthly mission? All revelations, ancient and modern, bear record to the perfect righteousness of the Son of God. So far as his own conduct was concerned, he was sinless, blameless, subject to no condemnation. Justice required no suffering to be inflicted upon him, only as he volun-

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tarily suffered for others. "He suffered the Just for the unjust." Innocency volunteered to save the guilty. The holy and upright One took upon himself our transgressions, or rather, suffered for our iniquities. "By his stripes we were healed."

Third, Were the sufferings of the Holy One limited to his humanity? Or did he also suffer in both body and spirit, as an infinite Being, as a God? Did he suffer the pains of one lost and fallen being, or the pains of the whole? These questions are fully answered by his word. An extract from a revelation, given to Martin Harris through the Prophet Joseph Smith, reads as follows:—"I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! yea, how hard to bear you know not! For behold, I God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup, and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; wherefore, I command you again to repent, lest I humble you with my almighty power, and that you confess your sins lest you suffer these punishments of which I have spoken." (Doc. and Cov., sec. 44, par. 2.) The Prophet Jacob, the son of Lehi, also speaks of the extent of his sufferings. "He cometh into the world that he may save all men, if they will hearken unto his voice; for behold, he suffereth the pains of all men; yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam. And he suffereth this, that the resurrection might pass upon all men, that all might stand before him at the great and judgment day." (Book of Mormon, p. 73.)

In regard to the sacrifice being infinite, the Prophet Amulek speaks thus:—"Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it; for it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish, except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice.

"Now there is not any man that can sacrifice his own blood, which will atone for the sins of another. Now if a man murdereth, behold will our law, which is just, take the life of his brother? I say unto you, nay. But the law requireth the life of him who hath murdered; therefore, there can be nothing which is short of an infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall all be fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice." (Book of Mormon p. 304.)

These extracts are exceedingly plain; and by them we learn, that a Being called God, infinite and eternal, descended from heaven, and dwelt in

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flesh, and was, because of the flesh, called the Son of God. He suffered in both body and spirit, even the pains of every living creature, man, woman, and child, of the whole family of Adam, bleeding at every pore. Thus the voluntary sufferings of an infinite eternal Being, satisfied the demands of an infinite law which had been broken. The penalty being infinite in duration could only be satisfied by an infinite sacrifice; thus man was rescued from the endless consequences of the fall, from a miserable captivity to the Devil, and was placed in a condition wherein it became possible for him to repent, and thus be saved also from his own sins.

(To be Continued.)

THE RIGHTEOUSNESS OF CHRIST.

BY ELDER CHARLES W. PENROSE.

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Although the Christian world are so divided in regard to many all-important doctrines, there is one dogma upon which they all profess to be united—viz., salvation through the righteousness of Christ alone. That is, that mankind, through "natural depravity," being unable to perform any works of righteousness themselves, can have the righteousness of Christ imputed unto them if they will only believe in him. Let us calmly examine this doctrine, which is declared to be the one great and only essential to salvation.

First as to this principle of "human depravity." Now it is a lamentable fact that the children of men have, in all ages, manifested a disposition to choose evil rather than good, to receive error rather than truth, and to love darkness rather than light; but it is not a fact that this is necessarily so. Every man, if he studies his own being, can find within himself the power to do good or to do evil. Although he may yield to that which he knows to be wrong, yet he can feel that he has the power to refrain from it if he chooses. When an opportunity presents itself to do a good action, he can realize that he has the power to perform it or to let it alone. Temptations may beset his path, and powerful influences may gather around him and seek to sway him, but he need not fall into those temptations, nor give way to those influences, if he wills to the contrary.

There is a light "which lighteth every man that cometh into this world," and there is its opposite; but man is left at liberty to yield to which influences he pleases, and the proof of this lies in every thinking man's own mind and experience. On this will-power depends the justice of the doctrine of rewards and punishments; take it away, and there would be no justice in either rewards or punishments, for the actions of men would proceed from inevitable necessity, and neither punishment nor reward would be able to find a legitimate resting place.

But there is a day appointed when "all shall stand before the judgment seat of Christ," and the books shall be opened, and "every man shall be judged according to the deeds done in the body, whether they be good or evil;" therefore, every man, being made responsible for all his acts, must be able to do good as well as to do evil, and consequently the doctrine of "natural depravity," *as taught by modern Christendom*, is incorrect and ridiculous.

Next, as to the principle of Christ's righteousness being imputed to the sinner through faith alone. This principle, being a consequent of the doctrine of "human depravity," falls with it to the ground. But we will examine it on its own merits. What permanent benefit can be conferred upon any one through Christ's righteousness, except as a pattern for personal imitation? Will the mere fact of believing in the goodness of one person, improve the condition of another? Is a wicked man made essentially pure, and thus prepared for the society of God, and the holy

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beings who surround his throne, by mere faith in Christ's purity? Certainly not. The righteousness of Christ is a standard of perfection for men to reach; and it is only by the practice of the virtues we admire in him, that we can become sufficiently pure to see God and dwell in his presence and society.

But will not the righteousness of Christ be accepted in lieu of our personal righteousness? No. Why should it be? God's commandments are "not burdensome nor grievous," "he that doeth righteousness is righteous even as God is righteous," and "he that sinneth is of the devil." If God has given us commandments that we cannot keep, then he is unjust for requiring us to keep them. If he gives us laws that we can obey, and that will benefit us if we do obey them, then we are worthy of punishment if we break them; and if we grapple with evil and sin, and overcome, there is merit in the victory, and reward is bestowed upon a worthy object.

But, the question may be asked, do you deny the doctrine of salvation through the death of Christ? Not by any means. We believe fully in that doctrine as taught by the Savior, but not as expounded by modern divines.

Through Adam's transgression death came into the world. Adam paid, in his own person, the penalty of death for his infringement of the law, and by the natural law of reproduction, the elements of death in his person descended to his posterity, so that death passes upon all men. Christ's work was to redeem that which was lost. He came here, partook of flesh and blood, and kept the law of God in its fulness, but "passed through death" voluntarily, that he might "conquer death and him that hath the power of death;" and through that work life and immortality, which were lost in the fall, will be restored again to man, and "as in Adam all die, even so in Christ will all be made alive."

Not only was the blessing of continued existence in an immortal body lost in "the fall," but man was shut out from the presence of the Father. This, the greatest of all blessings, is also recovered in the work of the Redeemer, and all mankind, *if they are prepared to abide his glory*, can again enter into the presence of God, to dwell forever in happiness.

This salvation is a free gift to all mankind. Restoration of life! Resurrection from the dead! The privilege, *if prepared*, to enter the Eternal presence! The flaming sword taken from the tree of life, so that all may have the opportunity, by walking in the way appointed, to partake of its ever blooming fruits, and feel the thrill of immortality in every portion of their recovered being!

If Christ had not died, these benefits would not have been conferred upon dying and banished humanity; but Christ has died, and performed the work he came to do, and the full benefits of his salvation will be enjoyed by all men, if all are prepared to receive them. IF! That word is the little hinge upon which the whole door turns. Christ opens the way, but we have to walk in it; Christ tells what is to be done, but we must do it; Christ has overcome and entered into his glory, but we must overcome also, or we shall never enter therein. If! If we are prepared to abide a celestial glory—the barriers built up by the fall being removed by Christ—we can enter in, and "receive of the same, even a fulness." But "he that cannot abide a celestial law, cannot abide a celestial glory." "Without holiness no man shall see the Lord." The glory of God is "a consuming fire" to impurity and the impure. None but those who have "overcome all things," who are "washed and sanctified," who are "pure in heart," who are "righteous even as God is righteous," pure "even as he is pure," will be able to stand in his presence, partake of his glory, and enjoy his society.

That is, they must be essentially and literally pure; having conquered evil, step by step, until they are clothed upon with the "righteousness of Christ," not by "imputation," through faith, but actually and personally, by practical imitation. That which is essentially evil cannot harmonize with that which is really good, even as darkness cannot fraternize with light; that which is in its nature evil, receives no

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real change by a mere acknowledgement of the existence of that which is good; neither does any wicked being become essentially purer through mere faith in the righteousness of Christ; and those who wish to dwell with Christ must "be like him," when they "see him as he is," or it is impossible for them to occupy, with happiness, the same sphere as he occupies.

But does not the Scripture say, "Believe on the Lord Jesus Christ and thou shalt be saved?" Certainly. And unless we do believe in Jesus we cannot enter into the glory of the Father; for he is "the way," and "no man cometh unto the Father but by him." Salvation depends on faith in Christ, because through him we must receive all the commandments to be obeyed, all the requirements to be observed, all the preparations to be made, and all the knowledge to be understood, that we may be fitted for the society of the Eternal. And he that believeth not is "damned already;" for he knows nothing of the works of salvation necessary to be performed, and can learn nothing of them but through Jesus Christ. But "if any man believeth in me," says Jesus, "he will keep my sayings, and I and my Father will love him, and I will manifest myself unto him." Faith in Christ and in his righteousness is necessary as a first principle, and a motive power in our acts; but that faith which is not manifested in the works of righteousness is dead and worthless.

Jesus in his day of mortality revealed many things to prepare man for the celestial sphere; but his words were rejected as his person was, and his first efforts were, of course, always to gain the faith of his hearers, that he might be able to instruct them. After his departure, he kept up a communication with his Apostles, that they might be instructed, and be able to instruct others, in the great and necessary work of preparation for future glory. In all their teachings to unbelievers, of course it was absolutely necessary to convince them that Jesus was the Christ, that they might be led to receive his sayings, and after laying "the foundation of repentance from dead works, of faith towards God, of the doctrine of baptisms, of the laying on of hands," &c., that they might "go on unto perfection," until they reached "the measure of the stature of the fulness of Christ."

But since the Apostles fell asleep, and the manifestations of Christ and the inspirations of the Holy Ghost departed from among men, the teaching of Jesus and his servants have been ignored, the spirit of blindness, in regard to the works of salvation, has come upon preachers and people, and the devil, taking advantage of a great and essential truth, has used it to hinder the children of men from performing those works of preparation which are absolutely necessary to fit them for the presence of the Father. The great leading doctrine of faith in Jesus Christ is now prostituted from its legitimate purpose, which was to lead to the reception and practice of the principles of righteousness, and used to influence the people to look at and depend upon the righteousness of Christ alone, while they continue in their corruptions, abuse all the powers of their being, and increase the tremendous distance between them and the presence of the Lord.

Now let all mankind know that Jesus Christ has again opened up the long-lost communication with mankind; that he is revealing, through living Apostles, Prophets, &c., the principles of salvation. And those who desire to qualify themselves for the presence of the Father can "learn of his ways and walk in his paths," for the fulness of the everlasting Gospel is restored, and therein is the righteousness of God revealed, from faith to faith." The righteousness of Christ is revealed as our faith increases to receive it and practice it, that we may "grow in the knowledge of God," and in personal purity and righteousness; that we may, by continuing the work of preparation in the body and out of the body, be able at the appointed time to "enter into the joy of the Lord;" and that Jesus may be able to present to his Father a church composed of the pure in heart of all ages, "without spot, or wrinkle, or blemish, or any such thing."

O! ye self-appointed teachers of man-made creeds, why will ye continue to blind the eyes of the people with

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your cries of "imputed righteousness," and help the enemy of mankind to lure them to destruction? Why do ye not preach practical righteousness to this degraded and filthy generation, setting them a pattern in your own lives, and use your influence to stop the progress of corruption, which threatens to overwhelm the earth?

Let all the world awake to righteousness; for behold the Lord is angry and is wroth. For all nations have gone astray, the teachers and the people have departed from his truth, and the mighty and the weak are alike filled with iniquity. Falsehood, also, hath clothed itself in regal garments, and the world kisses its hand; while Truth hides itself from the frowns of the people, and its voice is stilled by the noise of the scorners!

Repent, O ye inhabitants of the earth, and turn from your evil ways while there is yet time, lest the Lord smite you in his fierce displeasure and ye go down quickly into the pit of destruction! And all ye, his Saints, rejoice in the fulness of your hearts, for He who is mighty shall deliver you. Be ye valiant in the battle of life; overcome that which is evil, cleave to that which is good; live by every word which proceedeth from the mouth of God, and with songs of everlasting joy you shall come into the presence of the Father, rejoicing in, and being clothed upon with, "the righteousness of Christ."

SIGNS OF THE TIMES.

(From the Salt Lake Daily Telegraph.)

CONSIDER.—How strange it is that this generation have eyes but see not the "signs of the times." Yet, it is not so strange; for having rejected the fulness of the Gospel, they have eyes but see not, ears but hear not, and hearts but understand not. They can see every falsehood, scurrility, and abuse heaped upon the Latter-day Saints, and rejoice and glory therein. The representatives of the people, and even senators, base acts of legislation, cruel and oppressive towards their acknowledged friends, for the sake of dealing a blow at the Latter-day Saints, upon statements of the enemies of God and his cause. And Jesus says, "Ye shall be hated of all men for my name's sake." If any people on earth are hated for Christ's sake, the Latter-day Saints more abundantly. This superabundant evidence of the favor of God in consequence of the hatred of this world should be a consolation to all the sincere followers of the Lamb, and he that shall endure unto the end, the same shall be saved.

What do the wars and rumors of wars so increasingly prevalent throughout the world indicate? What does the alarming increase of thefts, robberies, and murders mean? They are executed on a larger scale, and with more boldness and desperation, and in a wider sphere, than ever before known. What mean the numerous and wide spreading conflagrations that so often illuminate every city, town, and hamlet? Why are virtue and correct morals led so willingly captive by the "Beast" or hydra of pollution and infamy? All the world seem running after the "Beast." Why the increase of deception, fraud, violence, and cruelty in every land? What is the matter with the cattle and the swine? and why is disease transmitted to human beings through eating the flesh of the latter? There shall be signs on the earth as well as in the heavens. Do the numerous oil wells indicate any signs in the earth as if she were preparing for a grand explosion? There may be earthquakes in divers places by-and-by. What ails the winds, that they are becoming so frequently angry and increasingly violent? They tear in pieces many sections of the country and regard not human life. They tax the commerce of the ocean with little regard to the interest of those engaged therein. The artillery of heaven is not inactive. It throws down heavier shot in the form of hail as the battle rages. On the present line of policy, and under the present

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order of things, where are we drifting? Towards what fatal reefs is the tide of destiny driving us? Some fearful vortex, some terrible maelstrom, not far distant, must be waiting to engulph the nations of the earth.

In view of the foregoing, an enlightened mind is almost ready to ask the question, Is the grand "Destroyer" an agent of the Almighty, really commissioned and sent forth with instructions to commence his work, moderately at first, and to increase it in severity and extent according to the increase of unbelief in God and rebellion against his kingdom and opposition to his chosen people?

The Almighty sent forth his message of mercy and held out the olive branch of peace to the world, by the hands of Joseph Smith, an obscure and humble agent, with terms and conditions. He called many others to his aid, whose hearts and voices chimed in with his own to swell the tide of warning over the face of all the earth, and to urge repentance and baptism for the remission of sins in the ears of all living. No exception of priest or people, ruler or ruled, learned or unlearned, wise or simple; and this was required to be done by the authority with which the Lord clothed Joseph Smith and his colaborers and successors. The ministrations of a man-made clergy and of a hireling priesthood were of no avail, especially after the Lord had spoken from on high, and empowered men afresh with the Priesthood of his Son. No matter how learned, how wise, how eloquent, or how great, neither to what sect, denomination, creed, or faith they might belong. They, as well as all other people, rulers and ruled, were required to repent and be baptized for the remission of their sins. Unlearned and inexperienced as we were, the Lord required us to work to this high standard. The world called us a set of ignoramuses, impostors, and blasphemers. They said our books, our Priesthood, and our pretensions were all a humbug. They slew Joseph Smith and his brother Hyrum, and inflicted many cruelties upon his friends. They despised our unlearned and unpolished arguments, scoffed at our want of correct knowledge of language, and because we travelled on foot without purse or scrip through mud and mire, dust and dirt, and could not appear in the fashion and style of the popular clergy, we were denounced by Christians generally and followed with stones, brickbats, rotten eggs, tar and feathers, tin horns, and sometimes were honored with a ride on a rail, yet not discouraged; for some poor widows or some hopeless sinner would treat us kindly, give us something good to eat, and a good bed to lie on (God bless them for ever). They called us vagabonds and scapegraces. They demanded something equal or superior to their knowledge and learning before they could listen with patience or favor. The Lord heard their tantalizing demands, which provoked him to anger; and he has withdrawn his spirit of restraint from the nations of the earth, and commissioned the "destroyer" to go forth in its place. Hence, the increasing disposition amongst men to burn, plunder, ravish, rob, kill, and destroy, and the winds and the storms favor his mission. The evils and calamities amongst people, nations, kindreds, and tongues, on the land and on the sea, will increase a hundred per cent. or more every year until they bow the knee to the mandate of Jehovah through Joseph Smith the Prophet, and through his successors.

Can the learned understand the reasonings and arguments of the destroyer in the shape of the cholera? Can they analyze them as they would a difficult sentence in grammar? Can they solve the rinderpest as they would a mathematical problem? Can they touch the secret springs of the war fever that rages through the world? In short, can they analyze the contents of the vials of the wrath of God? Is any French professor equal to this? These must tax the wisdom and learning of this world to the full extent of their ability. No humbug in this. No imposture. No blasphemy. No pelting this agent with rotten eggs. No riding him on a rail. No stones or brickbats can reach him. No tar and feathers can disgrace him. No tin horns or cow bells can confuse him. He is more than a match for the learning and wisdom of this world; "For the wisdom of the wise shall perish, and the understanding of the prudent shall be hid."

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All the secret doings of the enemy to overthrow the kingdom of God, whether in high places or in low, will recoil upon their own heads in the downfall of Babylon, whose walls are crumbling, and no props or amendments can save the doomed empire. The dream is certain, and the interpretation thereof sure.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 22, 1866.

TITHING AND EMIGRATION FUND.

When we take into consideration the many times that the principle of Tithing has been written on and communicated to the people through the columns of the Star, we would be inclined to think sufficient had been said for the guidance of all concerned; but as fresh Elders are sent out to labor in the vineyard year by year, and as fresh element is continually being introduced through baptisms, it requires constant teaching from this Office in order to keep the people of this Mission pressing steadily on towards the goal of eternal life. Tithing and donations to the Emigration Fund are the principles which we wish to lay before the people; and, brethren, read understandingly, that you may know what the Lord requires at your hands to assist the work of spreading the Gospel amongst your fellow-countrymen. We have often heard the remark made how very willing men were to obey counsel when it suited them. To correct an error, which has manifested itself in one or two Conferences, we will state that the Saints are required to support the Elders who are appointed to labor in their midst; for surely the laborer is worthy of his hire, and the people can in nowise be credited amounts as paid on Tithing for money which has been devoted to supporting Elders and paying hall rents. It may be that the Saints have been instructed to the effect that all the moneys which they have and are paying, will be entered to their credit as Tithing; but we are inclined to think that such counsel just suited a part of the people, for they must have known better; for surely this has been repeatedly mentioned in the columns of the Star. People are very apt to forget the pit out of which they were digged—they forget that their brethren in former years supplied the wants of the Elders while they were carrying the Gospel to those who are now called upon in their turn to support the Work until those who now sit in darkness can have the light of heaven manifested to them.

In President Young's letter will be found a statement of the vast labors which have been accomplished by the Saints in Zion this year, both in sending

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down teams and teamsters to the Missouri river, to help the poor, and also sending out the young men to assist in protecting the Southern Settlements from the incursions of a lawless band of white and Indian renegades, who have been plundering the Saints, and committing numerous other depredations. The letter informs us that the cost of sending teams to the frontiers to convey the people of this year's emigration across the Plains, has been about half a million dollars, or £100,000, and that the people have furnished the vast sums which were necessary to fit out men to repel our enemies and to gather our friends, without a murmur. Are the Saints in the European Mission making a corresponding effort to forward the most glorious cause that man has ever been privileged to espouse? Brethren, we ask the questions, Who are paying their Tithing honestly before the Lord? and who have made donations to the Emigration Fund during the year 1866? It is a Gospel truth that the Saints who are negligent in this country, when gathered to Zion, never have any cattle to send to assist the poor, neither are they prepared to pay their Tithing when they reach Zion, more than they are here, and in their narrowness of soul they forget that the means of their brethren delivered them from the thraldom of sin, and placed them where the wealth of heaven had been so bountifully bestowed upon them. The bright tablets of the memory have become dimmed by the foul stain of avarice, and their greedy hands have gathered the glittering dust so close to their eyes, that the visions of God and godliness are entirely shut out, and they only see the "almighty dollar."

This latter-day kingdom is an enigma to the world, and an anomaly to those who have embraced it—it is a truth which experience has taught us, that the more the Saints do to forward the interests of the kingdom, the greater blessings are theirs, and the more are they able to perform; whereas, again, those who do but little to assist in accomplishing the Work of God, receive but little from the Almighty, and thus they are unable to fully accomplish the labors which would ensure to them a complete salvation in the eternal worlds. Salvation in the presence of God is what the Latter-day Saints are striving for, and they openly declare to an unbelieving world, that they are led by inspired men—men that are led by the Spirit of revelation, to guide the people onward to participate in the great victory which will be achieved by the Son and our Redeemer. Those men in whom we have so much confidence, call on the people to bring their tithes and their offerings to the house of the Lord, who holds all things in His hands, and has condescended to call us His children.

RELEASED.—Elder James Townsend has been released from the Presidency of the Scottish District, with permission to return to his home in Great Salt Lake City. Also his grandson, Elder William Townsend, who was travelling in the Glasgow Conference. Brother James Townsend came to this country to labor in the ministry at his own request, by sanction of the Presidency of the Church in Zion. We are pleased to record that he has labored faithfully in the ministry, and returns to his home with the blessings of the Saints among whom he has labored, and the approbation of the Liverpool Presidency.

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DEPARTURES.—On the 5th inst., per steamship *City of Edinburgh*, Elder James Townsend, wife, and two grandsons. Also on the 12th inst., per steamship *City of London*, Elder A. K. Thurber. And on the 15th inst., per steamship *City of Dublin*, Elder L. D. Rudd. Peace and safety go with them.

ARRIVED—On the 11th inst., per steamship *City of Paris*, Elders Franklin D. Richards and Oscar B. Young, in good health and spirits. These brethren left Salt Lake City on the 14th of August, and arrived in Liverpool in twenty-three travelling days. They report peace and prosperity in Zion.

A REPORT OF A CONFERENCE

HELD AT ABERDARE, SOUTH WALES, IN THE TEMPERANCE HALL, SUNDAY, AUGUST 26, 1866.

There were present on the Stand—Elders O. Pratt, sen., and John W. Young; Presidents of Districts, Elders A. Evans and J. Ure; Presidents of Conferences, Elders J. Parry, R. J. Davies, E. Frost, and B. Wride; Travelling Elders, J. D. Rees, D. Rees, and J. Boden.

Conference commenced by singing. Prayer by President A. Evans. The meeting was occupied in preaching by the following brethren: J. Ure and E. Frost in English, and R. J. Davies and J. Parry in the Welsh language. The discourses were brief, spirited, and edifying.

Afternoon Meeting.

Elder J. Parry presented the Authorities of the Church before the Saints in the usual manner; the votes were unanimous to support and sustain them by their faith and prayers. J. D. Rees, D. Rees, and J. Boden, were appointed Travelling Elders in the Merthyr Conference. After which J. W. Young was called to address the congregation. He arose and said—I rejoice to meet so many that have embraced the Gospel in Wales, and I pray the Lord to bless me with his Spirit, for I desire to speak a few words of comfort and consolation to the Saints. I rejoiced exceedingly to hear the testimonies that were delivered this forenoon by the brethren. I feel to bear testimony to the divinity and truthfulness of the Work in which we are engaged. I have received a testimony through the peaceful influence of the Spirit, and have felt to rejoice in having the privilege of bearing my testimony to the nations of the earth. I rejoice to see a few that have embraced the message of salvation in this part of the world. The Saints have passed through many difficulties, and borne many trials, still they are determined to keep the commandments of God in spite of wicked men, and the influence they seek to raise against us. I feel to exhort the Saints in this place to do the same, and keep your covenants sacred and inviolate, that you may have the Spirit of the Lord; for we cannot expect to inherit great things, if we are not faithful, and do not prove ourselves true to our God. Though I am inexperienced, yet I am determined to obey the call, and go forth to the nations, declaring the message of the Gospel to this generation. I will close by praying that the peaceful influences of the Holy Spirit may abide forever with the Saints.

Elder O. Pratt then arose and addressed the people upon the subject of the Gospel, and also on the fulfilment of both ancient and modern prophecy, pointing out in great plainness, the marvellous events now transpiring, and also those soon to take place; was

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listened to with much interest and attention.

Evening Meeting.

Elder J. Ure preached on the first principles of the Gospel to a large congregation.

Elder O. Pratt spoke on the authority to preach and administer in the things of God, showing very plainly the unreasonableness of preaching and acting in the Gospel ordinances on the commission given to the Apostles eighteen centuries ago. He clearly proved that the denominations of Christendom were destitute of authority, on the grounds that they denied new revelation and communication with the heavens; demonstrated, beyond a doubt, that the commission Christ gave to the Apostles had not the most distant reference to authority in this age of the world.

Elder A. Evans followed in Welsh on the same principle, translating in part brother Pratt's discourse, for the edification of those that did not understand the English language, after which the Conference closed.

Benediction by Elder J. D. Rees.

B. WRIDE, Reporter.

CORRESPONDENCE.

AMERICA.

President's Office,
Great Salt Lake City,
August 11, 1866.

President Brigham Young, Jun., and Elder John W. Young, 42, Islington, Liverpool, England.

Dear Sons,—As your brother Oscar, with Elders F. D. Richards and N. Groesbeck, start to England to fill missions on Monday next, the 13th inst., I take the opportunity of writing to you. Your favors of July 4th, written at Christiana, Norway, were received a few days ago, and have been perused with pleasure. Your travels, as you describe them, and your visits to various places of interest, must afford you much pleasure, and you should appreciate the opportunities which you now have sufficiently to profit by all that you have seen and are brought in contact with. Had I the privilege of travelling in the old world, and visiting the various countries, and mingling with the different peoples, I should enjoy such opportunities very much. In these respects the young men of our people, who go abroad, have many advantages over their fathers. When we visited Europe we could not travel very extensively; the want of means prevented our visiting places that did not lie in our path in calling upon the people to repent. Affairs have changed very much since that time.

Since my last (the 30th ult.) Brother Wells has returned from San Pete in good health and spirits. Wash-a-keek and upwards of two hundred of his tribe came a few days ago into the City to see me and renew our friendly intercourse. He and his chiefs feel very fine. We fed them well, and they seemed much gratified with their treatment.

We have had uncommonly heavy rains for the past few days, which, added to the rain that fell during the previous week, are likely to do considerable damage to hay and grain. The weather has seemed to be more like English weather than that which we usually have here at this season.

Those companies which have started on their return here with the emigrating Saints are, so far as heard from, making good progress on their journey. The first company, under Capt. Thomas E. Ricks, passed Sweetwater Bridge to-day. Capt. S. D. White's train passed Horse Shoe to-day. His is the second company. We hear that the last company left New York for the Frontiers on the 1st instant, and we are daily expecting to hear of their arrival at Wyoming and their departure for the Plains.

Our Home Telegraph poles are set and are ready for the wire, which is being brought by the teams. We have ordered 500 miles of wire, with insulators, &c. A new telegraph line wire is being stretched from this city to San Francisco, and another line is being put up between here and Montana. A rail-

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road route is to be surveyed from here to the falls of Snake River this fall. The party are now engaged in surveying from the point where they discontinued their labor last year, west of this city, to Carson Valley. They are pushing the road rapidly from the east and west. It will soon be up to Fort Kearney, and it is the intention at present to have the road finished up to Julesburg by spring, and to have the gap completed that is now open in Iowa. Should this expectation be realized, there will be direct railroad communication between New York and Julesburg.

From the reports which reach us, we judge that at our present outfitting point the people in the neighborhood are far from being our friends. The cattle of one of our trains were seized for damages, because they were running on the open prairie, but which was claimed by a person to be his grass land. They also attached the telegraph wire that we had there, on a trumped-up claim of indebtedness on the part of myself, brothers Kimball, Whitney, and Pratt, said to be contracted in Kirtland about thirty years ago. The wire, &c., were only released and permitted to come on, by the brethren giving bonds. There was no indebtedness of my contracting left unsettled, and none of the other brethren's of which we can get any knowledge. The whole proceeding is a swindle, and designed to vex, and annoy, and rob us.

We are expecting Captain Hooper and Brother Stenhouse home from the States to-morrow. General John E. Smith, the new Assessor of United States Internal Revenue for this Territory, is their fellow-traveller.

Everything is moving on smoothly and quietly in the city. General health and peace prevail, and we are as busy at work as bees. The Elders' families, so far as known, are in good health.

I desire to remind you again of the subject of Tithing and the Emigration Fund. The importance of these duties should be kept constantly before the people. A neglect of these will bring condemnation to all who are guilty. We are living in a day, and at a time, when all persons, especially those who profess to be Latter-day Saints, should stretch forth their hands and exert themselves to roll forth the Work of God and to establish his righteousness. The Saints in Zion have shown their faith by their works, and they are witnessing constantly unto the heavens and the earth that they love the Work of God. This year alone, the cost of the outfit sent to the Frontiers to bring up the poor Saints is but little, if any, less than half a million of dollars. This amount is ventured ungrudgingly and without murmuring. Besides this, there are the other numerous calls to be responded to. These Indian troubles have called away hundreds of our young, able-bodied men from their labor, at a time, too, when their services were most needed. Altogether, these expeditions have been a very serious tax upon the entire people, in spending valuable time and furnishing outfits which in this country are very expensive. Besides these labors, there have been poles for five hundred miles of telegraph line got out and erected, and money furnished in part, and the remainder by myself, for the wire, insulators, &c., &c. Then, there are roads to build and keep in repair, water ditches and canals to open, school houses to erect, and a great variety of other public labors to attend to, all of which the people of Zion go to with their might to perform. It is a noticeable fact that the more they do the more they are able to do—their exertions increase their capacities and abilities. To keep pace with the people of Zion, and to be one with them, the people abroad must make corresponding exertions, according to their ability, in their own behalf and the behalf of the Work of God.

Wherever you want brother Franklin's help you can use him. He, as well as brother Orson, is accustomed to Emigration and the other business of the Mission, and they both can operate to advantage.

The new Tabernacle is being pushed ahead; but the lateness of the season and the heavy rains have retarded the getting out of lumber and delayed the work.

We have but few troops here at present, and they are regulars. Conner is out of the service, and is here now as plain "Pat," engaged in mining business, which, as Government pap has been withdrawn, will very likely,

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if he pursue it diligently, break him up financially. Col. Smith still continues friendly. We have had quite an influx of lawyers into the city of late. Like the birds of prey they snuff the carcase from afar. Business is poor where they have been; but they imagine that with the land claims and other business the enemies of the truth promise them here, they will reap an abundant harvest. Armies have not been found to operate well in breaking us up, but it is now hoped that vexatious lawsuits, and setting up and enforcing claims for our land, may do it.

Presidents Kimball and Wells, and brother George Q., send their love to you. Remember us to brother Orson, and all the Elders.

Praying the Lord to endow you richly with his grace, and to make you equal to the performance of every duty, I remain your father,

BRIGHAM YOUNG.

GREAT BRITAIN.

GLASGOW CONFERENCE.

Glasgow, Sept. 3, 1866.

President Brigham Young, jun.

Dear Brother,—If I intrude upon your time for a few minutes, I trust you will excuse me; but knowing you are about to depart from Europe for your mountain home, and as I have been laboring for some time past under your direction, I feel to write you a few lines to let you know how I am getting along, knowing also that you are ever interested in the welfare and onward rolling of the Work of God in the midst of the nations of the earth.

Since my arrival in Glasgow, which was on the 19th of January last, I have enjoyed myself exceedingly well, being blessed with good health, which I very much appreciate, and feel to thank God for the same. I was made acquainted with the locality of the several Branches composing this Conference, by my predecessor, John Rider, and sought to become acquainted with the duties upon which I was about to enter, that I might be qualified for the performance of the same, as it was a new responsibility, and one in which I had never before acted.

A majority of the Saints feel interested and are willing to do right, and contribute of their means towards the onward rolling of the kingdom of God, and they are on hand to assist in any call that may be made upon them by the servants of God. I have preached Tithing to them, and there are a few who are quite punctual in this respect, so that I am enabled to send to Liverpool a little Tithing every month.

I regret very much that brother Townsend has left this Mission. I shall miss him very much, for I know he was interested in the welfare of the people, and sought to do good to both Saints and those who are not Saints. I like to labor with such exemplary and fatherly men. His teaching to me by example and precept, has been good, and I appreciate it; and now that he is released, and on his way home to Zion, I pray that God will bless him and his family, as also those who accompany him home.

I feel first rate in the Work of God, and desire to continue and do much good in the Church of Christ; and I desire wisdom sufficient to enable me to rightly perform every duty during my life, that I may be useful in the kingdom of God.

I pray God to bless you and those who accompany you home, while upon your journey on land or sea, that you may all reach your homes in safety. With kind love to yourself and the brethren in the office, I remain, respectfully yours,

H. H. CLUFF.

BEDFORDSHIRE CONFERENCE.

Bedford, Sep. 12, 1866.

President B. Young, Jun.

Dear Brother,—As I am about to remove from this Conference in accordance with your instructions, I take the present opportunity to report my late field of labor, and the general condition of the Saints in the Bedfordshire Conference.

I was appointed, one year ago, at the Norwich Conference, to take the Presidency of, and labor in, this portion of the Lord's vineyard.

I am thankful to say that an improvement is manifest in many of the Branches comprising this Conference, and, considering the very scattered condition of its members, is in a very

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healthy and flourishing condition. The Branches are very small, many of them, and far apart. The local officers and the people are feeling *alive* in the work, and meet together regularly. They enjoy the spirit of the work in which they are engaged, and are striving to live humbly before God. This Conference numbers twelve Branches, containing three hundred and twenty officers and members. We have baptised thirty-four since January last, twenty-six of whom have been added to the Church since last season's emigration.

We were very much blessed in "freeing from bondage" the Saints last year, having emigrated sixty-four members. This has been a very strong and powerful testimony to many, of the goodness and power of God in opening the way for the escape of Israel. The Conference extends over a circuit of two hundred and twenty miles, and into six counties.

The people are kind and generous, ever willing to administer to an Elder's wants and give heed to his teachings, desiring to do right in the sight of God and all good men.

May the Lord continue to bless and prosper the Saints in the Bedfordshire Conference as he has hitherto done, and grant them faith to live to realize the blessings in store for them, if faithful and true, and give them the liberty they so much desire to obtain.

My successor, Elder Richard Benson, has visited the different Branches with me. He has been kindly received, and I feel assured he will prove a blessing to the Saints. I am happy to report that the debts of the Conference are very much reduced since a year ago. Notwithstanding that very few have received the testimony which I have borne unto the people, I have enjoyed myself much in my labors, and have realized the fulfilment of the words of the Prophet pronounced in my behalf, ere I departed on my mission to this land.

I feel well in the work of God, and willing to devote my all to the accomplishment of his purposes on the earth.

Praying God our Father to bless and preserve you on your journey to Zion, and keep you to fulfil the duties that lie before you, and in the end save you with all the sanctified, is the prayer of your brother in the Gospel of Christ,

W. S. WARREN.

SENSIBLE.

How does the *Columbus Golden Age*, published at Columbus, Nebraska Territory, print so fairly about the "Mormons," and tell so much truth about the Gentiles and their infamous plans, as it does in the following extract from that paper?—

HYPOCRISY.—Some puritanical creature, who is secretary of a publishing association, sends us a pamphlet from New York City, labelled "The Shame and Sins of Utah." It tries to make believe that the Mormons are all devils and the Gentiles all angels. We don't believe the mewling hypocrite. There are good and bad in both communities. If those New York philanthropists want work to do, let them cleanse their city of its sinks of iniquity and its hell-holes of debauchery, such as line the Bowery and Broadway, and even reach far up their aristocratic Fifth Avenue. This done, they might proceed westward—not forgetting the saintly(!) city of Boston—until Chicago is reached, after which they can strike for "Hells Roost" (Omaha), and afterwards move through Columbus, Kearney, and Denver, for the favored land that now seems to fire up their puny wrath. It seems to us that those villainous schemers are on the scent of big contracts and big bounties, and so the cowards are eager for a paper war on Utah, to end in bloodshed and plunder. Have we not had enough of that, you public plunderers—?

Send us, individually, no more of your trash.—*Columbus Golden Age.*

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ONE reason why the world is not reformed, is because every man is bent on reforming others, while but few think of reforming themselves.

MODESTY promotes worth, but conceals it, just as leaves aid the growth of fruit and hide it from view.

ADDRESS.

Jonathan Steggell, 31, Mosscar Street, Leeds Road, Bradford.

DIED:

NEWBOLD—At Draycott, Derbyshire, (date not given), of measels, Sarah Ann, daughter of John and Elizabeth Newbold, aged 10 years and 1 month.—DESERET NEWS, please copy.

JOHN—Sept. 1st, 1866, at Morriston, near Swansea, Catharine John, aged 48 years.—DESERET NEWS, please copy.

HEYBORNE—July 24th, at Cedar City, Iron county, Utah, from the accidental discharge of a pistol, John Heyborne, aged 16 years, 5 months and 26 days.

PADLEY—July 24th, at Plain City, Weber county, Utah, Elder Lorenzo Joseph, son of William and Mary Ann Padley, aged 18 years, 7 months and 11 days.

POETRY.

YESTERDAY.

(*Selected.*)

Old time, doth ever onward fly,
While golden moments pass us by;
The Spring returns, the roses bloom,
Then Autumn comes, and Winter's gloom;
Yet none can linger, none can stay,
With fading, fleeting yesterday.

We build our hopes, we lay our schemes,
And pass the time in pleasant dreams;
But soon the hour of night comes on,
The sun hath set, the day is gone;
We cannot linger, cannot stay:
To-day must pass, like yesterday.

The world around seems bright and fair,
When building castles in the air;
But soon they fade on every hand,
Like letters traced upon the sand;
And then we turn upon life's way,
To memory making yesterday.

The present is our time, alone—
The time that we can call our own;
To-morrow never comes, 'tis said;
The past lies buried with the dead;
And life is doom'd to pass away,
Like fading, fleeting yesterday.

Then listen *now* to duty's voice,
And wisdom make your early choice;
For only now's the accepted time—
To-morrow never can be thine.
Now is the time to watch and pray—
The moments pass as yesterday.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON AND BY ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 39, Vol. XXVIII. Saturday, September 29, 1866. Price One Penny.

THE FALL AND ATONEMENT.

BY O. PRATT.

(*Concluded from page* 596.)

—o—

This infinite atonement does not redeem us from the immediate effects of the fall. We are not born immortal, nor with bodies exempt from pain, sickness, and death; but the fall has given us a birth to mortality, has subjected us, during our period of probation, to sufferings, sorrows, miseries, and finally to a separation of body and spirit. The atonement was not intended to fully deliver us from all these evil consequences, but to mitigate them in their severity, to heal us of our many infirmities, to bind up and comfort the wounded sorrowful spirit, and to smooth the pillow of death, with the hopes of future happiness. To have entirely rescued man from these effects, would have destroyed, in a measure, the future happiness of our being, which, as we have seen, is only appreciated by those who are able, through experience, to contrast it with misery. Man had voluntarily entered a school of bitter experience, and it was essential that he should take a few lessons, before the plan of redemption was brought to bear upon him for his deliverance. Hence, this short period became a probationary period; and the miseries thereof, if properly received, will have a salutary effect upon all his future existence.

There is one thing, however, which the atonement does for us, immediately upon our entrance into this mortal life; it sets us free from the first spiritual death. Not only Adam, but all of his descendants, without one exception, were under the penalty of a broken law, which penalty consigned them to a spiritual death—to a death in relation to all things good, being dead in regard to righteousness, dead to holiness, light, and truth, dead to all happiness, and to heaven and all heavenly beings; they were all cut off eternally from the presence of God, and from the tree of life. But the atonement restored all mankind, in their infant state, from spiritual death to spiritual life. As in Adam all died spiritually; even so in Christ all, in their infancy, are made alive spiritually. Christ, by the atonement, became the life and the light of men; he is the true light by which all are lighted who come into the world. Without this light, all

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would have suffered in the eternal night of darkness, from which there would have been no return. But little children by the atonement are made alive, and are all subjects of salvation, being redeemed by the blood of Christ from the fall, being pure, and spotless, and innocent, and thus are made heirs of the kingdom of heaven. This redemption from the spiritual death upon all mankind in their infant state, is brought about without any conditions on the part of the creature; it is wrought out by the free grace of Christ alone, without works; that is, the infant is not required to have faith, nor to repent, nor to be baptized, nor to do anything else. To baptise infants, is therefore, one of the greatest of sins; it is making a solemn mockery of the great plan of redemption, and wickedly setting at naught the atoning blood of Christ, and blaspheming the holy names of the Trinity, in the use of a holy ordinance, never designed for them. Those who are guilty of thus profaning the name of the Lord in these unrighteous ministrations, must repent thereof, or they can in no wise be saved.

As the fall introduced into our world a death of the body, as well as the death of the spirit, the atonement brings to pass a resurrection of the body of every human being; not a resurrection to mortality, for that would not be a complete redemption from the fall. Man was immortal before the fall, he therefore, must be resurrected to immortality. Man was in the presence of God in his innocent state, therefore, he must be restored to his presence. The Redeemer, having kept the whole law of God, was entitled to a body of flesh and bones, more perfect than the one which was born of the Virgin Mary. He condescended, for a time, to take a body of human nature, subject to all the infirmities of mortality: and in so doing, he descended below all things, and became subject to death, not for himself, but for the whole human family. Having finished the great work, and made perfect the preparations, he rose from the grave; for it was not possible for it to hold him; for he had not forfeited his right to an immortal body. His atoning blood reached down to the dark recesses of the tomb, it broke the everlasting chains of death; it set a world of prisoners free. The grave was conquered; its bands were broken; and the dust of countless millions was ready to start into being at the command of the eternal Conqueror. He was the first fruits of them that slept; it was his right to burst the prison door of the grave, to awake in the freshness of the morning, in the beauty and perfection of immortality. It was his right to call the sleeping nations from their dusty bed; it was his right to ascend to the glorious realms of his Father, as a conquering Hero, as the Savior and Redeemer of a lost and fallen world; it was his purchased right to lift up all men from the grave, to restore them to the same immortality which existed before the fall, to withdraw the dark vail which shuts out mortality from immortality, which cuts off fallen man from the presence of his Maker, to restore the redeemed captives, before the splendid courts of heaven, to be judged for all the deeds committed while in mortality, and to receive, as immortal and eternal beings, a just sentence, not for the original sin, but for their own personal transgressions.

This universal redemption of all mankind from the grave, does not take place immediately after death, but at set times, ordained of God. Some are more highly favored than others, in regard to the length of time, during which their bodies sleep. Some, for instance, will rise when Jesus comes in the clouds of heaven to reign one thousand years upon the earth. Others will remain in their graves, during this long and happy period, called the Millennium. Though all must be eventually brought forth to immortality, that the redemption from the effects of the original sin may be complete, yet the grave retains some longer than others, not because of the fall, but as a punishment, because of the transgressions of the individuals themselves. There is not only a difference between the wicked and the righteous, in the times of the resurrection, but also a great difference in the glory and nature of their resurrected bodies. The Saints will receive

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not only immortal bodies, but the same will be quickened by a celestial spirit, and will be crowned with a fulness of the glory of the celestial kingdom. Those who have died without law, will, by virtue of the atonement, also be raised to immortality, being quickened, not by a celestial spirit, but by a terrestrial; and their glory will differ from the glory of the celestial, as the glory of the moon differs from that of the sun. Those who have heard the glorious Gospel, but have rejected it, will be cast down to hell to suffer the wrath of Almighty God, and the vengeance of eternal fire, with the Devil and his angels, until Christ the Lamb has finished his work; then they will be brought forth in the last resurrection: their bodies will also be immortal, being quickened by a telestial spirit; and their glory will be that of a telestial kingdom, and will differ from the glory of the terrestrial, as the glory of the stars differs from that of the moon; and as one star differs from another in glory, so also will they differ in the telestial world. These are they who are shut out forever from the presence of God and the Lamb, being made partakers of the Holy Ghost through the ministration of angels who will be sent forth to minister to them; for they will become, through their repentance, heirs of a telestial salvation. There is still another class, who have received the Holy Ghost, and afterwards have denied the same, whose sins cannot be pardoned in this world nor in the world to come; nevertheless they must be raised from the grave, that the redemption therefrom may be as universal as the death which came by the fall. These will be the sons of perdition, who will remain filthy still; and therefore, their kingdom will not be a kingdom of glory, but a kingdom of darkness, doomed to the same condemnation as the Devil and his angels. This is the second death, even that same spiritual death which was the first death, which was pronounced upon Adam and his seed, by reason of the fall. They have sinned against the Father, Son, and Holy Ghost; and hence, cannot be redeemed from their own sins, according to God's justice; and therefore, the second death must be executed upon them. Thus, by the atonement, eternal justice is satisfied, the Devil and his works destroyed, creation redeemed, and all mankind judged, punished, and rewarded according to the deeds done in the body.

In our investigations of the atonement, we have said but little in regard to its effects in relation to the individual transgressions of the children of men. We shall now more fully enter into this department of our subject. When man became mortal by the transgression of the first law, and was restored, in his infant state, from the first spiritual death to life, he became, as he grew up to years of accountability, a free moral agent, capable of knowing good and evil. His perceptions, however, in regard to good and evil were not perfect; hence, he needed a law, setting forth more fully the nature of these qualities. A second law was given, against doing anything that was evil, and a penalty was attached. This second law, like the first, was given by the great divine Law-Giver; hence, it was the law of an infinite Being, and consequently the penalty must necessarily have been an infinite one, so far as its duration was concerned, and must, like the first, be executed upon every soul that sins, and, in case of no atonement, must continue forever, without end; otherwise eternal justice would be defeated, and the word of God become void. But the same infinite Being who atoned for the original sin, also atoned for the personal sins of the human family. The atonement for these latter sins is only on conditions of faith, repentance, water baptism, and the baptism of fire and of the Holy Ghost, and of a faithful obedience to all the requirements of the Gospel unto the end. All who are willing to comply with these conditions, will have their past sins remitted, through the atonement, and will be fully redeemed from the execution of the second penalty.

The Jews, since they rejected the true Messiah, have not believed in any atonement or mediation between God and man; but they expect to receive a forgiveness of their transgressions directly from God without any Messiah suffering for their sins. But

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God could not maintain the law of justice, if he forgave sins, unless a substitute had suffered in behalf of sinners. Neither the Jews nor any other human being could be pardoned on any other conditions. Indeed, ropentance is a gift because of the atonement, and never could have been granted to man only through the infinite sacrifice voluntarily made by the Messiah. If Jesus had come as a mere teacher of righteousness, his mission would have been in vain; for no man dead to righteousness could have repented and become a worker of righteousness; or, if this had been possible, it would still have availed him nothing: he could not have been forgiven; he could not have been set free from the second death. Justice required every soul who sinned to die an everlasting death. When the Messiah had suffered in spirit, as well as in body, this infinite sacrifice appeased all the demands of justice on the truly penitent and obedient, but on none else, among whom these second laws, or the laws against evil had been properly promulgated. So strict is the execution of this second death penalty, that after the impenitent have been punished in hell, until the end of the earth, they could not be delivered from its grasp, and come forth into a telestial kingdom, only through repentance. This has gone forth in a firm and unalterable decree from the great Judge of all the earth. But their long dismal sufferings with the damned, will break down their stubborn and wilful spirits, to that degree, that they will be perfectly willing to repent, when repentance is once more offered to them. Then the atonement can exercise its claims upon them, and release them from the eternal bonds of this second death, so that its power will be fully broken, and its penitent captives delivered. But those who sin against the Holy Ghost cannot repent, and hence, the atonement cannot release them, and therefore, they must suffer the awful penalty. Thus God maintains justice in all of its infinite fulness and purity; thus he, by the atonement, can show forth infinite mercy in all its perfections, thus is brought about the great plan of eternal happiness, and the redemption of a fallen creation, and thus he glorifies himself in giving immortality and eternal life to man.

PRESIDENT JOHNSON'S TOUR.

New York, Sep. 5.

As the President progresses through the Western States, the enthusiasm of his friends and the rancor of his enemies increase, and threaten a dangerous culmination. The Presidential party, under escort of ex-President Fillmore, left Niagara Falls on Monday morning, and were enthusiastically received at Buffalo, where the President and Mr. Seward addressed the citizens at some length, their speeches being necessarily little more than repetitions of those previously delivered along the route. In the afternoon the journey was resumed, and after cordial receptions at Dunkirk and Erie, the party reached Cleveland, Ohio, at nine p.m., and were driven to the Kennard House. The President soon after appeared on the balcony, and addressed the large crowd that had congregated. He was frequently interrupted by hisses and hooting from Radicals, one of whom called him a traitor. The President's friends, however, gathered round him, and he concluded his speech amid a storm of applause. He was saluted with cries of "Why don't you hang Jeff. Davis?" to which he replied that he was not Chief Justice, prosecuting attorney, or grand jury, and that if he was, there were as great traitors as Davis who now in the North opposed the Union. Cries of "Three cheers for Congress," and "Keep cool, Andy, don't get mad," were raised. Mr. Johnson said, "No, I will not get mad, but those get mad whom the gods are about to destroy. There are some here who loudly talk against treason, but who never dared to face treason in the South. I will face treason anywhere, North or South. I care not

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for dignity. My countrymen generally will respect those who are entitled to respect, but there are some who have no respect for themselves, and, consequently, none for others." A voice here cried out "Traitor!" The President replied, "Let me see that man. I'll wager you if the light falls on his face, cowardice and treachery will be seen. Show yourself; come out where I can see you." The man kept out of sight, and the President concluded amid a storm of applause.

The party left Cleveland on Tuesday morning at seven, and reached Detroit at seven p.m. At Fremont, Toledo, and other points, they were received with great enthusiasm.

A reception was tendered the President at the Abolition stronghold, Elyria, Ohio, but it was marred by several results. A black flag was displayed, and the band drawn up to receive the party played a dirge instead of a national air. At Oberlin, another strong abolition place, no reception was tendered. At Freemont a very enthusiastic demonstration took place. At Toledo the Radicals marred the proceedings by insulting interruptions, but with these exceptions the affair passed off well. A great crowd assembled at Detroit, where General Grant received the party in person. The crowd was so overpowering that the arrangements for a procession could not be effectually carried out. The President's speech at Detroit is one of the most remarkable yet delivered by him, and is as follows:—He thanked his fellow-citizens for the cordial welcome. He was free to say the forcible and cogent terms in which his public services had been so eloquently alluded to, were exceedingly flattering in their character. It was not his purpose to commence at the beginning, and then trace the history of the rebellion to the present time. He took it for granted that it was familiar to all. He was one of those who believed that this Government was an emanation of God, and intended to be perpetuated, and to be handed down through all time. He believed that this people was sent out among the nations to accomplish a great mission. It had been said that the star of empire westward wends its way—(cries of "Good")—and so believing the Government to be perpetual, he took his stand at an early day against all efforts to dissolve the union of these States. He believed that the principles embraced in the Constitution are not only competent to embrace all the States within its limits, but that it is broad and strong enough to embrace the continent, and, not stopping there, all the nations of the earth. (Applause.) He was one of those who believed that the people of the United States were sent on a great mission. He extended to all who came here a welcome, where they could find a home and an abiding place. He would receive all from abroad, so that we might make a basis upon which the empire might rest. He would say, let them come; but in so saying he believed the time would come when, instead of being recipients and welcoming all the nations of the earth, this country will be a great centre around which the arts and sciences, agriculture, and mechanics, and the true philosophy of government will gather, and from this great centre, religion, science, and improvement of this great people will radiate and enlighten the civilized world. Yes, the time would come when railroads and telegraph wires would pervade the earth as tendons of the arm; when the earth would become sensible to touch, and reflect intelligence like the face of man. He had always upheld the Union, and hence he had opposed the South in their efforts to dissolve it. But they have been overcome. Their armies have disbanded. Having failed in their effort, they come forward and say we accept the terms you offer. They come back repentant, and acknowledging the supremacy of the Constitution, and asked to be admitted and welcomed as States, composing in part our galaxy. This being done, where is there a man, gallant and patriotic, who, when his foe lies prostrated at his feet, would wish to degrade him? (Cheers.) Such was not his estimation of the character of our people. The war having ceased, and the proclamation of peace having gone forth, and not an armed foe existing in any territory or State, who, he asked, was it that wanted to reopen the wounds for the purpose of

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gratifying party? Who was it that desired again to see a brother's land drenched with a brother's blood? Was there any one willing to go into another revolution? (Cries of "No, no.") He wanted to put a common sense proposition to his hearers. Suppose that eleven foreign States were lying outside the Union, with all their advantages and riches of minerals, with all the capacity to constitute and make us in part a greater people. Suppose these States would come forward and say, "We want to add our stars to your stars." "Let me," he said, "ask this sea of upturned faces—I would ask every one whose heart beats with national pride and the love of freedom—would you make them a part of this Republic? (Cries of "Yes, yes.") Would you receive them as accessories from a foreign Power? (Renewed cries, 'We would.') Where, then, is the man who can hesitate and see bone of his bone, and flesh of his flesh, asking for admission, and yet shut the door in his face? I care not by what name he is called; if he would do this he is a Disunionist; a Northern Secessionist and Disunionist. I fought the battle on the Southern extreme; and now, when the circle is going around, we find men attacking the Union on the Northern verge. (Laughter and applause.) This glorious Union can be destroyed by a different way than by dividing it. You may have consolidation in the hands of a few." He referred to the action of Congress on the Freedmen's Bureau Bill, and their opposition to the executive department of the Government, and said he would like to meet the whole phalanx of the men opposed to his principles. He would like to see the legislative department of the Government that is making charges against the executive, go before the American people, and test the question at issue. Humble individual as he was, he would like to take the entire Congress entertaining these doctrines before the people, and he would soon show who it was that was trying to absorb the liberty of the people. (Cheers.) He had stood as the Tribune of the people in defence of the people's right, and he would continue their defender. "Have I not," he said, "been elected President by you? (A voice: 'That's $25,000 a year.') Oh, indeed! That is what you give your Tribune, is it? (Cheers.) Let me call your attention to the whole kennel that has been turned loose upon me long since: their little dog Tray, and Blanche, and Great Heart—all have been let loose yelping at my heels for the last eight months. (Cheers.) The whole pack of slanderers and calumniators had better get out of my way. (Great cheering.) I tell them that the American people are taking hold of the questions at issue, and when they begin to consider them, these usurpers and tyrants—because tyrranny can be exercised more effectually by 242 men than by one single man—(cheers)—I tell them it will be better for them to keep their small boats near shore. (Continued cheering.) The people are being waked up, and when the honest, intelligent, and patriotic masses come to the rescue, the whole set of them will be destroyed. But it was said here that I, the Tribune of the people, was getting $25,000 a year; but I ask this question, has it been increased since I came into office? (Cheers, and cries of "No, no.") But let me tell you what Congress has done. They changed their pay since they came into power. Yes, this Congress that has assailed and attacked me for the faithful discharge of my duty when the citadel of freedom was attacked; yes, this immaculate, this pure, this people-loving, this devoted Congress, finds it convenient while they had the chance, while they were in power, to increase their pay nearly double. (Great cheers and hisses.) Those who live in glass houses should never throw stones. (Cheers.) Yes, this immaculate Congress increased their pay nearly double, while at the same time they were magnanimous to vote $50 for the brave two-year veterans of the war, $50 bounty for the men who shed their blood and lost their limbs in the defence of their country. For men mutilated and disabled from work forever, this immaculate Congress gives $50, while they double their own emoluments—(cries of "Shame")—receiving $4000 a year. Just pocket that as you go along. (Cheers and laughter.) They reckoned with some sagacity in

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the premises; they feared that there would be this uprising of the people, and that it would be the very last grab they would have at the public purse. (Cheers.) I trust in you, and trusting in you, I say, let the whole Congress come. Relying on you, I will meet them single-handed and alone. In the words of the poet, I exclaim—

"Come one, come all, this rock shall fly
From its firm base as soon as I.

The President spoke for more than an hour, and was frequently cheered.—*Liverpool Mercury.*

THE FAMINE IN INDIA.

The following facts concerning the terrible famine now prevailing over certain districts in India, are gleaned from the newspapers received by the overland mail:—

The distress is most prevalent and most dire in Bengal, and it exists in varying degrees over the whole presidency. In Orissa, Nuddea, Beerbhoom, the Cuttack, and other districts, the scarcity has been intensified to a degree that is simply devestation. Thousands have died, and are dying, in abject want. The starving poor have crowded into Calcutta, and the streets are full of distressing scenes and incidents. It has been estimated that no fewer than 20,000 to 25,000 starving people are wandering about the capital. Disease aids want to thin the crowd with horrible rapidity, but the multitude grows, notwithstanding recruited continually. To cope with this distress effectually is hardly possible; the Government action is complained of as sluggish; individual efforts, although they do much, are comparatively powerless to stem the tide. The native rich classes, however, are conspicuous by the exertions they make. At Mullick's Ghat the Bombay merchants have raised a fund, and they distribute food. The crowd of famishing men and women who come to this part for the scanty meal has constantly increased, till at the time the mail left, 7000 applicants crowded up. They are described as placed in order upon an open space, waiting for the distribution. On one side nearly 4000 Hindoos, each with a leaf platter before him, were squatted on the wet ground, hastily partaking of the scanty dole they had received. On the other side were thousands of famishing Mussulmans ranged in like manner, and watching with silent and greedy eagerness the meal of their Hindoo brethren, and counting with bitter longings the minutes till their turn should come. Under shelter of the Ghat crouched the women, girls, and children. Outside the gates were hundreds and hundreds who had lost their chance till the next distribution. But over all a horrible dead silence. No chattering or converse; hardly a sound excepting when at intervals some wretch threw up his arms with an ejaculation to heaven, wrung from him by the unappeasable pangs of hunger. A stranger passing near would have no intimation that within a yard of the road 7000 starving creatures had assembled to snatch a meal. Temporary sheds have been erected in different parts of the city to give some kind of shelter, and horrible scenes are witnessed at some of these. Every face bears the pinched, despairing look of mortal sickness or mortal weakness, but withal an expression of resignation, or perhaps of abandonment, to hopeless suffering. The crowding generally precludes any but a sitting posture. The hospitals were filled.

In the Madras Presidency things are not so bad, but the distress is only less terrible than that in Bengal. It is, however, not yet so wide-spread or so bitterly severe. The pressure is apparently greatest in that part of the country which includes the Southern Talooks of North Arcot, the Northwestern Talooks of South Arcot, the Western Talooks of Salem, and in the Southern and Eastern Talooks of Coimbatore. It is also very severely felt in Bellary. The acting subcollector of Coimbatore, adverting to

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the straits to which the poorer classes in the Upland Talooks of his division are now reduced, has urged the necessity of immediate relief. He writes that it is impossible not to "be struck with the poverty-stricken appearance of the lower classes, with hardly a rag to cover their nakedness, and hardly any flesh to cover their bones;" that "the cattle were even worse off, they were mere moving skeletons; that he had seen wretched beings, with hardly a rag on them, eating the fruit of the prickly-pear and berries from trees;" and that "every night hundreds of poor wretches skulk about the streets of Caroor, picking up what wretched garbage they can collect; that the coolies are so weak that, when they first come to the Public Works Department for work, they have to be fed before they can be worked at all."

It is to be feared that a very similar state of things exists in the other districts, and as regards the cattle, the collector of Salem reports that thousands have died for want of pasture and want of water. In one village alone upwards of a thousand head of cattle perished from this cause.—*Liverpool Mercury.*

FEARFUL HURRICANE AND WRECKS ON THE AUSTRALIAN COAST.

For many years past so violent a hurricane has not been experienced as that which lately raged for several days on the New South Wales coast. The number of shipwrecks and the loss of life have, so far as information has reached us, been very great; but the real extent of the disasters resulting from the storm has not yet been ascertained. The gale commenced about Wednesday, July 11. It was preceded by heavy rain, which flooded the low-lying land in the New South Wales colony, and played havoc with the settlers. The rain was followed by a gale from the S.E., which gradually increased to a hurricane, lashing the sea into fury, and driving the shipping in harbor on shore. The fears apprehended of the destruction of shipping on the coast were unfortunately realised. In their attempts to run to harbor, many fine vessels foundered or were wrecked, and the loss of life was fearful. The Cawarra steamer, bound from Sydney to Queensland, whilst running into the port of Newcastle for shelter, foundered in sight of the shore, and of hundreds of people, who were powerless to render assistance. She was heavily laden, and there were five cabin and sixteen steerage passengers on board, but only one of them was saved. This was the prelude to other disasters experienced in the effort to reach the harbor. The Tiger, schooner, was wrecked at Wollongong, in running in for shelter, and all hands were lost The barque William Watson, in making for Newcastle, got ashore and became a total wreck, and only two of the crew were saved. The schooner Rhoderick Ddu, cedar laden, from Richmond for Sydney, was wrecked at Moruya Point. The Bungaree, tugboat, in attempting to tow the Midas, barque, into Newcastle, was driven ashore and became a total wreck; and it was not without some difficulty and risk that the Midas was saved from destruction. The rain that fell during the first day of the hurricane, is described by eye-witnesses as a wall of water, which rendered it almost impossible to see objects a few yards distant. At Sydney the sea is represented to have broken right over the Heads into Watson's Bay—a thing almost incredible, the Sydney Heads being nearly 500 feet in perpendicular height.

Other losses and disasters have become known, which are thus epitomised:—A ketch, supposed to be the Caroline, and the schooner Seagull, went down in Newcastle harbor. The Lismore also went ashore there, but all hands were saved. The steamer Coonambra, which left Newcastle for Sydney, luckily reached port in safety. The ship Esk, from New Zealand, in entering the Sydney harbor, near the

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North Head, grounded and became a wreck. The crew were saved. The Carnation, from Port Macquarie, was wrecked at Seal Rock Bay on the 12th. Crew and passengers saved. The steamer West Hartley was wrecked at Lake Macquarie, and the crew saved. The brig Freak was wrecked at Tuggerah Beach, between Broken Bay and Newcastle. The steamer Corio is supposed to have foundered at sea, as portions of her fittings have come ashore. The schooner Mary and Rose, from Warrnambool, was wrecked off Port Stephen, and five of the crew drowned. The schooner Sarah Barn was wrecked at Trial Bay. The Slippery Charley was wrecked at Pumbucra, and eleven passengers and six of the crew drowned. The Ceres went ashore at Grafton. The Woodpecker is reported to be lost, and the captain and some of the crew drowned, and this intelligence has since been confirmed by some of the crew who were saved. The Eclipse, cattle laden, from Gladstone, was wrecked north of the Manning River bar, and all hands are said to have perished.

The Government of New South Wales appointed a commission to inquire into the circumstances connected with the wrecks along the coast, and despatched a steamer to search the coast line, and their report has tended to show that the hurricane committed great ravages, the whole coast being strewn with pieces of wreck.—*Liverpool Mercury.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 29, 1866.

PRESIDENT Johnson, as stated on another page, believes that the American Government "was an emanation of God, and intended to be perpetuated, and to be handed down through all time." In a speech, made on a previous occasion, his Excellency did not wish to be considered by the people as a prophet, but unconsciously the spirit of the Prophets seems to have taken hold upon him. He does not hesitate to declare his solemn belief that the Government "was an emanation of God." This great truth was declared by the Lord himself to the Prophet Joseph Smith, about one-third of a century ago. An extract from the revelation reads thus :—

"And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto

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this very purpose, and redeemed the land by the shedding of blood." (Doc. and Cov., sec. 98 : par. 10.)

Our chief rulers will sometimes prophecy and help us along, being inspired to occasionally utter some great truth, which has before been revealed. The great principles of freedom and religious liberty, so clearly stated in the American Constitution, are "intended to be perpetuated, and to be handed down through all time." But the present corrupt Government, will break themselves to pieces as a potter's vessel, and will pass away as a dream or night vision, and their carcases will be left to moulder away upon the American soil, and to be devoured by vultures and ravenous beasts. The heavenly principles, established by the Almighty in the foundation of the Government, will be maintained in the hands of the just. The chief Magistrate "believed that this (the American) people was sent out among the nations to accomplish a great mission." This is true : the universal liberty, granted to that nation, was for the noble purpose of protecting and sustaining the "everlasting kingdom" of the most High God, until it should obtain strength to fulfil its high mission and glorious destiny among all the nations of the earth. His Excellency repeats the familiar saying, "that the star of empire westward wends its way," and he might, with great propriety, have added, "And sheds its divine lustre o'er the mountain tops." Far in the western horizon, among the bulwarks of the "everlasting hills," exists a kingdom whose high destiny is universal dominion, before which all human governments will waste away, as the chaff before a mighty whirlwind, and no place will be found for them. His Excellency may be assured, that great is the future of America. There is something majestic and noble in the sentiments uttered by this great man ; he seems to stand forth as an immovable rock in the midst of a mighty ocean, against which the political waves dash with fearful impetuosity, but fixed upon the firm foundation of an inspired Constitution, he stands, apparently firm and unmoved, lifting his mighty voice in behalf of the rights of man. May the great temple of civil and religious liberty, erected in the new World, be a grand universal asylum, for the oppressed and good of all nations.

THE famine in India is extremely severe ; tens of thousands have already perished, and there is no prospect, at present, of their condition being bettered. India is one of those countries where the Lord, a few years ago, sent his servants, who labored faithfully to warn, both the European and native population, of the great judgments which he had decreed to send upon them, if they would not repent, and receive his messengers. The Europeans persecuted and expelled the Lord's Prophets ; and the natives were incited and encouraged to pursue the same wicked course, until the Lord, by revelation, signified to his servants to depart from their midst. In a few months after their departure, both classes of the population were visited by the frightful scourges of war—the horrors of which are still impressed upon the memories of millions. Now the inhabitants of that God-forsaken country, are dying by tens of thousands by famine : the pestilence is also at work, and the angel of death rides forth from province to province, wasting away the inhabitants. If the people had hearkened to the Lord's Prophets, sent among them, these dreadful judgments

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would not have come upon them, but now they must suffer, until they will consent to the Lord's terms.

AUSTRALIA and its coasts have been visited by a dreadful hurricane which has resulted in the loss of a vast number of vessels and many lives. Many years ago, the Lord sent forth messengers to that far distant land, to warn the people, that the hour of his judgment was at hand, and unless they repented and received the angelic message of the Gospel, they would be visited by storms, and tempests, and pestilences, and many scourges. Only a few hearkened to these inspired Prophets, repenting and receiving the Gospel: these few were sent by ships to America; and the Australian land, like India, was left to suffer the terrible doom, prophesied against it. The elements, both land and water, together with the air breathed, are cursed unto the people, and unless they repent and submit to the Lord's terms, they will waste away and perish; for the Lord hath a consumption decreed upon all the earth, and no flesh shall escape save those who will hearken to his voice by the mouth of his ambassadors.

THAT dreadful scourge—the Cholera—is now upon the four quarters of the earth, wasting flesh, in fulfilment of the word of the Lord, given, in 1829, to the great prophet of the last dispensation, which reads thus:—"For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified." (Doc. and Cov., sec. 32, par. 3.) Let the nations judge, concerning this prophecy, and ask the question, if this alarming scourge has not been poured out from time to time, and already cut down its millions. It will hereafter become still more desolating in its deadly ravages, unless the nations repent. Besides this, the flood-gates of desolating war will be more fully opened, among the European governments, carrying devastation, mourning, and death upon all the face of the land, in which England will be most severely punished, because they have as a people rejected the Prophets of the Most High who have faithfully forewarned them of these coming judgments. The only alternative which the Almighty offers to all nations, is repentance and flight to a land of safety, or the visitations of the fierceness of his wrath, until the whole land is emptied of the wicked. Choose ye, O inhabitants of the earth, which you will receive, life or death!

O. P.

DEPARTURE.

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President Brigham Young, jun., sailed from Liverpool, per steamship *City of Paris*, on the 19th inst., for New York, *en route* for "Our Mountain Home," whither he goes on a visit by invitation from President Brigham Young. We

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wish him a pleasant journey, much joy with his friends in Zion, and a safe return.

Elder Orson Pratt, sen., has been appointed to take charge of the Office and business affairs of the Mission, during President Young's absence, to whom all communications should be addressed.

RELEASE AND APPOINTMENTS.

Elder Franklin D. Richards has been appointed to labor in the Liverpool Office, and to travel through and visit the principal Conferences in the Mission, as circumstances may permit.

Elder Aurelius Miner has been released from his labors as assistant editor of the MILLENNIAL STAR, in which position he has labored since March last.

Elder Aurelius Miner has been appointed to the Presidency of the Scottish District.

Elder Oscar B. Young has been appointed to labor in the London Conference, under the direction of Elder Charles W. Penrose, President of that Conference.

BRIGHAM YOUNG, JUN. } *President of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

Elder George B. Spencer left Liverpool, where he had been stopping for a few weeks by invitation from President Brigham Young, jun., on the 20th inst., for Switzerland, his former field of labor. We wish him abundant success.

GOD'S MINISTERS.

In every age when a dispensation of the Gospel has been given to man, God has called, to administer the ordinances of the Gospel, ministers even as was Aaron, by revelation. And when called and appointed to this exalted position by the Lord himself, or by those upon whom he has conferred this prerogative, they possess all the power necessary to perform the duties pertaining to their high office. God is not mocked, neither does he trifle with the children of men in his dealings with them. Neither will he suffer his authorized ministry to be rejected with impunity, nor their words to return void unto them. That God's ministers exercise, of right, power and authority not only pertaining to the things of this life, but extend also to the future condition of man, the words of Jesus, when giving to his immediate followers their commission, ought to be satisfactory in the highest degree, and establish the fact beyond controversy. Jesus says, "Whosesoever sins ye remit they are remitted, and whosesoever sins ye retain they are retained," and "Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven." God has called men to be his ministers, to be ministers of life to all people, and has sent them forth into the vineyard for the last time, to proclaim the fulness of the Gospel, to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. He has said unto those so sent forth,

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"He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man." Upon such as receive not God's ministers, a WOE has been pronounced. All who receive not the testimony of God's servants, shall be cut off, for the Lord hath said that he would scourge them, and that plagues should go forth and should not be stayed until his work should be accomplished, which should be cut short in righteousness.

The ministers of God being called by revelation, and having received their ordinations and commissions, are they not under the most solemn obligations to fulfil *all* the requirements of God's laws? If so, is not the command which says, "He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man," equally binding on his ministers with that which enjoins them to make a faithful proclamation of the great truths of the Gospel, or to baptize the believer for the remission of his sins? But says one, "It is a fearful responsibility to take upon one's self." Remember that you did not voluntarily assume this responsibility, but it was placed on you when you were called to be a herald of truth. The responsibility of a compliance with this command, is no greater than the compliance with any other, and the responsibility far less than that assumed by a refusal to obey all the requirements of our God. If we cannot conscientiously perform this duty, does it not loudly proclaim our neglect of other duties, especially those of faithfulness and diligence, which are so positively enjoined upon all who are honored with this calling? Do all who have been called of God to minister to the people, understand or realize for what purpose they have been thus called and sent forth to labor in the vineyard? From many indications, we should judge that such was not the case. Many have, perhaps, labored for some length of time, and as yet have seen no fruits of their labors, and therefore have arrived at the conclusion that the work is near its close, especially in England, and that there is no need of further exertion on their part. That the work is near its close here may be true, so far as finding honest souls who desire to know God, and to walk in his ways. But even this is no excuse or justification for our lack of diligence; on the contrary, it calls on all of God's ministers to renew their faithfulness and diligence, and extend to all the warning voice. We are sent to bear testimony not to the honest only, but to all, and to sow the seeds of truth broadcast, and then we must leave the results with Him who giveth the increase. Do the Elders of Israel realize that it requires as much truth rejected to damn, as it does received and obeyed to save? Or that we are, as the Apostle Paul says, saviours of life unto life, or of death unto death? That all may be saved who desire to be saved, and that all others may be left without excuse in the day of judgment, all must be warned; and to know that individuals will not receive the truth, is no reason why we should neglect to sound in their ears the warning voice. It is but reasonable to suppose that, when God calls his ministers to labor in any portion of his vineyard, that he has a purpose to accomplish, a work to be performed, which will result in justification to the obedient, and in condemnation to the disobedient. He therefore requires at the hands of his servants, faithfulness and diligence in the accomplishment of his designs, no matter what the results are which flow from this performance of duty. It is

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also required of God's ministers, to bear a faithful testimony to the people of his Gospel, and to the great work he has set his hand to accomplish on the earth in this day and generation, to teach the people the principles of life and truth. If these testimonies be rejected by the people, the Lord has commanded how that rejection shall be testified of to him. With this order his ministers cannot, with a conscience void of offence, comply, unless they themselves are honoring God and striving to magnify their high callings. If they, by their unfaithfulness, neglect to qualify themselves to judge their fellow-man, how shall they be prepared to judge angels, which is the high destiny of the faithful minister of Christ?

Let not the Elders of Israel slacken their diligence, but on the contrary, let them increase their energy, and labor on till God shall say, it is enough, for no man can follow the dictates of the Spirit, and be idle or at ease. Body and mind must both be active and living branches of that immortal vine, which is destined to fill the earth with the fruits of righteousness. Our labors may be arduous, but as our day is so shall our strength be.

A. MINER.

CORRESPONDENCE.

GREAT BRITAIN.

READING CONFERENCE.

Newbury, Sept. 12, 1866.

President Brigham Young, jun.

Dear Brother,—I take the present opportunity to inform you of the condition of things in this Conference, and of the Saints among whom I am laboring. I am pleased to say that the Saints in this Conference are feeling well in the Work of God, and are enjoying a good degree of the spirit of truth. The spirit of gathering is resting upon them, and they are using their best endeavors to honestly secure to themselves the means necessary to effect their emigration to Zion. The majority of the Saints in this Conference are farm laborers, and are poor as pertain to the things of this world, but are increasing in the riches of eternal life. And my prayer is, that God may bless them in all righteousness, and grant to them their desires to gather to the land of Zion.

I feel well in body and spirit, and thankful to God for every blessing conferred on me. We have done but little out-door preaching. It is difficult to gain the ears of the people. They prefer the precepts of men to the pure principles of the Gospel, and refuse to come to the light, lest their wickedness be reproved. Elder A. N. Hill has lately visited us in this Conference. He imparted much good instruction to the Elders and Saints. I trust we shall all give heed to the same, that we may be the recipients of the blessings flowing from obedience to the authority of the Priesthood.

Praying God to bless you and all his Saints, I remain your brother in the Gospel,

HENRY BARLOW.

HOLLAND MISSION.

Rotterdam, Sept. 14, 1866.

President Brigham Young, jun.

Dear Brother, — With pleasure I acknowledge the receipt of your favor of the 29th inst. We have been some ten days at Zwolle, trying to open the door of salvation to the people. We have rented a hall, and advertised in the papers, and last Sunday the house was full, which I feel assured will result in good, as some four have already been baptized, and quite an excitement is raised in the town. We go to-morrow to "Meer kerk," where we have been invited by the president of a small sect of "Christians," so named, who feel anxious to learn more perfectly the way of life. So you can see the way seems gradually opening

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for this people to hear the Gospel of Christ preached in its simplicity and purity, in which I feel to rejoice, and desire to use every effort that lies in my power for the advancement of the work in this country. The health of brother Brown and myself is good, as well as that of the brethren laboring with us, and all feel to rejoice in the work of this last dispensation.

Praying the Lord to bless and preserve you continually, I remain, as ever, your brother in the Gospel of peace,

JOSEPH WEILER.

LAW AND ORDER.

(*From the Deseret News.*)

It is well known that many of the Latter-day Saints have immigrated to this country from other nations. In every country from which they have come, they have been admitted to be among the most strictly law and order abiding citizens. We do not venture anything in saying that there are no other people of any religious denomination who have furnished so few subjects for legal investigation, in the countries they have come from, as the Latter-day Saints. Very many of our people changed their faith and embraced the Gospel in the Eastern States; and whether there, where they were raised, or gathered together in settlements in Ohio, Missouri and Illinois, they were noted and known as law abiding, peaceable and orderly citizens.

Since the settlement of this Territory, the passing traveler or transient resident, who has honestly expressed his convictions, has declared astonishment at the peace, quietness, and good order which have reigned here. It is an impossibility to find any community without a percentage of its population inclined to rowdyism, infringing upon the rights of others, and breaking the law. We do not claim for this community entire exemption from such a class; yet, there are some facts which speak very loudly in favor of our citizens, and of their continuing to sustain that character which they earned before coming into these mountains, as a law abiding and orderly people. It is notorious that nearly all the cases brought before the courts in this city, arise from the acts of others than the "Mormons," that the "drunks," "disorderlies," and those who violate the laws are, ninety-nine times out of a hundred, persons who are not of our faith, who repudiate our religious views, and at every opportunity insult and abuse, as far as they can, those who are known as "Mormons." It is also notorious that breaches of order, and acts contrary to the law, multiply in proportion as this class increases among us. When it is considered that these are among the self-styled "regenerators," the deduction is direct and cannot possibly be avoided, that the so-called "civilization," which they would introduce, is that which creates strife, promotes evil and disturbance, and persistently disregards the law.

A gentleman of some prominence, not a "Mormon," said recently that he had witnessed less breaches of the law in this city, and more good order, during the time he had been in it, than in any other city of equal size that he had ever been in during the same length of time. The gentleman has travelled extensively, and had his eyes open. If to this we add the fact that nearly all the breaches of law and order here proceed from others than "Mormons," what will become of the oft-repeated and malignant statement, that we are a horde of lawless criminals, made, and continuing to be made, by men who are themselves criminal? It may pass current and be believed by some where our people are not known, but there is not a man in this city and Territory who does not know to the contrary, however he may speak on the matter, and who does not also know, that as a people the "Mormons" have no peers as peaceable, quiet, inoffensive, industrious, and law-abiding men and women.

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ADDRESS.

William S. Warren, 138 Clarance Street, Sheffield.

MARRIED:

WHITE—WHITE. At Williamsburg, Long Island, U. S. A., on the 3rd of June, 1866, by Elder Wm. H. Miles, William White, late of Coventry, and Emma White, late of Southampton, England.

POETRY.

DREAM NOT LIFE AWAY.

Up! my soul! "Be up and doing."
Dream not life away;
Duty's path the wise pursuing,
Seldom go astray.
'Tis not meet the soul should be
Fettered down by lethargy;
Nothing doing, nothing daring,
Nothing giving, nothing caring,
Dreaming life away,
While the gifts of God we're sharing
Freely day by day.

Up, my soul! "Be up and doing,"
Sow in joy or tears,
Blessings thus thou wilt be wooing,
For the future years.
Set Thou up on high Thy light;
Zion's sons alert should be,
Zion's children should be bright,
For the truth has made them free.
Much of us the Lord requires,
Much to us the Lord has given;
Yet we yield to mean desires,
Losing thus the light of heaven.
"Him that hath shall more obtain:"
"He that hath not, all shall lose,"
Every talent God shall claim,
Dare we then his gifts abuse?
If but little thou can's't do,
Do it promptly "with thy might,"
God the motive pure will view,
God will judge the same aright.

Life has labors ever new,
Some that hard and irksome seem;
Duties that the brave will do,
While the sluggish soul doth dream.

Know that dreamers ne'er shall gain
Glory's bright, immortal goal?
Would'st thou Honor's hights attain?
Thou must do and dare, my soul,
Dare to battle with the wrong,
'Gainst thyself this war pursue.
Ah! In this be firm and strong:
'Tis the hardest thing to do.
Dare to plead the humble cause
Of the honest, upright poor;
Better than a world's applause,
Are the blessings of the pure.
Heaven's fierce wrath shall on them rest,
Who would crush the feeble down;
Soothe thou then the sore oppressed,
Dare to meet the oppressor's frown,
Boldly dare to right maintain;
Foes nor friends should make thee yield;
Dare that truth shall shape thy strain,
Live within the light revealed,
What though scoffers should deride thee,
Heed not what they say,
Trust thou in the Lord to guide thee,
"Work while yet 'tis day:"
Whatsoever shall betide thee,
Dream not life away.

EMILY H. WOODMANSEE.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 40, Vol. XXVIII. Saturday, October 6, 1866. Price One Penny.

THE ANGEL WITH THE GOSPEL.

BY O. PRATT.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelations 14: 6, 7.)

Has the angel, seen in John's vision on Patmos, yet come? Or will he hereafter come? The Latter-day Saints are diligently and boldly declaring to the nations, that the angel has come, that he has appeared unto chosen witnesses, that he has committed the everlasting Gospel to them, commanding them to preach it to all people, to cry with a loud voice that the hour of God's judgment is come, to call upon all to fear God, and give glory to him, and worship him, &c. There are some who have heard this solemn testimony of the servants of God, who are in doubt upon this all important subject. They suppose that the angel himself was to preach this Gospel to all mankind, and that the angel himself was to cry with a loud voice, &c. And because all people have not heard the angel speak, and have not heard the everlasting Gospel from his own mouth, and have not heard him cry with a loud voice, they suppose he has not come, and denounce the Saints as false witnesses. But let unbelievers candidly investigate the words of the text, and see if they are justified, in drawing this hasty conclusion. By a careless glance at the passage, one might suppose that the heavenly messenger himself was to do all the work of preaching; but the words evidently do not warrant such a construction. The angel was to fly, having the everlasting Gospel; but that he was to preach the same to all people, is not mentioned in the text; neither is it, in that place, declared that he should publish with a loud voice, to all nations any proclamation. When he left the heavenly worlds and came to the earth, and committed the message he was intrusted with, into the hands of chosen vessels, commanding them to preach it, he had fulfilled his part of the

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sacred mission, so far as the introduction of the heavenly message among men was concerned.

The words, "To PREACH UNTO THEM THAT DWELL ON THE EARTH," could be fulfilled by other agents, under the angel's authority and direction; and the same agency which does the preaching, is also commissioned to say "WITH A LOUD VOICE, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME." If the passage had definitely said that the angel who brings the Gospel should likewise preach it, with a loud voice, there would have been some slight foundation for apparent objections to the Saints' testimony; but even then the objections would be only apparent; for this great dispensation is not yet ended, and there could be no evidence brought that the angel would not, near the close of the dispensation, actually publish with a loud voice to all people, the very hour of God's judgment, in all its fierceness and terror, so that all people would hear his voice. But such a wonderful and miraculous proclamation in the heavens, would not preclude the angel from sending agents just prior to prepare a people for so great an event.

When we look at the angel's mission, by the aid of reason, the conviction at once forces itself upon the mind, that he will authorize missionaries to carry the Gospel to all nations: otherwise, how could believing penitent souls obey the Gospel ordinances? Is it reasonable to suppose that the angel would travel around on the earth, and baptise, and confirm by the laying on of the hands for the baptism of the Holy Ghost, and minister the sacrament, and attend to all church ordinances? It is not only reasonable, but certain, that the everlasting kingdom of God will be established on the earth, through the reception of the Gospel that the angel brings; if so, there must be officers called and ordained such as Apostles, Prophets, &c., to minister ordinances; otherwise the everlasting Gospel, though proclaimed in the heavens by a mighty angel, would be of no use. Reason, therefore, would testify at once, that the angel at first only brings the Gospel, and directs other inspired agents to minister in its numerous ordinances, to build up the kingdom, to publish with a loud voice the solemn testimony, that the hour—the terrible hour of God's judgment is come.

Let no one suppose, that because the angel has begun the fulfillment of John's vision, that he has fully accomplished all things in relation to it. Hear what new revelation says upon this subject. And now, verily saith the Lord, That these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting Gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth; and this Gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters, calling upon the name of the Lord day and night saying, O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil," &c. (Doc & Cov. sec. 108: par. 7.)

This same angel is yet to appear unto many: his mission, therefore, is not fully completed. Another grand event connected with his mission is to be fulfilled, when the seven angels sound their trumpets, in the morning of the seventh thousand years: then all people both in heaven and on earth will hear. But we will quote the word of the Lord: "And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting Gospel,—flying through the midst of heaven, unto all nations, kindreds, tongues, and people; and this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and

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every tongue shall confess, while they hear the sound of the trump, saying, Fear God, and give glory to him who sitteth upon the throne forever and ever: for the hour of his judgment is come. And again, another angel shall sound his trump, which is the sixth angel, saying, she is fallen who made all nations drink of the wine of the wrath of her fornication: she is fallen! is fallen!" (Doc. & Cov. sec. 7: paragraphs 31, 32.)

Thus we have traced the great mission of the angel, from the time that he flies with the everlasting Gospel, and commits it to man, until the grand closing up scenery of this wicked world, by the sounding of the seven trumpets. In this last drama the angel of the Gospel will figure as the Fifth in the series. In that awful day, our friend Mr. William Brook, of Bradford, who has written to us, asking questions upon this sublime subject, will have no more supposed reason to complain, because the angel has not complied with all his suppositions in regard to his mission. Whether in heaven, on earth, under the earth, or among the hosts of hell, every ear will hear the sound of the trump, and every knee bow, and confess to the glory of God, and acknowledge the power, authority, and majesty of him who sits upon the throne, and of his holy angels who go forth at his bidding.

Because God has given the keys of the everlasting Gospel to the fifth angel, let no one suppose, that he alone will act in the great latter-day dispensation. Other angels have their missions to perform, and will assist in the wonderful work. We again quote from the revelations given to that great Prophet Joseph Smith, taken from his inspired key to John's vision on Patmos. The Prophet enquires as follows:—

"What are we to understand by the four Angels spoken of in the 7th chap. and 1st verse of Revelations?" He answers—"We are to understand that they are four Angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting Gospel to commit to every nation, kindred, tongue, and people; having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness." (Pearl of Great Price, p. 34.)

From the Revelations of John, and from the inspired writings of other holy men, it seems that all the powers of heaven are exerted to assist in the magnificent preparations for the coming of the King of kings and Lord of lords, to assume his rightful authority over this creation. Shall the heavens above be aroused to the highest degree of expectation, and the earth still continue to slumber in midnight darkness? No! verily no! In the great preparation there must be a union between the heavens and earth. The sons of earth must be awakened from the deep slumber of ages. Tidings from the courts above must be sent forth by swift messengers, to the nations; the voice of heavenly truth must penetrate the darkest corners of the habitable globe; ancient dynasties and powerful governments must be overthrown; thrones of kingdoms and empires must be cast down; and revolution must succeed revolution, until every ear shall hear and every heart be penetrated with the solemn warning voice, until all shall know that the great day of the Lord is at hand. Swiftly moving messengers from celestial abodes will freely converse with the sons of God on earth; and every angel and every servant of God will know his place, and understand what part he is to perform in the grand preparations for the eternal union of Saints on earth with the Saints of all ages from heaven.

All real and wholesome enjoyments possible to man have been just as possible to him since first he was placed on the earth as they are now; and they are possible to him chiefly in peace. To watch the corn grow and the blossom set, to draw hard breath over ploughshare and spade, to read, to think, to love, to hope, to pray—these are the things to make man happy; they have always had the power of doing these—they ever will have power to retain these inestimable privileges.

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POLITICAL CRISIS IN AMERICA.

In a few weeks the political crisis in America will be decided by a great popular vote, and the unexampled exertions made by the contending parties show the signal importance which is attached to the result. The whole domestic policy of the United States will be determined by the autumn elections, and in this policy on the present occasion is involved the destiny of the Union itself. In ordinary seasons the difference between Democrats and Republicans would be of comparatively little moment, nor would the victory of either party decide much beyond the distribution of official patronage. Now, however, one party proposes to reconstruct the Union, and the other to leave it incomplete. We say this because, although the resolutions just adopted at the Radical Convention provide for the readmission of the Southern States to Congress, they do so only on conditions which the South will not accept. If the Republicans win, the States lately in rebellion will remain outlawed; if the Democrats are successful, this outlawry will be repealed, and the Union will be reconstituted.

This is probably one of the questions which none but Americans themselves can truly fathom. In England we cannot avoid forming an opinion upon it, and that opinion, we imagine, would be generally favorable to the Democrats and their policy; but the Republicans have such claims upon their countrymen, and they are so obviously entitled to stipulate for the fruits of the war which they brought to a triumphant end, that it would be hard to refuse them credit either for sincerity or sagacity. We may narrow the question almost to a point, but there will still remain a great and most important issue on which we can scarcely form a judgment. The Southern States of the old Union recently in insurrection, have not only been defeated in the field, but they have acknowledged their defeat, and have made open professions of political submission and return to allegiance. The question is whether these professions are sufficient. The Democrats hold that they are, and would receive the repentant States into the body of the Union; the Republicans hold that they are not, and would impose other conditions, which the defeated States reject.

At the Philadelphia Convention last month, the representatives of Southern opinions who attended the meeting, and who were well known to express the real views of the South, declared plainly and without reserve, that slavery was abolished and prohibited for ever, and that there was neither desire nor purpose on the part of the Southern States to re-establish it on American soil. They declared, further, that equal protection in every right of person and property was due to the enfranchised slaves. After this, they proceeded with similar frankness to repudiate the Confederate Debt, and to acknowledge as sacred and inviolate the Debt contracted by the Federals, proclaiming at the same time their deliberate resolution to maintain, unimpaired and unimpeached, the honor and faith of the Republic by their performance of all national obligations whatsoever. These are the conditions with which the Democrats are content. The Republicans want more. They do not consider the abolition of slavery complete without the full emancipation of the slave, and this emancipation, in their eyes, calls for something beyond that mere "protection" of the negro which the Southerners are ready to guarantee. It appears from the reports of the Republican Convention, that negro suffrage is likely to be included in the cries of the party; but, at any rate, they propose to raise the black man to a position which would not only be thought intolerable in the South, but would be by no means universally approved even in the North itself. Nor is this the extent of their demands. In restoring to the South the right of representation, they would impose so many restrictions, and establish so many disabilities, that the Southern States could only be represented in practice by men of Northern

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opinions, and, indeed, it seems to be the aim of the Radical party to suppress altogether the Parliamentary expression of those principles on which the politics of the South have been based, and which, it is not to be disguised, were developed in civil war.

The reader may now appreciate, if he cannot resolve, the question before the American people. Probably they only can decide, and in a few weeks they will decide, whether it is safe to re-admit the Southern States to Congress on the terms which the South has accepted. The most remarkable incident of the struggle is the resolute and uncompromising policy adopted by the President. He, though originally a Republican, and raised to power by a Republican vote as a leader of the Republican party, has embraced the views of the Democrats on the great question at issue, and is advocating with extraordinary zeal the principles of the newly-established cause. It seems to be doubted in America whether his advocacy may not have been carried too far, but it is beyond all question that he is animated by the sincerest convictions and the most genuine patriotism. He is above all mere party spirit in this matter. He has declared in the plainest language that he has no craving for office or power, that he has no private or personal ends to serve, and that his sole anxiety is to see the Union restored on the only terms on which, according to his judgment, the restoration is possible. Nor does any body refuse him credit for good faith in these professions. The reconstruction of the Union by the re-admission of the Southern States to their rights and privileges, is undoubtedly the great object of his policy, and we in this country cannot but sympathize with him in his hopes. In fact, if we cannot weigh the two sides of the question, we can, at any rate, see the alternatives practically before the American people. There is immediete restoration on one side, and protracted disorganization on the other. If the Republicans win, the Southern States will be kept outside the Union, nobody can tell for how long. We know full well, from our own experience, what must come of such exclusion. The people of the South, whatever they may be at present, will become a hostile, disaffected population, and our long history of penal legislation, civil disabilities, oaths, tests, discord, agitation, and reform, will be repeated in the New World. President Johnson can, at least, say for his policy, that it will avert all this, that it will efface all the traces of civil war, and will make all Americans one nation as before. The only question is whether this would be done at too great a cost.

The Republicans have proclaimed as one of the maxims of their cause, that "Treason, defeated in battle, shall not rule by ballot." But what is the "treason" here anticipated? Two years ago the Southerners, being in arms against the Union, were called traitors, but they have been vanquished, and they have read their political recantation. "The Union of the States is perpetual and cannot be dissolved," was one of the resolutions adopted at their meeting. If their past "treason" is to be visited, by way of punishment simply, with exclusion from Parliamentary representation, the penalty may be justifiable, but the reconstruction of the Union becomes an impossibility. We do not see, however, that the theory of punishment is maintained, for even the Republicans are ready to re-admit the Southerners to Congress, though on impracticable conditions. The terms which they would enforce would give the right of representation, not to the people of the South, but to a very small minority among them. The real South would not be allowed to speak, and this interdict apparently the Republicans actually desire to maintain. Their doctrine is that the Southern opinions which led to the war should be suppressed at present, and ultimately eradicated, by the gradual inoculation of the whole South with Northern principles. Thus, and thus only, they think the true policy of the Government can be safely maintained. They may possibly be right, but in this case the Union cannot possibly be restored, nor can America escape the evils of permanent discord and inveterate popular disaffection.—*Times*.

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PROSPECTS OF ANOTHER AMERICAN WAR.

The New York correspondent of the *Daily News* is a strong Republican partisan, but his statements have often turned out to be remarkably accurate, and it is therefore worth noting that he has now scarcely a doubt of the defeat of the President and his policy in the Northern and Western States. Should this anticipation be confirmed, the result may very possibly be a collision between two forces, the relative strength of which passes calculation. If President Johnson has a Northern majority against him, he may perhaps appeal to a collective majority of the North and South jointly; and such an appeal would raise constitutional questions of which it is not easy to imagine any pacific solution. Some time ago it was rumored that his ultimate resource, in case of the election of a hopelessly hostile Northern Congress, would be to convene on his own authority a Congress representing all the States of the Union, North and South together. He has very recently used language which would be consistent with such an intention, and there is no saying to what extremity of self-assertion a daring and passionate man, who believes himself to be absolutely in the right, may not be eventually driven. The bare possibility of such a contingency as the President's formal repudiation of the authority of an actual Congress representing a decisive Northern majority, accompanied by an attempt to set up a new Congress representing a Northern minority and the whole of the South, suggests considerations of tremenduous gravity. The moral and material forces of the Union would be divided against each other, with perhaps a nearer approach to equality than was ever realised during the most critical times of the late war, and each section would have a show of right and legality on its side, that would almost preclude any attempt at negotiation and compromise. Perhaps matters are still a long way from any catastrophe of this kind, and American politics change so rapidly that such a speculation can only be regarded as presenting one possibility among many. Still there is nothing absolutely extravagant in the conjecture, merely as a conjecture, that the remoter issue of the pending struggle of principles and passions may be a struggle not confined to a war of speeches and resolutions. It is not unlikely that President Johnson and his policy may be utterly defeated in the approaching Northern elections. It is very far from certain that, if defeated, he will submit to be overruled —still less to be impeached—by the authority of a Congress which he has publicly denounced as an illegal usurpation.

Meanwhile the avowed policy of the party which believes itself to be on the eve of a decisive triumph, is assuredly not a policy that promises the restoration of the Federal Union. The Radical or Republican leaders have a very strong case—and one the strength of which we have never hesitated to recognize—when they say that it would be dangerous, and even dishonorable, to re-admit the Southern States without exacting securities for the civil and social rights of the negroes. We can quite understand the ground they take, which is that the Southern Legislatures are not to be trusted to regulate the relations of the two races, and that to leave the negroes to be governed by their former masters, would be to expose them to the risk of grievous oppression. This is an intelligible position, and one against which it is very difficult to argue; though, on the other hand, it is to be considered that external and forcible interference with the legislation and the social relations of the South, is contrary to the first principles of the American Federal Constitution, and is hopelessly incompatible with the notion of an equal partnership among self-governed commonwealths. Moreover, such interference must be carried out very thoroughly and completely, and with something like despotic energy, or else it would only irritate and wound. Partial or hesitating interference would be about the worst thing that could

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befall the negroes, as it would merely introduce a new element of bitterness into the relations between them and their former masters. There is reason to think that this is quite understood by the leaders of Northern Radical opinion, and that they are prepared to enforce their own convictions on the South at any cost of bloodshed, and at any sacrifice of constitutional principles. The well-informed writer whom we have above referred to, declares plainly that "the North is as determined now, as it was four years ago, to have its way—to make its ideas prevail over the whole continent—under the constitution if it can, but outside of the constitution if it must." He does not shrink from adding, that "if the South does not choose to accept Northern ideas of government and society, of human rights, sugared over as constitutional amendments, it will have to accept them at the point of the bayonet sooner or later." The South "will not be allowed to pursue any course of legislation which the public of the Free States deems inimical to democratic civilization and polity." We are not now either condemning or justifying this language and the spirit which it breathes. It is manifest, however, that it is not a language and spirit favorable to the reconstruction of the Union. The condition of things to which it points is not federal union at all, but the forcible administration of conquered dependencies by an overwhelming external authority, supported by a fractional and privileged minority in the subject communities themselves. It was exactly thus that England governed Ireland during the days of Orange ascendancy and the penal laws. There are many excuses for those American statesmen who dread the repetition, on an immensely larger scale, of a political experiment from the effects of which the British empire has not even yet recovered.—*Liverpool Mercurg.*

SYSTEMATIC CHILD MURDER IN FRANCE.

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The Paris correspondent of the *Star* writes:—A subject of deep interest is now being discussed at the Academy of Medicine — namely, the frightful mortality among French children according to the fashion of this country put out to nurse. Every year 20,000 babies are sent out of Paris under the care of peasant nurses, and of that number 5000 on an average are returned to their mothers, the other 15,000 having died of cold, starvation, and bad treatment. Since 1846 it has been calculated that in the neighborhood of Paris alone 300,000 of these nurslings have died in the hands of their foster mothers. Why should such barbarous murder be allowed to depopulate the country? It is entirely owing to the bad management of the *bureau de nourrices*, over which Government has not till now exercised a proper amount of surveillance. These offices receive indiscriminately every woman who applies at them for employment. A frightful trade is carried on by speculators of the lowest class, denominated *meneurs*, who enrol countrywomen in their pay, convey them to Paris in carts justly called "purgatories," obtain for them babies whose mothers have applied at the office for a nurse for their child, and convey them and the children back to the country. The horrors that take place during the journey to Paris and back in the vehicle of the *meneur*, are of so startling a nature that one could hardly believe them to be true, were it not for the undoubted proofs which have been laid before the Academy of Medicine. Thus the countrywomen make no scruple in exchanging the babies entrusted to them, and several among them undertake to nurse two or three children at a time. "I have seen," exclaimed M. Chevalier, addressing the Academy, "one woman professing to nurse seven infants, and yet she herself had neither milk nor a cow.", Fed with bad broth, exposed to every species of dirt and neglect, the miserable infant sickens and dies. The nurse, however, writes to its mother

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that her baby is prospering, that it had grown out of its clothes, and required a fresh supply. The mother naturally spends her month's wages in supplying her child's wants, and goes on paying its board for months after it has been lying in the village cemetery. A considerable number of nurses come annually to Paris and carry back a supply of children, and not one has ever been known to bring a child back to the capital. In their charge the children simply appear and disappear. Dr. Brochard cited in his speech to the Academy two communes of the Eure et Loire Department, where the nurselings invariably die. It appears there are women among the nurses whose reputation is well known, and, *horresco referens*, these nurses are specially sought for by certain ill-famed houses. Entrusting a new-born infant to one of them is tantamount to infanticide. Dr. Brochard read several copies of the lying letters written by nurses to the children's parents, describing in pathetic language the rosy cheeks and increasing charms of their infants dead weeks before the epistle was indicted. The doctor also gave several curious details of the annual pilgrimage to St. Criard, in the department of La Perche. St. Criard, be it remarked, is the real name of the place, and not a calembour. On a given day late in autumn, it is the custom of the country, to bring every infant in the vicinity before the painted image of the saint, there to do him homage. The said statue happens to be in a chapel at the top of a steep hill, exposed to all the winds of heaven. The country itself is bleak, and the climate peculiarly cold at any time of the year. Naturally, this long pilgrimage at the worse season of the year, to the top of a great height, proves fatal to all the delicate infants who are carried in the procession, and the amount of deaths from bronchitis which ensue in the course of the week following, is something incredible. These horrible facts are highly discreditable to the mayors of the various villages where these infants are nursed. Naturally, if M. le Maire, instead of cultivating his apricots and peaches, and gaining prizes at agricultural shows for his fat pigs, were to look sharp after the extraordinary number of little graves in his village cemetery, and insist on medical reports as to the cause thereof being laid before him, infant mortality would rapidly diminish. Messieurs les Maires would probably read this opinion from the pens of their respective prefects expressed in a somewhat startling form, as once the French Government takes up a subject, it does not trifle with it, and undoubtedly possesses the rare gift of making itself obeyed.—*Liverpool Mercury.*

SMALL THINGS.

Perhaps the greatest barrier to human progress in the true science of life, is the lack of appreciation of the small things pertaining thereto, or a forgetfulness of the important facts that life is made up of moments, and that the great achievements thereof are the results of a strict performance of the small duties devolving on us every day. A forgetfulness of their importance leads to their neglect, and their neglect results in a complete failure of the realization of our most cherished hopes. Many of the Saints now in this land, have learned by sad experience the truth of this remark. Long years ago they were told to save their pennies, as pennies made pounds, and pounds defrayed the expense of emigration to Zion. But they forgot these facts, or neglected to give heed to this counsel, and as a result they find themselves here to-day, and no better prepared to gather with the Saints in Zion than when they first believed. Others have neglected to pay their Tithing, thinking, perhaps, that as the amount was so small, it would be of no benefit. Neglecting to do this seemingly small thing, they

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have deprived themselves of great blessings. Others again have neglected their meetings, when nothing existed to keep them from the appointed place of worship. It is a small thing to thus absent one's self, but when done once, it is with much less regret done the second time, and a continuation of this neglect begets a spirit of carelessness and unbelief, resulting in final apostacy. It is also a small thing to omit just for once to call on God in humble prayer for his blessing, and his protecting care to be over us during the day and through the night; but this once removes us one degree from that saving influence and power which we should cultivate, and by which all should be guided. Let all the Saints remember the small things to do them, and thereby secure to themselves peace of mind, the consolations of the Spirit through this life, and in the end the greatest of all blessings, eternal life in the presence of the Father.

A. MINER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 6, 1866.

THE AMERICAN NATION'S DOOM.

THE great American Republic is now one of the most powerful Governments in the world. It has a population of over thirty millions, and resources that are almost inexhaustible. But that great—that powerful nation is destined to an utter overthrow. If it be asked, why is America thus to suffer? The answer is, because they have rejected the kingdom of God, and one of the greatest divine messages ever sent to man; because they have sanctioned the killing of the Saints, and the martyrdom of the Lord's Prophets, and have suffered his people to be driven from their midst, and have robbed them of their houses, and homes, and lands, and millions of property, and have refused to redress their wrongs. For these great evils, they must suffer; the decrees of Jehovah have gone forth against them; the sword of the Lord has been unsheathed, and will fall with pain upon their devoted heads. Their great and magnificent cities are to be cut off. New York, Boston, Albany, and numerous other cities will be left desolate. Party will be arrayed in deadly strife against party; State against State; and the whole nation will be broken up; the sanguinary weapons of the dreadful revolution will devour the land. Then shall there be a fleeing from one city to another, from one State to another, from one part of the continent to another, seeking refuge, from the devastations of bandits and armies; then shall their dead be left unburied, and the fowls of heaven shall summer upon them, and the beasts of the earth shall winter upon them. Moreover the Lord will visit them with the deadly pestilence which shall sweep away many millions by its ravages; for their eyes shall

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fall from their sockets, and their flesh from their bones, and their tongues shall be staid in their mouths, that they shall not be able to blaspheme against their Maker. And it will come to pass, that the heavens will withhold their rains, and their fruitful fields will be turned into barrenness, and the waters of their rivers will be dried up, and left in standing pools, and the fish therein will die; and the Lord will send forth a grievous plague to destroy the horses and cattle from the land. Thus by the sword, and by pestilence, and by famine, and by the strong arm of the Almighty, shall the inhabitants of that wicked nation be destroyed. In that day a remnant shall repent, and be numbered with the people of Zion, and shall know that the Lord hath spoken, and hath fulfilled his decrees upon the land, and executed his fierce justice upon the oppressors of his people.

In that day the city of Zion will be the capital of the land—the seat of Government; and the Lord will make her officers, peace officers, and her exactors will be clothed with righteousness. And the time will come when violence shall no more be heard in the land, neither wasting nor destruction within her borders. In those days swift ambassadors will be sent forth to foreign nations, with a law, offering peace and salvation to all who will become subject to the same. And it will come to pass, that many among the nations will say, "Surely Zion is the city of our God, wherefore let us become subject to her laws," and many kings and honorable men of the earth, will visit America, and go up to Zion, to be taught in the ways of the Lord, and to be instructed in his paths. Thus will the Holy One of Zion, "bring to pass his act, his strange act, and perform his work, his strange work."

O. P.

We place before our readers the following obituary notice taken from the *Salt Lake Daily Telegraph* of 27th August:—

"DIED ON THE PLAINS.—It is with extreme sorrow that we feel called upon to announce the death of Elder C. M. Gillet, who died on the Plains on the 20th inst. This information is derived from a telegram of Elder Thomas Taylor to President Young. No particulars are given, but there is every reason for his friends and relatives to conclude that he died a faithful laborer in the good cause of Israel. We saw him at New York, untiring in his zeal to assist the company of emigrants intrusted to his oversight—and in all his actions we read that of a devoted friend and faithful servants. We sincerely sympathise with his relatives.

Since the foregoing was in print, Isaac Groo, Esq., informs us that Elder Gillet was born in Sullivan county, New York, came to this Territory in the fall of '54, and resided in this city till the spring of '63, when he went to England on a mission. He was one of those very exemplary young men who had lived in the strictest morality at home, and was highly respected by all who knew him. His labors abroad brought him prominently before the Authorities of the Church, and gained for him the highest affection of the people."

We are pleased to add, that while in this land brother Gillet labored faithfully in the ministry, and, as a man of God, sought by precept and example to

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teach others the way of life. When released from his labors, he was appointed President of the company of emigrating Saints sailing on the ship *John Bright*, in which position he acted until released by death.

We sorrow for his loss, but not as for those who die without hope, for he sleeps in peace, awaiting a glorious resurrection with the just.

MINUTES OF A CONFERENCE

HELD IN THE ODD-FELLOWS' HALL, BIRMINGHAM, ON SUNDAY, SEP. 2, 1866.

(Reported by Elder Joseph Grainger, jun.)

There were present on the Stand—Elder Brigham Young, jun., President of the European Mission; Elder Orson Pratt, of the Council of the Twelve Apostles; Elders Abel Evans, President of the Welsh District; A. Hatch, President of the Birmingham District; N. H. Felt, President of the London District; J. McGaw, President of the Norwich District; F. Platt, President of the Birmingham Conference; A. K. Thurber, late President of the London Conference; C. W. Penrose, President of the London Conference; G. Hunter, President of the Warwickshire Conference; S. Southwick, President of the Staffordshire Conference; I. Alldredge, Travelling Elder in the Birmingham Conference; J. Stewart, Travelling Elder in the Warwickshire Conference; C. Napper, Branch President; T. Jones, Branch President; A. Miner and John W. Young, from the Liverpool Office.

Half-past 10, a.m.

The meeting was called to order, when the choir sang, "The morning breaks the shadows flee."

Prayer was offered by Elder A. Miner.

The choir sang, "The happy day has rolled on."

Elder A. Hatch expressed his pleasure at meeting with the Saints after a short absence from them; said he would not occupy the time at present by speaking, but would call upon the Elders presiding in different parts of the District.

Elder I. Alldredge said he was happy in his associations with the Saints of God; and although he had not been long enough in this country to form a very extensive acquaintance, yet he was proud to say that those he has labored with are feeling well in the work of God.

Elder J. Stewart said it was always a source of pleasure to him to meet with the Saints in the capacity of a Conference; and as far as the Saints of the Warwickshire Conference are concerned, he could say truthfully that they were progressing in all things pertaining to the Gospel, and although some of the Saints had great obstacles to contend against, they still felt to press on.

Elder G. Hunter said he had not long been in this country, but he was proud to find that the Saints in this land possess the same spirit as in Zion, and in possessing the same spirit, they become united in their faith and worship, wherever they are found. He said, although the Saints may have much to contend with in these lands, they have nothing to fear, for God is with them, to bring them off more than conquerors in the end.

Elder S. Southwick then addressed the meeting for a short time. Said the Staffordshire Conference was not a large one, yet he anticipated that a good work would be done in that part of the country, for the Saints, as a whole, were a good and warm hearted people, and his prayer was that God would bless them, and release them from this Babylonish captivity.

Elder Francis Platt said he rejoiced in having the privilege of representing the Birmingham Conference, and his labors in the same. The Conference, he said, was in a good condition, free from debt, and the Saints generally were feeling well. He had great pleasure also in speaking of the local Priest-

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hood, for they were men who represented the work of God in their every day life, and were valiant in bearing testimony of the great Latter-day Work. Such men he was proud of, and loved them for their integrity. He said—we began our out-door campaign early this year, and have had great success; we have experienced some slight opposition, which has been mostly manifested when the brethren bore testimony of the divine mission of the Prophet Joseph, and the establishment of the kingdom of God literally upon the earth. He said Elders Alldredge and Smith had been recently appointed to assist him as Travelling Elders. He was pleased to say they had commenced their labors, which he hoped would result in good to the Saints. He then read the Financial and Statistical Reports of the Conference, which were approved of. He said he felt well in his labors, and as far as his faith and feelings were concerned, they were identified with the work of God and its final triumph. He prayed that all might have a glorious time together during the Conference.

Elder A. Hatch next addressed the meeting. Said the reports and expressions of the brethren had given great satisfaction. He said the interest of the work of God should command all our attention. As for himself, he felt sufficient interest in the work of God to be willing to obey the servants of God in all things, and he felt that he could bear the same testimony concerning the Saints composing the Birmingham Conference. In reporting this Conference, he said he could do so with pleasure, seeing that it was in a better condition than it was two years ago, and that the Saints manifest a greater desire to press forward in the great work of God. He said—we as Saints should take into consideration the greatness of our positions as the children of the light, and also to live more in accordance with the great and glorious principles of salvation revealed unto us by our great latter-day Prophet. After reporting his visit to Switzerland, France, and Holland, he prayed that God would bless all with the light of his holy Spirit, while they were together in a Conference capacity, and forever.

The choir then sang, "Zion awake."

Benediction by Elder J. W. Young.

Meeting adjourned until 2 p.m.

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2 p.m.

Choir sang, "Earth is the place where Christ will reign."

Prayer was offered by Elder Orson Pratt, sen.

Choir sang, "How beauteous are their feet."

Elder Brigham Young, jun., presented, in the usual form, the Authorities of the Church, which were unanimously sustained by the uplifted hands of the Saints.

Elder A. K. Thurber being called upon, arose and said he had labored for some time past in this country, but was now released to return to Zion. He felt thankful to know that the Gospel has within it power to bless mankind, by making the bad good, and making the good better. He concluded by bearing his testimony to the truthfulness of the work in which we are all engaged.

Elder N. H. Felt being introduced, said he had not come with premeditated sermons to preach to the people, but he came to bear testimony of the work of God, which he knew to be good. His experience had been that mankind in general were not willing to join themselves to the Church, or even to come and listen to the preaching of the Gospel, but he was pleased to see so many enlightened faces before him, for to all earthly appearance, thirty years ago, it would have appeared foolishness to have expected such a result; yet, such was the case, and it proved that the wisdom of man is foolishness in the sight of God, and also proves that God is with his servants, enabling them to carry out his designs, which will terminate in the overthrow of every corrupt institution upon the face of all the earth.

Elder Abel Evans said, the way we do business in Wales, is upon the principle of liberty; we teach the people the consequences of disobedience, and then leave them to act for themselves; we tell them that God has spoken from the heavens in these last days, yet they are not compelled to re-

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ceive our testimony, but they will most assuredly receive condemnation for their rejection of the Gospel, for God has blessed them with power to receive light or darkness, truth or error, salvation or condemnation, whichever they choose.

Elder A. Miner, in addressing the Saints, said it was always a pleasure to speak in defence of the truths of the Gospel, which was the power of God unto salvation to all that received and lived according to the same. The kingdom, he said, comes not by observation, but comes to those that are humble enough to receive its divine laws; and although the world and the powers of evil may wage war against the Saints, it will only add to the blessings they already have received, and will purify and increase their faith in God their heavenly Father. The work of God, although apparently small, has had its influence in the literary, as well as in the social and political world, and this influence will increase, until every honest heart is brought to shelter beneath the tree of righteousness and liberty. He said many were proud of being Englishmen or Americans, but how much more blessed is it to be a citizen of the kingdom of God, and a joint heir to all that our heavenly Father has to bestow on his faithful children.

Elder Brigham Young, jun., then in addressing the meeting, said he was much pleased with the reports of the Elders, and the remarks of those who had spoken. If this work depended on the eloquence of man alone, it would, like all man-made systems, sooner or later fall to the ground, because God would not be in it. When Joseph Smith came forth, he bore faithfully his testimony, trusting in God, telling the people that if they would have faith in God, would repent of their sins and be baptized in water by one having authority, they should receive the Holy Ghost, which should be to them a living testimony that God has sent his servants into the world, to establish his work upon the earth for the last time. And when we bear this testimony, by the voice of the Spirit, the people can put our words to the test, and thus prove whether we are servants of God or not. As a people, we should not only worship God in spirit, but make every passion and feeling of our natures bow in subjection to the will of the Spirit, being purified by our obedience to the divine will of heaven. The servants of God teach the people to look to God, to love him, to faithfully serve him, and to ask him for every blessing that will conduce to their present and future salvation. He then bore testimony in favor of the Authorities of the Church.

The choir sang, "O ye mountains high."

Benediction by Elder A. Hatch.

Meeting adjourned until 6 p.m.

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6 p.m.

Choir sang, "We thank thee, O God, for a Prophet."

Prayer was offered by Elder J. MacGaw.

The meeting this evening was addressed by Elder Orson Pratt, who delivered an excellent address upon the subject of emigration, taking for his text the 26th verse of the 5th chapter of Isaiah—"And, behold, they shall come with speed swiftly."

He said—for the last sixteen years emigration from this country to Zion has been by a slow and very trying journey, but he believed that the words of the Prophet were about to be fulfilled, wherein it is said that the people "shall come with speed swiftly," for it is expected that instead of going by sailing vessels, we shall go by steamships, and not only so, but we may reasonably expect, the coming season, to be carried by steam cars about 450 miles nearer our mountain home, than in former years. And in the course of a very few years, it is to be hoped that the great Pacific Railroad, stretching from the Atlantic to the Pacific, and calling at Deseret, will be completed; then, in very truth, will they fly, as it were, like doves to the window.

Much of Elder Pratt's valuable discourse may be found in articles of his own, entitled "The Lord's Ensign," published in STAR Nos. 34 and 35, vol, 28, to which we have much pleasure in directing the attention of the Saints, and also our honest friends.

After singing the meeting was dis-

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missed by prayer by President B. Young, jun.

An excellent tea-party and concert were held on the following evening in the same hall, which passed off with *eclat*.

CITY AND VALLEY OF THE GREAT SALT LAKE.

(*Harper's Weekly.*)

We present our readers with a description of Great Salt Lake City and the Valley of the Great Salt Lake, and the table land south of it, for a distance of more than twenty miles, where the mountains bound the horizon.

Great Salt Lake Valley is about 30 miles long from north to south, and from 20 to 25 miles from east to west. On the east it is bounded by the Wahsatch Mountains, and on the opposite side by the Oquirrh, or West Mountain Range. The highest peak of the mountains surrounding the valley is about 11,500 feet high, and is said to be covered with perpetual snow.

The mountain in the distance is 36 miles from the city, and forms part of a chain that lies west of Utah Lake. The lower chain is nearer the "Divide," over which is the principally travelled road to California *via* Nevada.

The Jordan River passes between the two distant points in the south, and flows past the city, and empties its fresh water into the Salt Lake. Very fine trout and other fish are caught in the Jordan. The Great Salt Lake is about 16 miles northwest of the city, the northern part of the West Mountains terminating abruptly near its shores.

The cultivated lands in this valley are to the south and west of the city, on the borders of the different streams that rush down the mountain gorges or kanyons to the Jordan. The waters of the City Creek, north of the city, are used for domestic purposes. The other streams adjoining the city are called Red Bute, Emigration, Parley's, Mill, Big Cottonwood, and Little Cottonwood Creeks; and the roads leading for the supplies of fire-wood and lumber are made on the sides of the different streams.

The principal entrances to the Valley of the Great Salt Lake, are through Parley's and Emigration kanyons, and all travellers agree that the view, on reaching "the Bench" from these kanyons, is one of surpassing beauty and grandeur, showing at once the city, the valley, the glittering face of the famous Salt Lake in the distance, and the chain of mountains bounding the whole panoramic landscape stretching out before them.

Great Salt Lake City is divided into 21 wards, and is, from east to west, about 3 miles long, by 2 from north to south. Each ward has its school-house, sustained by voluntary contributions. A law, however, has recently been passed, authorizing each school district to impose a tax for the maintenance of a free school; and in no case is a child denied admission to the schools whose parents are unable to pay for their schooling—in such cases the Ward Fund is drawn upon. The books in common use in the schools of the Territory are Willson's, Ray's, and M'Guffey's. The population of Great Salt Lake City is upwards of 20,000 persons.

There are some very fine buildings fast springing up in the city, and within the last six years, in this particular, the place has made astonishing progress. In fact, within that period East Temple Street, or Main Street frequently called, has been almost rebuilt, and is now filling up with imposing-looking stores and banking establishments. The principal stores are those of W. S. Godbe, William Jennings, Kimball and Lawrence, Walker Brothers, and Woodmansee's. Godbe's store is palatial in appearance, and when the ideality of its architect finds its elaboration in the finish of ornamental plastering, above

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the rock-cut basement. it will present a still more imposing appearance. Mr. Jenning's store, on the opposite side, has a solider magnificence; and Kimball and Lawrence, Walker Brothers, and others, are equal to many in the Eastern States. Then there is the new City Hall, the Theatre, and on the outskirts there are some splendid private residences. These are all the growth of the last six years.

On the north is the residence of President Brigham Young. The large building forty rods south of it is the grand theatre, capable of seating about 2000 persons; it is pronounced by visitors far superior to any theatre on the Pacific slope, and equalled by few in the East.

The large building, in the course of erection in the Temple Block, is the new Tabernacle, designed to hold from 12,000 to 15,000 persons, and it will be 250 feet long, 180 wide, and 80 feet high. The foundation of the Temple lies to the east of it. This Temple will be 150 feet long by 125 wide, with six towers.

Great Salt Lake City abounds with very fine gardens, and large quantities of choice fruit are raised. Peaches, plums, apricots, pears, apples, grapes, and all the various kinds of small fruit are cultivated in great abundance.

Great Salt Lake City, from the Bench view, as it first meets the eye of the visitor, is seen looking out as from a forest of fruit trees. Irrigation is the only reliable source of watering the farms and gardens; and the waters of City Creek are conducted down the sides of each street, and ditches are cut to lead the water into each lot.

"The Pioneers," about 143 chosen Mormons, entered the desert under the leadership of President Brigham Young, on the 24th of July, 1847 nineteen years ago. To their indefatigable labors, untiring industry, a new world has been opened to colonization and commerce, and in a few years more the railway will open up the Rocky Mountains to tourists, who will, doubtless, for a time at least, make Salt Lake City the Jerusalem of the West, as the Mormons in their earliest days were free to call their favorite city.

We cannot close this notice without adding, that with whatever differences of opinion may be entertained of the Mormon faith, the great virtue of labor cannot be denied to the Mormon population; and high admiration is universally expressed of the executive ability of Brigham Young; who has redeemed the wilderness, made it a fruitful field, and "made the desert to blossom as the rose."

VARIETIES.

President Johnson is reported to have decided that Mr. Jefferson Davis, if not tried in October, shall be released on bail. It is rumored that Mr. Davis has refused to accept his release conditionally upon his leaving the country.

The Ottawas, a partially civilized tribe of Indians, are said to have set aside 20,000 acres of a rich reservation belonging to them in Kansas, for the purpose of erecting a university for the education of Indians.

A Saving Clause.—John asked Julia if she would have him. "No," she said at once, "I'll not have you;" but before John could recover from his surprise, she archly put in, "But you may have me."

Abduction of Girls at Hull.—There has recently been carried on at Hull a most nefarious practice—viz., the obtaining of young girls for immoral purposes, and conveying them over to Germany. Young girls have repeatedly been missed by their parents, and on inquiries being made, it has been found that they have been taken off to some German port by persons who make it their business to procure young girls for immoral purposes. During the last few days there have been a number of cases of "girls missing from home"—in fact, within a week five such cases were reported, the girls being all between the ages of 14 and 15. One girl has been seen in different clothes to these she wore when she left home, but on being followed she made her escape, and has not been heard of since. Of the others nothing at present is known.

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DARK HOURS.—To every man there are many, many dark hours—hours when he feels inclined to abandon his best enterprise; hours when his heart's dearest hopes appear delusive; hours when he feels himself unequal to the burden, when all his aspirations seem worthless. Let no one think that he alone has dark hours. They are the common lot of humanity. They are the touchstone to try whether we are current coin or not.

ADDRESS.

C. P. Liston, } Willow Cottage, Brents, Faversham, Kent.
E. A. Noble, }

DIED:

McBEITH—September 5th, 1866, at Edinburgh, Elder John McBeith.—DESERET NEWS, please copy.
PARRY—July 3rd, in Ogden city, Utah, in childbed, Eliza Tunks, wife of Joseph Parry, aged 42 years 3 months and 20 days.

POETRY.

WHERE THERE'S A WILL THERE'S A WAY.

(*Selected.*)

There's an adage that no one should ever forget,
As he travels through life's rugged road,
And, encumber'd with care, looks around him in vain,
For a hand to help on with his load.
Let him never despond, let him never despair,
Nor aside from the path ever stray;
Let him buckle his armour, and gird up his strength,
Singing, "Where there's a will there's a way."

If the world should look on with a cynical sneer,
And the worldling his efforts despise,
If a scoff or a jest from a friend that he loves
Wrings a tear from his sorrowful eyes,
Let him never be daunted, but still persevere,
And his strength shall suffice for his day;
So that cheer'd and refresh'd he may still struggle on,
Singing, "Where there's a will there's a way."

Let the coward discourage, the heartless repel,
And the laggard his efforts deride.
There's a strong resolution they never can quell,
Like a two-handed sword at his side.
There's a voice in his heart and a hope in his soul,
And they rule with a sovereign sway;
So that onward, still onward, he pushes and strides.
Singing, "Where there's a will there's a way."

There are foes to be conqur'd and fields to be fought;
There are traitors without and within,
And the toil may be hard, and the battle be long,
But the one who endureth shall win.
For the goal is at hand, and the clouds shall disperse
When he least looketh out for the day;
So that, looking and hoping, still let him press on,
Singing. "Where there's a will there's a way."

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 41. Vol. XXVIII. Saturday, October 13, 1866. Price One Penny.

THE TWO BIBLES.

BY O. PRATT.

The Bible is the sacred history of the twelve tribes of Israel, located in Palestine. The Book of Mormon is the sacred history of the Israelites of America—the Bible of the great western hemisphere. God inspired Prophets and Apostles to write the Bible of the East: He likewise inspired holy men to write the Bible of the West. The two Bibles originated from the same God, and were therefore, in their origin, equally sacred. The present condition of the two Bibles is very different. There are no original manuscripts of the Eastern Bible, known among men. The original of the Western Bible is still in existence, and has been seen and handled by men of the present age. The oldest manuscript copies of the Bible of the East, written in Hebrew, Greek, and other languages, differ from each other in almost every text, exhibiting many thousands of different readings. But the gold plates of the Bible of the West are the real originals made by Prophets, and written on by Prophets, and not copies, like the Jewish Bible, altered by numerous transcribers. The manuscripts from which the present English Bible was translated, were destroyed, so that they cannot be compared with the translation, neither can they be compared with the numerous manuscripts still existing. But the gold plates still exist, and will retain their brightness to the end of the world. All the translations made from the widely-differing manuscripts of the Bible of the East, have been accomplished by the learning of uninspired men. But the translation from the gold plates was given by the Almighty himself, through the Urim and Thummim. Uninspired translations must be more or less imperfect, as is demonstrated by the fact that no two translations agree. But an inspired translation is perfect, as the word was, when first revealed. There is no doubt that the uninspired English translations of the Bible of Palestine, are as perfect as human wisdom was able, under the circumstances, to render them. The translators spared no expense, and were well versed in the original languages; but learned as they were, they could not remedy the contradictions and imperfections intro-

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duced into the oldest manuscripts to which they had access. These errors were the accumulations of many long centuries, during which scribes and copyists must, either accidentally or designedly, have introduced some very great discrepancies. Translators were obliged to take these copies as they found them, and were not responsible for the alterations. When all the circumstances are considered, it is surprising that there are so few contradictions, and apparently so few errors.

The Israelites of America were in possession of a copy of the Eastern Bible from the creation down to six centuries before Christ, at which time they left Jerusalem. This ancient portion of the Eastern Bible was written on brass plates in ancient Egyptian characters. Many of the prophecies of Isaiah were copied from the brass plates upon the gold plates, and their English translation in the Book of Mormon shows a remarkable similarity to those found in the English Bible. It is true the two translations are not exactly alike, the inspired one being plainer, and easier to be understood, than that by human wisdom.

Learned writers, since the appearance of the Book of Mormon, have labored hard, to persuade themselves and others that the former nations of that continent had no alphabet or written language. But within the last six years, excavations into the ancient mounds of the country, have brought to light numerous evidences of a written language in the ancient Hebrew character, proving beyond all doubt that ancient America was colonised by Israelites. Since the Babylonish captivity of the Jews, the Hebrew alphabet, among the nations of the eastern hemisphere, has received some alterations, that is, slight alterations in the form of some of the ancient letters, besides the addition of final letters, also the addition of over a dozen new letters, together with many vowel points. It is a remarkable fact that the Hebrew, discovered in the ancient mounds of America, is destitute of all the additions and alterations, alluded to, since the period of the captivity, demonstrating the great antiquity of the Israelitish colony upon that continent. It is certain that they must have left Palestine before the captivity. This is another grand confirmatory evidence of the truthfulness of that wonderful history—the Book of Mormon. We copy from one of the exchange papers in the office the following :—

"SACRED STONES OF OHIO.—From the year 1860 to 1865, a number of stones upon which Hebrew characters are engraven, have been found in ancient mounds in the State of Ohio. Some of these stones have been recently examined by learned Hebrew scholars, and the conclusion arrived at is that they are genuine Teraphim, to which reference is frequently made in the books of Genesis, Judges, Samuel, and Zecharias.

The smallest of the above stones, which represents a human head cut close from the body, contains an inscription which, interpreted, means, "May the Lord have mercy on him, the untimely birth, (or deceased)." On another of the stones—white as limestone, is the figure of an animal like a dog or a panther, upon which are several illegible Hebrew characters. Upon turning the stone, several human faces are seen ; on one of them are the Hebrew characters signifying "Almighty God."

From other stones the following translations have also been made :—

"King of the earth" (Universe); "The law of the Lord ;" "The word of the Lord ;" "The Holy of Holies."

The most remarkable discovery is that of a stone very nearly seven inches long, about three inches wide, and a trifle over an inch and a quarter in thickness. Nearly the whole of one side of this stone is depressed, upon which stands out in relief a carved human figure—a man of noble appearance, over whose head are the Hebrew characters signifying Moses ; while on the remaining sides of the stone, and surrounding the figure in every direction, are the Ten Commandments carved in the Hebrew character.

The above stone was discovered in a stone box, cemented together, the cement being so hard that great exertion was required to break it in order to get the box asunder. The great antiquity of these relics is proven by the fact that in these inscriptions

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no final letters are used, they being the invention of a later date; and that fourteen characters now in use, and not introduced until the return from Babel, are not found therein.

The fact is now considered as established beyond doubt, that at a very early period portions of the northern States, as well as Mexico and Peru, were colonized by a numerous tribe of Israelites."

The stone, containing the Ten Commandments, and the carved human figure, was deposited, some five or six years ago, in the Ethnological Institute, at New York city. The learned secretary of that institution has exhibited this great curiosity to many of the most able professors of ancient languages, who find no trouble in translating these very ancient Hebrew inscriptions. While in New York, some few years ago, I had the pleasure, through the politeness of the secretary, of both seeing and handling this very curious relic. This was very gratifying to me, as I knew, from the Book of Mormon, the history of the great people who formed those ancient mounds, which are now astonishing the world with their recently discovered contents.

The inscriptions upon the gold plates were not in the Hebrew character, but in the Egyptian, reformed and altered from time to time by the American Israelites. Many of their records were also written in the Hebrew, which of course must also have been somewhat altered by so many centuries residence upon a continent, far from the locality of the rest of the tribes. There has no event transpired in latter ages, so wonderful and yet so important as the revelation of the Book of Mormon.

THE SECOND COMING OF CHRIST.

BY ELDER FRANCIS A. BROWN.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i, 11.

The subject of the second coming of our Savior is one of great magnitude, and has engrossed the minds of the children of men to a considerable extent in different ages of the world's history, and I feel it is of vast importance to the inhabitants of the earth in this generation. It is important, in the first place, to the true believers in Christ, and the upright in heart, that they may be prepared, with oil in their vessels, and have their lamps trimmed and burning, ready to meet the Lord of glory, and enter into that rest that remaineth for the people of God. And in the second place, it is important to the ungodly transgressor and unbeliever, for they will be cut off at his appearing, and their career of sin and corruption will terminate, and the earth will be cleansed from the scenes of crime and wickedness that are every where manifested around us, and are increasing daily in a fearful ratio. The Apostle says iniquity should wax worse and worse.

Priests have preached long and glowing sermons upon our Savior's advent; authors have written books, and heralded through the million-tongued press, that the time of his appearing is at hand; false prophets have arisen and deceived many, and, in fact, the whole Christian world is distracted; hence we hear them crying, Lo! here is Christ, and lo! there is Christ; but we are warned in God's holy word to go not after them. The statesmen, the philosophers, and the wicked of this generation, who compose the majority of the inhabitants of the earth, all cry out, the Lord delayeth his coming, for since our fathers fell asleep, all things remain as they were in the beginning.

What does all this prove to the humble seeker after truth? It proves we are living in the very days which

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were predicted by all God's holy Prophets since the world began, by Jesus himself, and by his Apostles. The Prophets saw the time when darkness should cover the earth, and gross darkness the minds of the people. They also saw that God would proceed to do a marvellous work, and a wonder among the children of men, and that the world would not believe it though a man declared it unto them. It was clear to their visions, that in the last days God would pour out his Spirit upon all flesh: see Joel 2nd chapter. And they said the day would come that would burn as an oven, and all the proud, yea, all who do wickedly, shall be stubble, and the day cometh, that shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch: Malachi 4th chapter. These Scriptures are applied by the professed Christians of our day to the first coming of our Savior; but it is certainly a misconstruction of the word of God, for we know the wicked were not cut off root and branch, for they triumphed over Jesus, and nailed him to the cross, saying, let his blood come upon us, and our children. They put the Apostles to death, and those who believed in His name. Methinks I hear some saying, no man knoweth the day nor the hour, for he shall come as a thief in the night upon all nations. This is very true, and we do not pretend to specify or define the day or the hour, but the period is as clearly set forth as any other principle in the Bible, and Jesus says, Let him that readeth understand: Mark 13, 14.

Paul says—"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thes. v, 4. 5. To whom was he speaking here? To those who had yielded obedience to the Gospel of Christ, and received the new birth of the water and the Spirit, without which it is impossible to get into the kingdom of God and become the followers of Christ. The wise shall understand; and I would ask who are the wise? Those who keep the commandments of God, and are watching for the coming Messiah. The Savior has foretold the signs by which we might know the dispensation in which he would come. Read Matthew 24th, Mark 13th, and Luke 21st chapters. Here three questions are asked—namely, concerning the destruction of Jerusalem, His second coming, and the end of the world. His answers are plain and easy to be understood, if we are in possession of one spark of the Spirit of truth. When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. This was the sign for which the people should watch in that day; and he said, this generation shall not pass away till all be fulfilled. This prediction was verified literally, and that generation did not pass till destruction overtook them as a thief, and Jerusalem will be trodden down of the Gentiles until the fulness of the Gentiles be come in: Luke 21, 24.

The signs of his second coming were. There shall be signs in the sun, and in the moon, and in the stars; upon the earth, distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking for those things that are coming upon the earth, for the powers of heaven shall be shaken: Luke 13, 27. And then shall he send his angels, and they shall gather his elect from the four winds, &c. And then shall they see the Son of Man coming in the clouds of heaven, with power and great glory: Luke 21, 25, 28. We must, then, watch for the token he has given as a sign to the world, lest he come upon us as a snare, and we be found asleep like the Jews, and have to suffer the penalty of transgression like them. Is God changeable, or has he forgotten his promises? We are informed in his word, he is the same yesterday, to-day and forever, without variableness or shadow of turning.

I would ask, then, what may we expect before the second advent of our Redeemer, and before the wicked are swept from the face of the earth. Read, if you please, the history of the past. You cannot find in all the revelations of God to man, where he has brought a general destruction upon the children of men, without first warning them faithfully, and giving them a chance to repent and escape

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his judgments. At the time of the flood, he raised up Noah, a preacher of righteousness, and gave them 120 years to repent and live. Nineveh had a Jonah, commissioned with the Holy Priesthood, to invite its inhabitants to repentance. Righteous Lot was visited by holy angels from heaven, to warn him of the approaching destruction of the cities of Sodom and Gomorrah, and who gave them a chance to escape. A Joseph was shielded from the wrath of his jealous brothers, who sold him into Egyptian bondage, to bring salvation to his father's house, and save them from starvation and death. Moses was preserved from the wrath of a wicked king, to lead the children of Israel from the oppression of a merciless and bloodthirsty tyrant. Zecharias was informed, by the administration of an holy angel, that he should have a son, born unto him in his old age, who should be an instrument in the hands of God to prepare the way before the first coming of Jesus Christ, and the people of Judea heard his voice long and loud, crying in the wilderness, Repent, for the kingdom of heaven is at hand. In this dispensation, which is the dispensation of the fulness of times, God in his infinite mercy has called Joseph Smith, and appointed him a Prophet, Seer, and Revelator, through the administration of holy angels, to go before the second coming of our Savior, establish his Church and kingdom upon the earth, and turn the hearts of the fathers to their children, and the hearts of the children to their fathers, calling the whole world to repentance, for the kingdom of heaven is at hand: that a people may be prepared to meet the King of glory when he comes to reign with his Saints a thousand years upon this earth. Who have received our testimony, and the message of salvation thus restored? Very few of the poor and meek of the earth, and this has been the case in every dispensation when God has sent a proclamation of repentance to the world. Instead of receiving the offers of life, the people have been enraged against the servants of God in every age, and could not rest satisfied until they imbrued their hands in the blood of innocence. Our Savior they shamefully treated during his short sojourn upon the earth, and at last cruelly crucified, prefering a murderer released in his place. Many of the Apostles also suffered a shameful death, and the blood of Joseph Smith, the Prophet, whom God raised up in our day, is crying from the ground for vengeance on the heads of men, and rulers, who sanction the hellish deeds of this wicked and adulterous generation. We have only to revert to the scenes of Carthage, Illinois, which will compare with the persecutions and treachery of any previous dispensation. The same enmity and hatred reign in the hearts of the children of men to-day, against the Prophet Brigham Young, who is carrying on the work which Joseph commenced, and they seek his life also; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ, they have not as yet the power. It is evident the Apostles hoped to live to see the Savior come, and they thought the time was near by, in their day, when wrapped in the visions of eternity; but it is certain we are eighteen hundred years nearer the period of his advent than they were, and no intelligent being who believes the Bible, can doubt for a moment that we are living in the last days.

It was revealed through Joseph Smith, December 25th, A.D. 1832, that a war should break out in the United States of America, beginning in a rebellion in the State of South Carolina, and it should eventually spread over the whole earth, making a general destruction, emptying the earth of its wickedness, that it might become the abode of the righteous. This was twenty-eight years before internal war broke out in one of the most free and powerful nations of the earth, and while there were no signs of division and bloodshed. God's heavy hand will be upon that nation, until they have made a full atonement for killing the Prophets, robbing his people, and banishing them from the haunts of what was called civilization, whereby they thought to exterminate and destroy the kingdom of God from the earth. We have only to read the records of the age, to see that we have

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Prophets in our midst, and their predictions are fulfilling, day by day, before our eyes; and we have every reason to believe that every jot and tittle of their words will be fulfilled literally, as it has been spoken by the voice of inspiration. All Europe is at sword's points, and all that is necessary is to apply the match, and the Old World will soon be in a flame, and they will rush to the contest, and hasten the fulfilment of the predictions of the servants of God. Peace has truly been taken from the earth, and the nations are watching each other with a jealous eye. The destructions by sea, the wonders in the heavens, pestilence, famine, plague, and earthquakes in divers places, all speak in unmistakable language that the time of his appearing draweth nigh.

O ye inhabitants of the earth, awake from your long night of slumber, and behold the glorious light of truth that shines so brilliantly in your day, and accept the offers of life and salvation on the terms of the everlasting Gospel of the Son of God. If you would have more testimony that we live in the eleventh hour dispensation, and the time of his appearing is at hand, please cast your eyes westward, and behold the honest poor (Israel) gathering like doves to their windows from all nations, in fulfilment of the predictions of the Prophets of God, both ancient and modern. These things are literally fulfilling before the eyes of the whole world, and yet how few are on the watch-tower, or have on the wedding garment. Jesus says, Then shall he send his angels to gather his elect from the four winds, &c. These signs are visible to every casual observer, and they have been seen in the day in which we live. He that runneth may read, and know that the fig tree is leafing, and that summer is near. This generation shall not pass till all be fulfilled. Why cannot the professed Christian nations see these things? Because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant: Isaiah 24, 5. They have departed from the ordinances of God, and teach for doctrine the commandments of men. They reject the fountain of light, by denying divine revelation, and say we are to have no more Prophets and Apostles, when at the same time the Scriptures inform us positively, that "the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets:" Amos 3, 7.

Hear it, O ye ends of the earth, for our testimony is to all the world, that God has again spoken from the heavens, raised up a Prophet, and committed to him the keys of the holy Priesthood, organized his Church with Apostles, Prophets, Evangelists, Pastors, and Teachers, to prune his vineyard for the last time, and prepare a people to receive his Son, when he comes the second time to earth. This proclamation has been sounded for thirty-six years, and the world remains deaf to the cry of the servants of God. The same spirit of hatred now exists against the work of God, that anciently killed the Prophets, and even our Savior himself, when he came and brought life and immortality to light through the Gospel. One of the most liberal Governments under heaven, has imbrued its hands in the blood of innocence, declaring it would have no more Prophets, prefering murderers to rule among the people. They banished thousands of natural born citizens, compelling them to seek refuge among the savages of the Rocky Mountains, and the whole world looked on calmly and sanctioned their proceedings, and laughed at our distresses; but God has been our constant friend, on whose arm we continually lean for succor and strength. And under the fatherly care of the Prophet Brigham Young, we have been led to a land of peace, in the chambers of the mountains, where we have enjoyed the rich blessings of heaven and earth, in spite of all our enemies. Through our industry and perseverance, and the blessings of heaven, the wilderness has been made to blossom as the rose, and the desert to become a fruitful field. The angel has flown through the midst of heaven, committed the Priesthood of Melchisedec to men on earth, and the hour of God's judgment is come. This Gospel of the kingdom will be preached in all the world for a witness, and then shall the end come. I exhort all of Adam's race, who now

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dwell upon the earth, to repent and turn unto the Lord and live; and I say to my brethren, the Elders of Israel, lift up your voices like a trumpet, and cease not your exertions until the honest poor are gathered from every land and clime, that your garments may be clean from the blood of this generation. This is our calling, and no more than our duty to our God and our fellow-man, and we have a promise of the rich reward of eternal life in the celestial kingdom of our God. May the wicked heed the message we bear and live, and the Saints prove faithful and true to their covenants, even to the end, that they may at last win the crown, is my prayer in the name of Jesus Christ. Amen.

OCEAN TELEGRAPH CABLES.

The contents of a lady's thimble would hardly be expected to constitute a very powerful instrument. They would scarcely have been thought capable of one of the most astonishing feats ever performed by science. The Chairman, however, of the Atlantic Telegraph Company informs us that this little instrument has actually achieved such a feat. By way of experiment, the Engineer of the Company joined the extremities of the two Cables which now stretch across the Atlantic, thus forming an immense loop line of 3,700 miles. He then put some acid in a lady's silver thimble, with bits of zinc and copper, and by this simple agency he succeeded in passing signals through the whole length in little more than a second of time. A few years ago how incredible such a statement would have sounded! It seems, indeed, that the simplicity of the fact has taken even electricians by surprise. When a Cable was first laid across the whole breadth of the Atlantic, it was anticipated that an unusually high power would be requisite to drive the current in sufficient force through such a length. In the first instance, therefore, they used a battery with 50 cells, and afterwards employed 500 cells. But this extraordinary power only injured the Cable, and the Company are now working between Valentia and Heart's Content with a battery of only 20 cells. It is, in fact, remarkable how greatly the success of the present year has dissipated the supposed difficulties of distant or deep-sea telegraphy. It was sufficiently encouraging that a Cable should at length have been laid without a single mishap. It was still more encouraging that a Cable should have been recovered from one of the deepest parts of the deepest of oceans, and successfully completed. The great importance of the latter achievement is, that it goes far to relieve such enterprises from the speculative character which has hitherto attached to them. So long as a Cable broken was a Cable lost, it could not but appear a most hazardous speculation to adventure half a million upon the continuity of a rope 2,000 miles long. The immense profits of success might be sufficient to tempt the risk, but it was playing a deep game of chance if a hitch in some delicate machinery or a broken bit of wire could, in a moment, sink the whole property of a Company to the bottom of the sea. This element of hazard is now almost wholly removed. It was no mere chance by which the 1865 Cable was recovered. The success was accomplished by a month's steady work, according to well understood principles, and the same method may at any time be repeated. For the future, therefore, it will be a matter of plain business, not of speculation, to lay deep-sea Cables. But the manner in which the Cables have been found to work since they have been completed, furnishes equally unexpected encouragement. The distance and the extent of submersion create no difficulties at all. On the contrary, they seem to have rather a favorable effect than otherwise. The new Cable has steadily improved since it has been laid down, and the old

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Cable is better than the new. The gutta percha, and consequently the insulation, have been improved by submersion. As to distance, it is far easier to telegraph from Heart's Content to Valentia, than from Valentia to London. The communication with New York has recently been interrupted, not in consequence of any failure in the Atlantic Cable, but from some defects in the land lines from Heart's Content. It appears almost absurd that, after overcoming what seemed the insuperable difficulty of carrying a Cable across the Atlantic, we should be deprived of the benefit of our achievement by a failure in some paltry lines which are completely under our control. For the future, however, this will appear no unnatural contrast. An ocean telegraph, however long, affords, it seems, the surest means of communication. It is a break in the telegraphic line which creates difficulties and wastes time. It used to be thought that it would be well to construct telegraphs, as far as possible, in short lengths. It now appears that we can hardly have them too long. The longer the wire, the quicker and safer in every way the delivery of the message.—*Times.*

IMPORTANT GEOLOGICAL DISCOVERY IN CALIFORNIA.

The *San Francisco Alta*, of July 19, announces a notable and important discovery by the State Geological Survey of California—"Every person of intelligence is supposad to know that the age of the earth, according to the unanimous opinion of geologists, is not less than a million of years; and there have been successive epochs of animal and vegetable life, the remains of which are found deep in the rocks; that the animals and plants of the earlier epochs differ from those now living on the earth; and that, until very lately, nothing had been found to show that man lived on our globe before the beginning of the present geological era. A few years since, however, some human bones were found in England and France, showing that men lived in those lands in a former epoch, contemporaneously with the hyena, the rhinoceros, the elephant, and numerous other animals which disappeared from Europe long before the beginning of our historical records. This discovery made a great sensation in the learned world, and was the basis of Lyell's great book on 'The Antiquity of Mankind.' The ancient human bones of Europe were found in the formation known as the lias; but now a human skull has been found in California in the pleiocene, a much older formation. This skull is, therefore, the remnant not only of the earliest known pioneer of the State, but the oldest known human being. An account of the discovery was given last evening in the California Academy of Natural Sciences, by Professor Whitney. The skull was found in a shaft 150 feet deep, two miles from Angel's, in Calaveras county, by a miner named James Matson, who gave it to a Mr. Scribner, a merchant, and he gave it to Dr. Jones, who sent it to the State Geological Survey. Professor Whitney went to the place, examined it, questioned the persons who had had the skull in their possession, and he is entirely satisfied that it was found in the shaft, as represented. There is some water now in the shaft, but it is soon to be taken out, and then the professor will resume his examinations. The shaft passes through five beds of lava and volcanic tufa, and four deposits of auriferous gravel. The upper bed of tufa is homogeneous, and without any crack through which the skull could have been introduced from above. The published volume of the State survey on the geology of California, states that man existed here contemporaneously with the mastodon, but this fossil proves that he was here before the time in which the mastodon was known to exist. Professor Whitney has divided the animal palæon-

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tology of the State into two epochs—the pleiocene, or the epoch before the great volcanic eruptions which covered a large part of the State ; and the post-pleiocene, or the epoch after the eruptions. Most of the prominent animals, the fossils of which have been found here, such as the mastodon, elephant, horse, and buffalo, have not been encountered in the postpleiocene, and all the vegetables so far met there are of a species not now living in the State. We can now say unqualifiedly that man lived in California before Shasta and Mount Lessen, and the Downieville Buttes, and the numerous volcanic peaks of the Sierra, raised their heads to the clouds ; before the era of the glaciers, which came after the volcanoes, and swept down the mountain sides in immense rivers of ice ; before the great canons were worn on the western slope of the Sierra Nevada, and when the rivers were still running on what are now the tops of the mountains. Casts of the skull, which is not entire, will be sent to the principal ethnologists of Europe and the Atlantic States, with requests for their opinion of it. The facial angle is very similar to that of a Digger Indian of the present day. It is scarcely necessary to say that the announcement and the remarks of Professor Whitney made a profound sensation in the Academy."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 13, 1866.

GEOLOGICAL PHENOMENA.

MODERN times have given rise to many geological speculations in regard to the age of the earth, and its various formations. It is supposed by many that the earth is much older, than stated in the Mosaic history. But it is a noted fact, that as one discovery succeeds another, so one speculation supplants another, showing very clearly that geology is not, as yet, sufficiently developed to take its place among the sciences. Geological phenomena present such a mass of uncertainty, that no sound theory, in their present condition of development, can be rationally deduced therefrom. By some theorists it is supposed that the lowest forms of animal life had their origin long anterior to that of the higher ones ; and finally, that man was the last in the creative scale. But the California discovery alluded to on another page, seems to give man a higher antiquity in the geological catalogue, and places him even anterior to the mastodon, and other large animals.

From modern revelation, there is no doubt that man was the "first flesh upon the earth," and that all other animals, including fowls and fish, succeeded him in their temporal existence on this globe. (See Pearl of Great Price, page 12.) When men of science have learned all the great and sudden catastrophes which have happened upon the surface of our earth, as mentioned in the Book

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of Mormon and other revelations, they will no longer be surprised to find on the American continent, their geological strata turned "*topsy turvy*," and the remains of man buried beneath the older formations. When they have learned that the two great Continents were originated by a division of the earth in the days of Peleg, that America was thickly populated before the flood, that it was again colonized from Babel's Tower, and a third time by Israelites from Jerusalem, and lastly by Europeans, they need not be astonished at finding the fossil remains of one whom they represent to be the oldest, known to geologists. When they have read, in God's faithful history of ancient America, how, at the period of the crucifixion, mountains were thrown down, and valleys upraised, they can suppress their wonder in finding that rivers once ran where now the tops of mountains appear, and that man and his works have been swallowed up beneath earth's rolling billows. We have the history that lakes now exist where once stood populous cities: that mountains now rear their majestic heads, beneath which the magnificent ruins of dwellings, temples, and palaces repose in the dark gulf of oblivion.

When the Son of God shall again appear, the mountains will flow down at his presence, the valleys will be lifted up, the little hills will skip like lambs, the islands be moved from their places, the mighty ocean seek its ancient habitation around the poles, and the two great hemispheres of our globe be united in one, being restored to its ancient form as it existed before its division. When the foundations of the great deep are laid bare, peradventure geologists will discover in those deep recesses, the remains of antediluvian towns, and indisputable evidences of a race who flourished, before old ocean rolled its mighty waves over their wide-spread country. When mountains flow down into the low lands, like melted wax, and their deep foundations are exposed, let not geologists be startled, if they see the ruins of mighty cities disgorged, as an everlasting sign or testimony of the truthfulness of the Prophet Mormon's history. When rivers shall alter their courses, and great lakes spill their waters broadcast over the lands, and the upheaval of their sunken beds, disentomb the proud monuments of ancient art, let antiquarians lay their hands upon their mouths, and confess that their knowledge is foolishness, compared with the ancient history which God has revealed.

O. P.

We take pleasure in placing before our readers the following from the *Deseret News* of August 29th :—

First Immigration Train.—We had the pleasure of meeting Col. T. E. Ricks on Monday, he having come into the city in advance of his train of immigrants, which camped at Grass Creek on Sunday night. The Colonel was well and hearty, and truly glad to be "home" again. His train had a very capital trip from the Missouri. There were six deaths in the company on the journey, but those who died had been much worn down by sickness before starting to cross the Plains. Brother Ricks started back on Monday afternoon to meet his train, which he expected would get in to the city on yesterday evening or this morning.

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The following are the names of those who died :—Benjamin Meek, from Weston, Herefordshire, England; Susannah Cook, from Throckmorton, Worcestershire; Mary J. Cunnington, from Oakham, Rutlandshire; Sarah Jane, infant daughter of W. L. and M. Walters, from Llanelly, Wales; Hannah and Caroline, the one 6 years and the other 3 months old, daughters of Ulrich and Hannah Haderlie, from Zurich, Switzerland.

There is a very comfortable lumber structure erected in the yard of the General Tithing Store, for the incoming immigrants, with other accommodations for their use. Bishop Hunter and Counsel have been moving energetically preparing for their comfort, Bishop J. C. Little aiding, counseling, directing, and laboring with his accustomed zeal. This, with the promptness manifested in furnishing a train of mule teams and supplies to go east and meet the Saints, shows the interest felt in their welfare.

Nearly the whole of the Saints, accompanying the first train, passed on to Cache Valley, about 100 miles north of Salt Lake City.

PROPHECY FULFILLED.

BY ELDER WILLIAM GIBSON.

—o—

In the 29th chapter of Isaiah's prophecy, in speaking of the coming forth of the Book of Mormon, in the last days, the Prophet gives a description of the state of the people and their teachers, at the time when it would be revealed, that, in my own experience, has been fulfilled to the very letter. I found it true when the Gospel first came to this land, and I find it fully confirmed in my travels and preaching now; and I thought I could not show it better, than by giving an extract from my journal; it may do good by showing the folly of men and the truth of the word of God.

In Isaiah 29th chapter, 13th verse, we read—"Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. Therefore, behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent shall be hid."

This prophecy, like many others, has been fulfilled so plainly, before the eyes of the Elders of this Church, that it has been to us a marvellous work and a wonder indeed, and has caused the meek to increase their joy in the Lord, and the poor among men to rejoice in the Holy One of Israel.

In 1844, I was preaching in Ayrshire, Scotland, and had been the means, through the blessing of God, in raising the Kilmarnock Branch. This made some of the clergymen around very bitter against me, and the doctrines I taught, and made some of the most learned and popular amongst them, come out, and try to put us down, declaring that water baptism was not essential to salvation, and that immersion was not the true mode of it. The Rev. James Morrison, (the leader of a large body of professed Christians generally called Morrisonians, after him,) took up the subject of the necessity of water baptism, and came out publicly against it, and told the people that the passage of Scripture, that we took to prove this doctrine, did not prove anything of the kind; for instance, John 3, 5, where Jesus says to Nicodemus, Verily, verily I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the king-

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dom of God, did not prove this, because in reading the words, Except a man be born of water *and* of the Spirit, &c., every man of education knew that the word *and* in this passage, and the word *even* in other passages, were synonymous terms, and by substituting the one for the other here, as we had a perfect right to do, the meaning would appear very different, thus, Except a man be born of water, even of the Spirit, he cannot enter into the kingdom of God; thus throwing the whole stress of the passage, in the last clause of the verse, as it should be, and making the baptism of the Spirit the only essential thing.

Now, this very wise and learned man forgot, that if his rule was a good one, it would apply to other parts of the New Testament, as well as this. Let us see how it would do if we applied it to Mark 16, 16. He that believeth, *and* is baptized, shall be saved, &c. Now, according to this wise man's rule, if we put the word *even* here, in place of the word *and*, it would read thus, He that believeth, *even* is baptized, shall be saved, and by throwing all the stress on the last clause, it would prove faith to be nonessential to salvation.

Again, try if it will apply in Acts 2, 38, when Peter tells the multitude to repent, *and* be baptized, every one of you; if we substitute the word *even*, for *and*, here, it would read thus, Repent, *even* be baptized, every one of you; and according to the rule laid down by the reverend gentleman, repentance is not essential. Thus this wise and learned man, endeavoring by his wisdom to do away with the essentiality of water baptism, by the same rule does away with all the three, —faith, repentance, and baptism, making the word of God of none effect, and proving the prediction of the Prophet to be true—The wisdom of the wise shall perish, and the understanding of the prudent shall be hid.

A still greater instance of the folly of man, and the truth of this prophecy, took place about the same time. The Rev. C. J. Kennedy, a very learned man, and a teacher of the Greek and Hebrew languages, and minister of an Independent Methodist church in Paisley, was sent for; he came, and gave me a challenge to meet him in public discussion—subject, The mode of baptism. He chose this subject because of his own learning, and of my ignorance of the Greek and Hebrew languages. We met; he came with his Greek Testament and lexicon, his Hebrew Bible and dictionary, and with quite a number of other learned works. He was to have the first hour to speak; this gave him the chance of studying all he would have to say at home, while I had the disadvantage of not knowing what his arguments might be, till he gave them on the night of discussion; he accordingly came with it all carefully prepared and written down.

He began the discussion by telling the people that if I had not been an ignoramus, I would never have come on that stand to oppose him on such a subject; but it was because of the utter ignorance of those who belonged to the Latter-day Saints, with regard to Greek and Hebrew, the languages from which the Old and New Testaments were translated, that caused them to advocate such doctrines, and attempt to prove them by the word of God; but to show our ignorance and folly, he would take the very passages, by which we attempted to prove that immersion was the true mode of baptism, and show that they proved no such thing.

He would begin with Matthew 3, 16. And Jesus, when he was baptized, went up straightway *out of* the water. From this, he said, in my ignorance of the Greek language, from which the New Testament was translated, I would no doubt argue that he could not come up *out of* the water, if he had not first gone down into it; and if sprinkling was the true mode, there would have been no necessity for him doing so. But to reason in this manner, showed the complete ignorance of the person so doing, of the real meaning of the Greek characters here translated *out of* in our English New Testament, otherwise they would know that in the original they merely meant *from*, never giving us to suppose that the person was in, but only at, the water; for example, if we turned to Acts 12, 10, where we are told that the angel departed *from* Peter, it is the

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very same Greek characters which are here translated *from*, that in Matthew 3, 16, are translated *out of*; and as we can never suppose that the angel was *in* Peter, and came *out of* him, but only *from* him, so by the same rule we can never suppose that Jesus was *in* the water, and came *out of* it, but only *from* it.

Again, when Philip baptized the eunuch, Acts 8, 38, 39, the word *into*, as well as the word *out of*, occurs, and because of this, the passage here quoted is considered to be one of the strongest proofs in favor of immersion, being the true mode of baptism; but the same objection arises here, for in the Greek the word here translated *into*, has no such meaning as ignorant men give it, it only means to come *to*, not *into* any place, and the true rendering of this passage is, They went down *to* the water, both Philip and the eunuch, and he baptized him, and when they were come up *from* the water, the Spirit of the Lord caught away Philip.

And again, by taking the Old Testament, we find conclusive proof that sprinkling was the true mode commanded by God for the purification of man, and we must surely allow that He knew better that these poor, ignorant, deluded Mormons, the right mode of cleansing. See Numbers 19, 18, 20, where we are told that God commanded the unclean person to be *sprinkled* (not immersed as the Mormons would have it,) seven days, and the 20th verse says, if the unclean is not *sprinkled*, he shall be cut off from the congregation of the Lord.

Again, if immersion was the right mode of baptism, then God is surely wiser than the Mormons, and in giving the baptism of the Holy Ghost, he would have given it in this way; but what does the Scriptures say of the way they received it on the day of Pentecost? See Acts 2, 16, This is that which was spoken of by the Prophet Joel, and it shall come to pass in the last days, saith God, I will *pour* out my Spirit on all flesh; so instead of the baptism of the Holy Ghost being given by immersion, it was given by *pouring*, and if so, certainly the baptism of water can be given in the same way, notwithstanding all that the Mormons may say to the contrary; for surely God knows better than they.

In my reply to the reverend gentleman, I said that if to be ignorant of Greek and Hebrew constituted a man an ignoramus, then I must be one, for I knew nothing of either; but to make up for that deficiency, God had given me a little of a commodity often very scarce among Greek and Hebrew scholars, especially when they brought their learning to bear on religious matters, and that thing is *common sense*, and by that I would endeavor to test the accuracy of the reverend gentleman's Greek logic. Then, if the Greek characters translated *out of* in the New Testament, in the Greek does not mean *out of*, but only *from*, and does not lead us to suppose that they were *in*, but *at* the water, I will try how this will do in the passage quoted by himself, the 12th chapter of Acts, where we have an account of Peter's deliverance from prison. In the 10th verse, we are told the angel departed *from* Peter, and this Greek scholar tells us, that the same Greek characters here translated *from*, are the very same that in other parts of the New Testament are translated *out of*, and as we cannot suppose that the angel was *in* Peter, but only *beside* him, so when we read such passages, we are not to believe that the persons so spoken of were *in* the place, but only *at*, or *beside* it, as the angel was with Peter. Now, read the 17th verse of the same chapter, and see how this reverend gentleman's Greek logic will apply to it. And Peter beckoning to them with the hand to hold their peace, declared to them how the Lord had brought him *out of* the prison. Now, as *out of* does not mean out of a place, but mearly *from*, and as from never leads us to suppose that the person was *in* the place, but only *at* or *beside* it, then it must follow, for this learned man cannot be wrong, that Peter never was *in* the prison, but only *at*, or *beside* it; that perhaps his curiosity had got the better of his judgment some day, that he stood so long looking in at the window, or gateway, the angel was afraid he would get cold, so he struck him on the side and said, come away, Peter, you have been there long enough, and therefore all the story

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about the prison, and the chains, the sandals, the different wards, the iron gate, and the miracle, is all a dream, for this reverend gentleman must be right, for he is a very learned man, and as for Peter, the fisherman, and the writer of the Acts of the Apostles, they must be classed with the "Mormons," among the ignoramuses.

I will now test his arguments in another way. As the learned gentleman argues that because, the Greek characters in the 8th chapter of Acts and 3rd chapter of Matthew are the same, that therefore they must mean the same thing. Let us try this rule by other words, and as I do not understand Greek, I will take the English Bible. In Rev. 16, 21, we are told of great hail that was to fall upon men, every stone the weight of a talent, and men blasphemed God because of the hail. Now, what do the characters *H-a-i-l* represent? Why, pieces of ice falling on men. Now then, according to the rule laid down by this reverend gentlemen, wherever I find *hail* in the Bible, it must mean the same thing. I will now apply this rule to the words of the angel in the 1st chapter of Luke, 28th verse, And the angel came in unto her, and said, *Hail* thou that art highly favored. Here we have the same characters *H-a-i-l*, and because they are the same, then according to this learned man, they must mean the same thing; if so, no wonder that Mary was troubled at his saying, and lost in her mind what manner of salutation this should be; but by the rule of common sense, an ignoramus like me would come to the conclusion, that though the characters are the same, the meanings they convey are widely different. I will now take the Old Testament, and see how this rule will work there. See Exodus 15, 10, They sunk like *lead* in the mighty waters; or see Numbers 31, 32, The iron, the tin, and the *lead*. In both these passages the characters *L-e-a-d* represent a heavy mineral, of which we have various kinds or preparations—namely, pig lead, black lead, and red lead; and as this very learned gentlemen says that the same characters represent the same thing, then it follows that wherever I find *lead*, it means some of these kinds or preparations of that mineral. Now read Isaiah 27, 18, where God speaking of an humble and contrite man, says, I will heal him, I will *lead* him also. Now, if the rule be good, apply it here, and perhaps the learned gentleman can tell us what kind will be used, whether he will white *lead* him, red *lead* him, or black *lead* him; an ignoramus like myself would be glad of the information.

Again, he says that the word translated *into* in the New Testament, in the original does not mean *into* the water, but to the borders of it, and then they were baptized by sprinkling or pouring. Now, as all the New Testament was translated from Greek, then, wherever I find the word *into* used to convey the idea that a man or men were to go *into* a place, I may conclude it is an error, as *into* in the original, only means *to* the border of it. Suppose we read Matthew 25, 41, by this rule, and see how it will apply. Depart from me ye cursed, *into* everlasting fire. If the rule will apply here, it will be a very comfortable one to a great many, as they will not go *into* the fire, only to the borders of it. Perhaps the learned gentleman means to prove that the wicked will not be immersed in hell, but merely sprinkled with brimstone. As for the quotation he gave from Numbers 19, 18, 20, he knew himself when he read it, that what he said was not borne out by it, or he would not have missed the 19th verse, which tells us that after all the sprinkling, on the seventh day he was to purify himself. How? By washing his clothes, and bathing himself in water, operations that would puzzle the reverend gentleman, with all his learning, to do by sprinkling.

Again, he declared that the baptism of the Holy Ghost, was given by pouring on the day of Pentecost, and when attempting to prove it, instead of reading the account of how the Holy Ghost was given on that day, he read something that the Prophet Joel said would be done by the same Spirit in the last days. Now read the account given in Acts 2, 1, And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came from heaven, a sound of a rushing wind, *and it filled all the house where they were sitting.* Now, if

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all the house was filled, and they in the house, can the reverend gentleman show me, with all his learning, how the house could be *filled* with the *Spirit*, and they who were *in* the house not be *immersed* in it?

These are a few notes from my journal, proving the truth of Isaiah's prophecy, that when the Book of Mormon should come forth, and the work of God be established in the last days, that the wisdom of the wise should perish, and the understanding of the prudent be hid.

CORRESPONDENCE.

GREAT BRITAIN.

DUNDEE CONFERENCE.

Dundee, October 2, 1866.

President B. Young, jun.

Dear Brother,—A few lines on the present condition of the work of God in this northern part of the British Mission, may not be without interest to some of the readers of the STAR. The Dundee Conference, although representing four Branches, may be said to consist of two—those of Dundee and Arbroath. The Saints who formerly composed the others, being now widely scattered, and in consequence of this, have not the privilege of meeting often with the brethren. This difficulty, however, is sometimes overcome by their travelling many miles, in order to spend a Sunday with the Saints. The members in the two Branches referred to, are in good condition, and have a desire to carry out the instructions given by the servants of God. The Branch Presidents, brother Gillies, of Dundee, and brother Stevenson, of Arbroath, are zealous for the welfare of those under their watchcare, and have brethren to labor with them, whose hearts are set on righteousness.

There are no debts upon the Conference, with the exception of a book debt of many years standing, which, I am happy to say, we are making an effort to reduce.

In times past, the Dundee Conference has contributed its full quota of those who swelled the numbers of the gathering Saints, and most of those who are now in these parts, have friends or relations in the land of Zion, who in their letters, give a cheering report of matters in the land of their adoption. We were lately favored with a passing visit from Elder William Gibson, who was with us many years ago, the sound of whose familiar voice gladdened the hearts of the Saints in this part of the country. The appointment of Elder A. Miner, as President of the Scottish District, seems to give general satisfaction to the Saints, and we anticipate a visit from him before long.

A great deal of preaching has been done in this neighborhood by the local Priesthood, as well as by those who have been here from time to time as missionaries from Utah. Notwithstanding all this, there have been but few who have embraced the truth for some time. During the late American war, the demand for the staple articles of manufacture in this locality—viz., jute and linen fabrics, has been very great, and in the midst of their prosperity, both rich and poor seem to have disregarded God and the Gospel. Notwithstanding this, we are in hopes that there are yet many honest souls around us who will eventually render obedience to the truth.

That such may be the case, and that Zion's cause may flourish both at home and abroad, is the prayer of your brother in the Gospel,

A. N. MACFARLANE.

MODESTY AND PRESUMPTION.—The modest deportment of those who are truly wise, when contrasted with the assuming air of the young and ignorant, may be compared to the different appearance of wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation.

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DIED:

SHIRES—August 16th, 1866, at Great Salt Lake City, in childbed, Jane, wife of William Shires, and daughter of Henry and Ann Terry, aged 29 years.

ADAMS—September 3rd, 1866, at Carlisle, of diarrhea, Annie, daughter of Peter and Mary Adams, aged 13 weeks and 2 days.

BRADFIELD—August 29th, at Ealing, near London, of consumption, Elder George Bradfield, aged 46 years. He departed bearing testimony to the truth of the great Latter-day Work, and expressing a strong desire, that his family might remain faithful to the end. DESERET NEWS please copy.

POETRY.

GREAT I AND LITTLE U.

(*Selected.*)

Great I stood always number nine
Down in the alphabet,
But, discontented with his lot,
He soon began to fret.
Said he, "It may be very well
For humble folks to be
Placed nearly last like little U,
But 'twill not do for me."

Great I was very ignorant,
And always used an H
Before his name, which made him *high*,
Indeed beyond his reach;
And then he look'd so mighty big
Upon poor little U,
And with contempt the most supreme,
Would take an ample view.

Now, I and U. together were
Invited out one day:
The party, as I understand,
Comprised the rich and gay;
I was determined to be first,
That he should noticed be,
But little U was quite content
To drop in after T.

Now little U. was far behind.
And yet he envied none,
But great I still dissatisfied,
Wish'd to be Number 1;
And so he took the foremost seat,—
So high did he aspire—
While little U. sat lowly down,
Till told to "go up higher."

Great I may every day be met
In country and in town;
With brazen mien he presses on,
While pressing others down.
Defiant he life's ladder treads—
No matter who's above—
So little U. he pushes off
With an ungraceful "Move!"

But only for a time he thrives,
For though exceeding tall,
The higher he contrives to reach,
The greater is his fall.
The proudest heart and highest mount
Alike we barren find.
And so great I is often proved
To be of shallow mind.

Let not great I and little U,
Within our hearts be grown,
But each his neighbor's merits prize,
And speak less of his own.
If each esteem another's worth,
Great I will smaller be;
And we shall prove how loved a thing
Is sweet humility.

The fruitful tree hangs lowest down;
The laden ship lies deep!
The humble shall exalted be;
Pride may have cause to weep.
Let us think less of *self*, and give
To other folks their due,
And we shall learn a lesson from
Great I and little U.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 42, Vol. XXVIII. Saturday, October 20, 1866. Price One Penny.

THE PROMISED COVENANT.

BY O. PRATT.

"And I will make an everlasting covenant with them; and their seed shall be known among the Gentiles, and their offspring among the people." (Isaiah 61: 8, 9.)

There are three very important things to be considered in connection with this prophetic saying: First, the nature of the Everlasting Covenant; second, the time of its revelation; and third, the results flowing from its universal proclamation. These, will be separately considered, commencing first, with *The nature of the promised Covenant.* In the epistle of Paul to the Hebrews, its nature is most clearly explained, and contrasted with the covenant of the law, made in the wilderness of Sinai. God gave to Israel, because of the hardness of their hearts, a law, requiring them to attend to many ordinances, and to perform many things which became a yoke or burden upon them. They were not worthy to enjoy the blessings of a more exalted law or higher Covenant, such as was understood and enjoyed by Joseph, Jacob, Isaac, Abraham, Noah, Enoch, and by all their righteous ancestors from the creation. The Everlasting Covenant, revealed to their progenitors, was, in wrath, withheld from them; and in its stead a carnal law was given; the Lord declares, "I gave them also statutes that were not good, and judgments whereby they should not live." (Ezekiel 20: 25.) He also swore, in his wrath, that they should not enter into his rest. Thus by the law of carnal commandments, or the inferior covenant, that evil generation were cut off from the fulness of his glory, and from the presence of the Lord, and subjected to an inferior kingdom, under the tuition of a severe school master, until the times of redemption, and the revelation of the promised Covenant should be manifested.

After Israel had been for many centuries, under this inferior covenant, they began to esteem it as the pure and perfect religion; the higher Covenant began to be forgotten; the true meaning of their temporal forms and ceremonies began to be perverted: those ordinances which were only typical in their nature, lost their effects as types, and became, in the estimation of many, essential to sal-

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vation, independently of any correct understanding of their meaning. Thus the statutes and judgments which were not ordained unto life, were received, as being quite sufficient for salvation. Under these erroneous impressions, they looked upon the covenant, made in Sinai, as one, rendered doubly sacred and venerable through age: it was an old covenant, a religion of many generations. But they were continually reminded by their Prophets, that there was a more perfect religion to be introduced—a new Covenant to be made, not according to the covenant which God made with them, when he took them by the hand and brought them out from Egypt, which covenant they had broken, notwithstanding he was a husband unto them, but a Covenant, NEW and EVERLASTING; that is, one that was revealed in the beginning, by which the Patriarchs before the days of Moses were saved and exalted in the kingdom of God. This new and Everlasting Covenant was nothing more nor less than the Gospel, and a true knowledge of a Savior, and of the great atonement he should make. These heavenly principles were most perfectly understood by all who were saved from the creation down to Moses.

But from Moses to Christ, many among Israel evidently had, in a great measure, lost sight of the more ancient Covenant of the Gospel, and rested for salvation upon the works of the law, without any real living faith in a future Redeemer; and finally they became so darkened in regard to the typical meaning of their laws, that they rejected the Messiah—the very personage to which all things, in the law, so clearly pointed. This rejection brought down the heavy judgments of heaven upon their heads. Although the new Covenant was once more introduced, and the Gospel proclaimed as in the days of Abraham, yet the Jews would not receive it; and before that generation had passed away, the kingdom of God was taken from them and given to a people who should bring forth the fruits of it. The Jews being delivered over unto darkness, counting themselves unworthy of eternal life, were cut off by hundreds of thousands with sword, famine, and pestilence; while a poor miserable remnant were scattered into the four quarters of the earth, where they, as a people, have remained for about eighteen centuries. Hence, the New Covenant, offered to them, in that age, did not produce the effects of salvation and redemption to that wicked race, but on the contrary, because of its rejection, they were scattered among all the nations of the Gentiles.

The new Covenant was received by a few of the Gentiles, and they were grafted into the true olive vine; and for a very short season, they brought forth the fruits of the kingdom, and were blessed with inspiration, revelation, prophecy, and every gift and power belonging to the kingdom. But in the second century of the Christian era, the church on the eastern continent became extinct. In the stead of which corrupt apostates, under the aid of the Devil, succeeded in establishing a great and abominable church which is called in Revelations—the whore of all the earth. This church of the Devil increased its members, until it spread forth its pernicious and soul-destroying principles, among all the nations and kingdoms of the whole earth, and made them all drunk with the wine of the wrath of her fornications. Finally this apostate power began to divide and split up into sects and denominations, called Protestants. These are the harlot daughters, of the filthy old mother of abominations: and as is the mother so are the daughters, being full of every kind of wickedness, that can be thought of or named, until they are nearly ripened for the utter overthrow predicted. For about seventeen long centuries the eastern world has been in this awful condition, having no one authorised to minister the ordinances of the Everlasting Covenant. Both Jews and Gentiles were without the kingdom of God in their midst. Thus we have briefly shown the nature of the Covenant, and pointed out its rejection by the Jews; its reception for a short period by the Gentiles, and then its utter extinction from the earth, so far as its gifts and powers are concerned. We have also shown the great progress and alarming triumphs of the

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Devil's church down to the present age.

We shall next point out *the time or period in which the new and Everlasting Covenant shall again be revealed.* In the text, at the head of this article, God has declared that when he makes "an Everlasting Covenant with them, their seed shall be known among the Gentiles, and their offspring among the people." The events, here spoken of, were not accomplished, when the Covenant was offered to them, eighteen centuries ago; for instead of revealing who were of Israelitish descent among the Gentiles, that was the very time of their universal dispersion. But when the predicted covenant is made, it will be at a time when some of the remnants of Israel will have lost all knowledge of their genealogy; and the Gentiles as well as themselves, will be entirely unable to determine to which of the two races they belong. While in this uncertainty, God has promised to reveal an everlasting covenant, and make manifest their lineage among the Gentiles. Has any such great event happened since Israel's long dispersion? Has "an Everlasting Covenant" been made, revealing or making known their seed among the Gentiles? We answer yes; God sent his holy angel and revealed the Book of Mormon, as the promised new and Everlasting Covenant. But does that book answer the terms of the prophecy? Does it make known the lineage of any people whose genealogy has been lost? Yes. It is the faithful history of the aborigines of the New World, recording the wonderful fact, of the colonization of America from Jerusalem: it is their own history, written by their own Prophets. As the Everlasting Covenant is a revelation of the Gospel, in contradistinction to the inferior covenant of the law, does this wonderful Book contain the Gospel, or is it a mere history? We answer, that it contains the Gospel, as taught by the Savior himself after his resurrection. It also contains many prophecies. The European Gentiles who have formed great nations upon the western continent, and have wondered from what race the American Indians sprang, need no longer build their conjectures, in relation to this subject, upon the uncertainties of antiquity, and conflicting tradition; for the Almighty has revealed their origin: they are pure Israelites, and mostly the decendants of ancient Joseph. Thus we have pointed out the time or age in which God has made the covenant, and how their seed, by this revelation, has been made known among the Gentiles; and how the prophecy, thus far, has been literally fulfilled.

In the third place, we shall say a few words upon *the results of this revelation in relation to all the world,* both Gentiles and Israel. God has declared that when this new Covenant takes effect, it shall bring the two houses of the chosen seed, namely, Israel and Judah, to the knowledge of God, so that there shall be none, neither little nor great, who will not know the Lord. The whole twelve tribes, in that day, will have the law of God written upon their hearts, and will all return to the lands of their fathers' inheritance; and there will not be found any necessity, for one Israelitish neighbor to say to another, know ye the Lord; for all Israel and Judah will know him from the least of them, unto the greatest of them, saith the Lord. This will be a happy day for that afflicted race.

Paul, in his eleventh chapter to the Romans, has given us a clue to the period when this great salvation is to come to all Israel. He says "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written, There shall come out of Sion a Deliverer and turn away ungodliness from Jacob; and this is my Covenant unto them when I shall take away their sins." Here is the most pointed declaration, that the new Covenant must first be revealed, to bring in the fulness of the Gentiles, before it takes effect in saving all Israel, or the twelve tribes, agreeing with the words of Jesus, that "Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled."

After the revelation of the new Covenant of the last dispensation, God sends it forth, first to the nations of the Gentiles, and gathers out as many of them, as will believe and repent;

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and these believing Gentiles will build up a Zion; and out of this latter-day Zion, God will send a great Deliverer to save all Israel. He will commission fishers and hunters to fish and hunt them from the four quarters of the earth; and to lead them forth from among all nations, with mighty power, and with signs and wonders, and with a stretched out arm. In this manner the new Covenant will take effect upon the seed of Jacob. "And all that see them shall acknowledge them that they are the seed whom the Lord hath blessed." This is the wonderful and mighty work which the Lord is now offering to the Gentiles. He has sent forth "the messenger of the Covenant" to prepare a people for the time when he shall suddenly come to his temple; that is, to a temple, built and prepared for him, by his chosen people. "But who shall abide the day of his coming? and who shall stand when he appeareth? for he will be as a refiner's fire, and as fuller's soap, and he will purify the sons of Levi that they may offer an acceptable offering in the latter-day temple; for they will be purified by the fire of the Lord, and by the brightness of his glory which will fill the house. They will be purified as gold or silver which passeth through the fire. Then they will offer all their offerings in righteousness: and the temple and city of the Lord will be holy from that day forward. But all the proud and they that do wickedly will be consumed as stubble, while the people of the Covenant, both Gentiles and Israel, will grow up like calves of the stall; for the Son of Righteousness will rise upon them, and will be upon all their dwelling places forever more. These are the effects of the glorious Covenant, to be renewed in the great dispensation of the fulness of times. Let the Latter-day Saints, and the good among all nations, and all Israel, shout aloud for joy! for the long looked for Covenant has at last come, and is rapidly accomplishing its destined work.

TRUE RELIGION.

BY ELDER WILLIAM GIBSON.

True religion is to have faith in God, and the revelations he has given to man, and to prove our faith by doing all his word requires us to obey, and abstaining from everything that he has told us is wrong.

God reveals his will to man, to enable him, through obedience to the laws revealed, and by walking in the path which he points out, to become better, purer, nobler, till at last he is fit for the society of the redeemed and sanctified, and to associate with God and angels. The idea that God can be propitiated, and man exalted, by attending day after day to the same form, or ritual, gives certainly a very low conception of God, religion, and man. Would you ever expect a child to become a learned man, who would go to school day after day with the same lesson, and go through the same routine without a change? Would the mere form of being punctual at the school, with the same book, hearing the teacher repeat the same lesson, ever make him perfect in education, or a fit companion for learned men? Your own reason tells you the very idea is absurd; and if it be so, when applied to preparing man to associate with and converse with man, how utterly absurd it must be to think that by such a course, man can be prepared to associate and converse with angels and God.

And if man, in the attaining of learning here, has to overcome many of his desires, and forego many of the amusements and enjoyments of the world around him, can we for a moment think, that in preparing himself for the society of God, he can do so, and still mix with and revel in the sins, follies, and wickedness of the world around? No. We are at school, the lesson is ourselves; our teacher, the Spirit of God.

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If, then, our lesson is ourselves, and through the instructions of our Teacher we learn to root out the evils and cherish the good, that certainly cannot be done by attending to an empty form, but by searching out from whence the evil springs, and by making the fountain pure, then all that flows therefrom, will be as pure as the source from which it springs, for the commandment is, Be ye holy, for I am holy; and every one who hath the hope of seeing God again, must purify himself as He is pure.

The mind, then, is the fountain to be purified. Jesus says that out of the heart proceedeth evil thoughts, murders, adulteries, fornication, blasphemy: here, then, is the fountain to be cleansed, but can attending to a form accomplish it? No: it is a daily, hourly task: and when it is done, but not till then, can we claim the fulfilment of the promise of Jesus, Blessed are the pure in heart, for they shall see God.

Before we do an evil act, the idea must first be in the mind; and if we foster and cherish that idea, then it will, by-and-by, bring forth fruit in the outward act. The mind is the noblest part of man, and it must first yield to sin; the body only obeys the promptings of the mind; so in becoming pure, the spirit must first yield obedience to the law of God, the mind must first be cleansed, that the desires which flow from it, may be pure and holy; and then, when the body acts on the promptings of such a mind, every action will be pure, and thus fulfil the saying of the Apostle, To the pure all things are pure.

The Holy Ghost is the only teacher capable of enabling us to comprehend this lesson, and learn us how to control every feeling and every passion, and bring them under subjection to the law of God, and that teacher we can only obtain by obedience to the laws of God, revealed through those whom he hath called and sent forth as his ambassadors. Having repented of our sins, and through baptism received the remission of them, and the Holy Ghost by the laying on of hands, are we then fit for the society of God and angels? No: we have only received the Teacher, through whose instructions, if we follow them, we shall in the end become so; for He will lead and guide us into all truth; and our future fitness for heaven, and the society of pure beings there, will altogether depend on our retaining our Teacher, and following his instructions.

To know and understand the dealings of God with the sons of men is good, and gives us happiness and joy; but to know ourselves, our weaknesses, our imperfections, and the temptations by which we are surrounded, to learn how we can surmount and overcome them, to know the whisperings and promptings of our Teacher and our guide, from the insinuations of Satan and the desires of the flesh, and knowing them, to put them in constant practice, is worth more to us individually, than all the other revelations which ever God gave to man.

It is good to look back upon the dealings of God in ages past with the sons of men; it is joy to look forward and be able to see and understand the future of the sons of God; it is grand to gaze upon the starry heavens or the teeming earth, and see the wonders of our Father's power; but to understand ourselves, to know the motive that prompts us in every act, to be able to control our passions, and subdue ourselves, and learn to become pure in every thought, as well as word or action, and to bring the whole man subject to the will of God, is to *live* our religion, and to ourselves is the one thing needful; this is to become like God himself, to see as we are seen, and know as we are known; this is to fulfil the command of Jesus Christ. Be ye therefore perfect, even as your Father in heaven is perfect. Can this be accomplished by attending to an outward form? No: it takes the Spirit and the power of God, and that alone can do it. What consummate folly to think that puny man can set bounds to the aspirations of the soul of man! Who can set bounds to the mind, and say, hitherto canst thou come, and no farther: the more man knows, the more he aspires to know. One truth received and understood, points out another still beyond; one law obeyed reveals another nobler still; and as the prospect opens on his view, the truth, already

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gained, appears so small, compared with that which still yet lies before, that he feels humble as the holy ones who surround the throne of God: and as his knowledge grows, his love for truth, for God and man increases still, and "will grow brighter and brighter until the perfect day." And this is the being men would bind by forms and rituals, and tell him, that by these, he can be made perfect, like unto his Father and his God.

Men boast of their heroes and their conquerors; yes, men can conquer nations, but it takes a son of God, having for his teacher the Holy Ghost, and aided by the power and strength of God his Father, to conquer and subdue himself. The first Napoleon could overcome nations and subdue empires; but there was one man he never did subdue, one passion he never did overcome; that passion was ambition, that man Napoleon Buonaparte. Greater by far, in the estimation of God and angels, is the man who subdues himself, than he who, by the force of arms, can conquer and subdue a world; the one, by the power of man, subdues the body, but like it, the victory comes to an end, and the kingdom gained passes away; the other, by the power of God, subdues the spirit, and like it, the conquest lasts forever, and the kingdom gained shall increase and grow, while eternity rolls on. Let us, then, gain the nobler victory, and obtain the everlasting prize, though it be by a daily, hourly warfare; for what shall it profit a man to gain a world and lose his soul?

CALLED AND CHOSEN.

BY ELDER J. BURROWS.

To be called of God is one thing, and to be chosen by him is another; to be called is a great privilege, but to be chosen is a much greater.

The Lord sends forth his servants, at various times, to call upon the inhabitants of the earth to forsake sin, and work righteousness; and by obeying the call, they can become chosen of him, to accomplish his purposes in the dissemination of Truth, until his will "is done on earth, even as it is done in heaven." Jesus said to his disciples, "I have chosen you out of the world;" but, in speaking to them, on another occasion, concerning those who professed to follow him, he said, "Many be called, but few chosen." The Gospel taught by our Saviour was the plan of redemption for all mankind who would obey it—to the Jews first, and then to the Gentiles. The Jews rejected the Gospel, and consequently, were not chosen, but were scattered among the nations of the Gentiles, being cast out for their disobedience. But as the Lord had promised Abraham of old, that through his seed all the nations of the earth should be blest, when the Jews rejected the Gospel and its blessings, through the ministration of the Redeemer and his Apostles, it was offered indiscriminately to all those of the human family who would accept it. We are informed in Scripture that Jesus, before leaving the earth, commanded that the Gospel should be carried to "all the world," and preached to every creature." Jesus also called Peter, who, soon after, delivered a discourse at Jerusalem, in which he stated, that the Gospel was to "all that were afar off even as many as the Lord our God should call." As it was the day of Pentecost, there must have been a large audience present, for we are told that three thousand were added to the Church in one day; they had been called to repentance by Peter, and they obeyed the call, but how many of that three thousand lived worthy to be chosen, is a question which has not, to our knowledge, been solved. We are told that great multitudes followed Jesus and his Apostles, and many believed their doctrine; but Jesus said to them, on one occasion, "Not every one that

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calleth me Lord, shall enter into the kingdom of heaven." He also said, "He that endureth unto the end, the same shall be saved." The great apostles, Paul and Peter, called many to repentance; but the tendency of the human mind was then, as now, after having received happiness, through obedience to the will of God, and, after having been enlightened with the light of truth, to depart again into error, through disobedience; then darkness prevails within, and shuts out the light of revelation. When the Almighty designs to bless his children, here on earth, with a knowledge of his divine will, concerning them, Satan seeks, by various means, to prevent them from obeying it, and to lead them into rebellion; therefore, it behoveth every one that obeyeth the call of God's servants, and enlists under the banner of salvation, to remember that wise advice of our Saviour, "Watch ye and pray," and thus make his "calling and election sure."

It is only by a constant watchfulness that we will be enabled to control the frailties of human nature, sufficiently, to secure to ourselves the holy unction of the "Spirit of truth," which will enable all, who will receive and retain it, to discern between truth and error; between the creeds of uninspired men, and the all-wise designs of God.

Men, in the present age, assume to preach what they suppose to be the Gospel; at the same time, they deny the saving power of the Gospel, the priesthood, with its gifts and blessings. They desire salvation, but deny the necessity of revelation, through which salvation comes; they reject God's way of teaching the words of life, and assume positions, and teach on their own authority. Such, however, are not called of God, to be his teachers here on earth; and, although their doctrines may be believed by men, they are not accepted of God, because they profess to serve him, but keep not his commandments, having a form of godliness, but denying the power thereof."

The Scribes and Pharisees of old, sought to instruct mankind in doctrines of human origin, but notwithstanding their eloquence, and education in science, and in human and divine laws, they did not possess a knowledge of salvation; but the simple truth appeared mysterious to them; and when Jesus explained to them some of the things of God, they were astounded at their own ignorance; it was because darkness filled their minds; they had been trained up in tradition, and consequently error reigned in the stead of truth. The wisdom of man, without divine aid, is as nought in the sight of God.

A correct understanding of truth is of great importance. Man is continually yearning after truth and intelligence, but is too often unable to obtain that which he so much desires, because he does not seek aright: he seeks in vain: and thus it is that some are "ever learning, but never able to come to a knowledge of the truth." Such is the condition of modern Christendom; but not so with the children of God. Those who have been taught respecting God and his ways, know by obedience and continued faithfulness, that they are called and chosen; and that by the constant observance of their covenants, they are saved from sin; by overcoming the temptations of the adversary, they know that their heavenly Father will watch over them, and instruct them for their good and salvation. The acceptance of truth, and the adherence thereto, bring peace and happiness; but the acceptance of error, and the adherence thereto, bring discontent. All truth is from God, whether it is from heaven, or in the arts and sciences which have been developed on the earth. The Gospel is truth—the will of Jehovah—that divine science that teaches man that he is a son of God, made in the image of his heavenly Father, to aid him to live in accordance with heavenly laws, until, by continually doing the will of God, he feels that he is accepted of him, that he is called and chosen, and that his reward is sure.

The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

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ARE WE ILLIBERAL?

(*From the Deseret News.*)

We have had occasion more than once to refer to the incorrect views which many people entertain concerning "Mormonism" and the "Mormons." They are apt to look upon the one as a tissue of wild and improbable vagaries, and upon the other as a congregation of fanatic zealots, upon no better evidence than the untrue statements heralded forth against the people and their faith, by men who deem it a matter of profit and gratification to assiduously malign them.

These views have a tendency to warp the minds of honourable men, so that in their first intercourse with us, as a people, they are liable to look upon matters and things from a standpoint that induces a reluctance to give us credit for the possession of virtues which they are compelled to admit exist among us. By and by, as they get to understand us better, they freely confess the superiority of this community over others in many respects, even while repudiating anything like an acknowledgement of the truth of our faith.

Some people, when they first come here, jump to the conclusion, based upon the incorrect views named, that the "Mormons" are illiberal, uncharitable, narrow-minded and bigoted. That which is sometimes called our exclusiveness is looked upon as illiberality, and on this the other characteristics, which it is assumed we manifest, are supposed to be based. So far from our being uncharitable and bigoted, it is no assumption to say that we are the most charitable and least bigoted of any religious community on the face of the earth. We neither consign, in theory, those who differ from us in faith to a hell, the bare description of which is enough to make a sensitive organism shudder, nor are we anxious to hurry them out of this world to another that they may the sooner endure increased torments. These are points on which our faith teaches us to stretch far ahead of the great mass of professing Christians, who consign all who do not profess Christianity and oftentimes brother Christians, to a terrible hereafter without the slightest compunctions of conscience; and some of the darkest pages of history are blotted with the blood of religionists murdered by other religionists, because they dared to exercise the inalienable right of every man to think for themselves. Thus Catholic killed Protestant, and Protestant killed Catholic; and Protestants killed each other in the name of religion, to hasten their departure to that hell whose torments the persecutors declared their victims were inevitably doomed to endure.

Our feelings towards all mankind are charitable and good. We desire their happiness here, their salvation hereafter. For this we have labored, toiled and suffered. For this our elders have gone and are still going to the most remote nations of the earth. And if our philanthropic efforts are not accepted, and our teachings are rejected, the most ordinary courtesy should extend us credit for the nobleness of motives which cannot but be apparent to all who will reflect. We freely accord to all men the right to worship God as they please, or not to worship Him at all, when such is their desire; and we claim the same right to ourselves.

We opened up this western country, pioneered the States and territories on the Pacific slope, and gave by that pioneering a vast extent of territory, for practical purposes, to our country. We form the majority—the great majority, of the inhabitants of this territory. And we think we are fully entitled to the rights and privileges guaranteed by the Constitution to every citizen of the United States. We believe we have the right to "life, liberty, and the pursuit of happiness" in our own way, so long as we do not infringe upon the rights of others, and this we are careful not to do. But when people come here and, unprovoked, attack our faith, malign our people, calumniate our leaders, and pervert every fact that would manifest

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our peace, good citizenship and superior order, it is not reasonable to suppose that we can extend to them the hand of friendship and seek their society.

We are chary of admitting strangers to free intercourse with our families, for we have stricter ideas of virtue than prevail elsewhere, and we have no desire to expose the innocent to the contaminating influence of corruption. It is when we are satisfied by observation, or recommendation which is trust worthy, that no such danger exists, that we open our domestic circles to those who come here. This no gentleman can take exception to, for it is the rule of good society all over the world; and as every citizen in this Republic is in himself a sovereign, so every true Latter-day Saint is in himself a member of the best society on the earth, no matter what his circumstances may be, for he is a son of God, and an heir to the glories of the eternal world. Such should keep themselves pure and unspotted, or they will fall from the position they hold, and lose the exaltation that awaits the righteous.

Our religion teaches us to deal courteously and kindly by all men, and to look upon them as children of the same eternal Parent; but it also teaches us to abhor the wickedness and depravity which many of them exhibit, and which is so common in the world. If this abhorrence is construed as illiberality, we cannot help it. Our mission is to overcome evil and do good, objects which cannot be accomplised by fraternizing with corruption, and being in fellowship with iniquity.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 20, 1866.

DUTIES OF PRIESTS, TEACHERS, AND DEACONS.

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We shall not attempt, at the present time, to point out all the individual duties, required of the officers, named at the head of this article. But there is one duty which should be particularly impressed upon these officials, namely, to "visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties." And to "see that the Church meet together often." In the statistical reports of the total number of members, belonging to Branches and Conferences, it is often remarked, that many members whose names appear on the books, are unknown; having changed their residences, and failing to attend meetings and report themselves, it is impossible to say whether they are dead or alive, whether they have apostatized or are in the faith, or what has become of them. In most of cases, if the Priesthood have performed their duties thoroughly and properly, we should know of any change of residence within the jurisdiction of the Branch, or of any removals to a distance, requiring members' certificates, or of any deaths which

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may have occurred, or of any public transgressions, requiring the action of the Branch, or of any apostacy from the faith, or of any emigrations to Zion. If the house of each member be visited, as it should often be, and the condition of each member carefully inquired after, lost members would become a rare occurrence; none but those who were positively determined to purposely hide themselves from the Saints, would become lost to our knowledge.

We fear that there has been great remissness, on the part of the official ministry, in regard to these matters. The presidential authorities of Districts, Conferences, and Branches, should take this matter into serious consideration, and strive, in the future, to remedy the evil, as far as possible. Sometimes, there are more Elders in a Branch than what are needed for travelling, preaching, &c.; in such cases, let Elders, as well as Priests, Teachers, &c., seek diligently to perform all the duties, so clearly revealed in the revelations of God. An Elder has the right to officiate in all the duties of the lesser Priesthood and its appendages. If all the authorities are united, in striving after the salvation of the members of a Branch, it will be very difficult, indeed, for any to escape from their supervision and fatherly watch-care, and stray off into unknown parts. The Presidents should see that there are thorough organizations of all the Priesthood and its helps, and that every one is placed on the line of his duty, and that not only the residence, but the conditions and circumstances of every member are well known and understood; and if there are failures on the part of any of the members to attend the meetings, to kindly inquire into the preventing causes, and administer good advice, and comfort the afflicted, and those who are in the depths of poverty, and bind up the broken hearted, and strengthen the weak hands, and confirm the feeble knees. All these are important duties which can in no wise be dispensed with: they are necessary, not only for the healthy condition of the Saints, but for the practical experience and strengthening of the officers themselves. He who will attend faithfully to all these duties, will become strong in the spirit, and his faith will be greatly increased; while he who neglects these things will dwindle away, and become dwarfish in his feelings, and will not be counted worthy to stand. Remember that all those who attain to the lesser Priesthood or its appendages, become the sons of Aaron by this holy covenant and ordination; therefore, the days will come, when all the powers and blessings of this everlasting Priesthood will be conferred upon them in the Lord's house; and they will be filled with the glory of the Lord in his house, and will be purified as gold and silver in a furnace of fire, and will, in conjunction with the higher Priesthood, offer an acceptable offering and sacrifice in the holy temple upon mount Zion. If, therefore, we desire so rich a reward, while here in the flesh, let us be wide awake to our present duties, remembering the words of Jesus, that "Many are called, but few are chosen."

O. P.

ARRIVALS.—October 8th, per steamer *Palmyra*, Elders Nicholas Groesbeck and Joseph Lawson. These brethren are sent as missionaries to this country, and are in good health.

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RELEASES.—Elder John Urie, having finished his visit to this land, is released from his Presidency of the Edinburgh Conference. He starts for his mountain home on the 17th inst., *via* Southampton, Panama, and San Francisco, California, taking with him some machinery.

Elder Henry Cumberland is released from the Presidency of the Derbyshire Conference, with permission and counsel to return to Utah.

APPOINTMENTS.—Elder F. C. Anderson is appointed to preside over the Edinburgh Conference.

Elder Nicholas Groesbeck is appointed to labor in the ministry as a travelling Elder in the Nottingham District, under the Presidency of Elder William Gibson.

THE IMMIGRATION.

(*From the Deseret News.*)

As will be seen by the telegrams published in the *News*, the present season's immigration is nearing its destination. It brings a great number of people who with much trouble, anxiety and care, have been forwarded from various parts of the world, under the guidance of competent men, to this Territory, that they might make their homes here, and be directed, instructed, and guided in the principles of life, temporal and eternal. Many of these people, having been raised in large cities, and accustomed to but one kind of employment all their lives, know little, if anything, of the practical duties of life here; while all, or nearly all, are ignorant of the demands which a comparatively new country makes upon the dormant energies and faculties of those who have to learn the use of the elements around them for their sustenance and prosperity.

They have had a trying sea-voyage, a harrassing trip through the eastern States, and a wearisome journey over the Plains. Those who have been here for years, comparatively lose sight of these things; and in their prosperity and comfort, partially forget how they felt on arriving here, poor, it may be, worn out and suffering. While we have felt to commend the liberal manner in which the request of Bishop Hunter and his Counselors has been met, to minister to the wants of the immigrants, this present and in past seasons, we would remind our citizens that a rather larger number than usual will have claims on their hospitality and care this season, and that those claims do not cease with supplying them with a little food and physical comforts.

Doubtless, many will come here who have no relatives in this Territory. They will all need places in which to live, and means to live upon. The most of them will be able and willing to enter upon some kind of labor. Let the interest in their welfare, with which they are greeted, continue until they are housed and employed, so that they can live by the fruits of their labors. Give them the benefit of your experience. Help them to places where they can reside, to means of employment, to the benefit of the wisdom in living which you have gained, and aid them in passing through the first winter. If some do return evil for good, what does it matter? You will have the consciousness of having performed your duty.

We stepped into a Bishops' meeting a few evenings ago, and were peculiarly gratified at the kind and fatherly spirit manifested by that branch of the presiding authorities, for the welfare of all the people, and especially in in-

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quiring after any poor that there might be. Now, we ask the brethren to aid the Bishops in their efforts to bless all those, Jew or Gentile, Saint or sinner, who may need their assistance, and particularly, at this time, do we ask them to help in caring for the immigrants, by aiding in finding them places to reside in, and employment by which they can help themselves to live.

THE JEWS OF THE EAST.

The extraordinary changes in our days have not left the Jews in the East unaffected. And before the process of disintegration, now active in Europe, shall have accomplished its work in the East likewise, it may not be uninteresting to place on record a sketch of their condition as it was before Western influences began to operate there. The sketch is borrowed from the account of a German traveller who visited the Turkish empire some years ago.

Speaking of the Jews, he said,—The power of excommunication is still possessed by the rabbis. He that is excommunicated is without the pale of the law. He therefore generally hastens, by absolute submission, to obtain pardon. The rabbis are the interpreters of the law; they decide without appeal in all civil causes between Jew and Jew, and their decisions are based upon the law of Moses and its commentaries. If any one should appeal to the Mahometan authorities against this decision, he would be anathematised. Every city in which there is a Jewish community has a school, in which the children are taught the elements of Hebrew, and the principles of their religion. Those devoting themselves to spiritual matters, continue their studies under superior teachers, and learn to discuss the Talmud and its commentaries. After a few years of trial, they undergo a theological examination, and if they pass it, they receive the title of *chacham* (sage). Every Jew possessing some property pays, according to his means, an annual contribution; should any one refuse to do so, he would be excommunicated. These contributions are employed in the support of the congregation, sustaining the clergy, and paying the extraordinary taxes demanded by the Turkish Government. The ratepayers meet once every year, and elect a council by majority of votes. This council again, in its turn, elects from its midst three members who constitute its executive, and must be consulted by the rabbis before resorting to any sentence of excommunication. The council also selects from among the learned the chief rabbi, three judges for the civil affairs, and another rabbi for the examination and settlement of all questions of practical religion. All these rabbis are nominated for life. The three members who constitute the executive power, discharge the police functions, and represent their co-religionists with the authorities, must be confirmed by the governor. There exists no spiritual hierarchy among the Jews; each synagogue is independent; the chief rabbi of Constantinople does not occupy a higher rank than the other rabbis.

Marriage in the eyes of the Jews is a sacred bond; they may only take one wife; the Turkish Jews are in this respect more strict than their co-religionists in Egypt and Syria, where some of them appear to have two wives each. Although the women, apparently, are on a footing of equality with the men, and do not live in a state of subjection like the wives of the Moslems and Armenians, the families yet suffer from the facility with which divorces are obtained. It is true the dissolution of a marriage is admissible only with the consent of husband and wife; but if the woman objects, she is harassed by the husband until she consents. In case of divorce, the children remain with the father, and it is not difficult for the wife to get another husband, as divorces among

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the Jews are not considered a disgrace, except in cases of adultery.

By the rabbinical law, a man may divorce his wife if after ten years of married life she has not borne him any children. The betrothed couple are permitted to see each other; but as soon as the marriage engagement is signed, they remain separated until the wedding day.

The morals of the Jews are, upon the whole, pure; for their religion recommends them to marry at the age of 18, and even the poor do not venture to disregard this religious law. This circumstance, on the other hand, explains why there is among this people in Turkey so much poverty.

The Jews do not engage in agriculture or in any manufacturing branch. There are, however, a few merchants and bankers among them. But through their gross ignorance, not being acquainted with any foreign language, they are unable to compete with either the Greeks or Armenians, and are therefore restricted to petty trading. But as they posses a thorough knowledge of all kinds of goods, and are exceedingly industrious, they are often employed as brokers by the merchants.—*Jewish Chronicle.*

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, October 5, 1866.

President O. Pratt.

Dear Brother,—Having read in the MILLENNIAL STAR of your appointment to take charge of the European Mission, during the absence of President B. Young, jun., I take the liberty of addressing this communication to you, in order to let you know of the affairs of this Mission, and the labors of the Elders in the past third quarter. It is with great pleasure I report this Mission in a good condition. I am grateful to the Lord for the blessings that have attended the Elders in their various fields of labor, and for the bright prospects in the future. We have baptized, during the past quarter, about three hundred new members, which, added to the seven hundred and twenty-eight in the first half-year, make a thousand and twenty-eight baptisms up to the end of the third quarter. It is gratifying to my soul to see that there are so many honest souls in these countries who have courage enough, through the mercy of God, to come forth and yield obedience to the Gospel of truth, though they are reviled and sneered at by an unbelieving generation, and struggling with poverty. The Valley Elders laboring here are faithful men, trying to do their best in the ministry, and the Saints, in general, are willing to sustain them and the cause, to their best ability.

Last month I, in company with Elder Wilhelmsen, visited the Conferences in Aarhuus, Veile, and Odense, where we enjoyed ourselves very much among the Elders and Saints, the Spirit of God gave much useful instruction and encouragement for the promotion of the cause, and several young, promising men were ordained to assist in the ministry, and spread the Gospel, especially in such places where it had not before been preached.

An Elder had also made a trip through Schleswig-Holstein, but had soon to leave, after having visited the few scattered Saints, and baptizing three new members. After a while, we will again try to send an Elder there, to spread our pamphlets and speak privately with the people. In such a way the seed will be sown, and the Lord of the vineyard will give the growth and increase in his own due time.

Having learned that Elders Franklin D. Richards and Oscar B. Young have arrived in England, I beg you to give those brethren my best respects.

The Elders and Saints join me in love to yourself, brother John W. Young, and the brethren in the Office.

Yours truly in the Gospel covenant,

C. WIDERBORG.

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THE FUTURE DESTINY OF MAN.

—o—

There is a reason why the tear-drop flows,
Why man is fallen, and for why his woes;
And there's a future, there's a coming day,
In which the tear-drop will be wiped away;
When truth from error all shall discover,
And man be unto man a friend and brother:
When earth will be what all must feel is well,
A heaven on which redeemed man shall dwell.
No longer then the tear-drop need to flow,
To tell we're heavenly—that we all shall know—
No longer need be whisper'd in the heart,
That man is God, far from his destin'd rest;
For then he'll be as God, and by what means?
By Gospel blessings, part by visions, dreams,
Of what he was, and what he too may be,
Vested with life and immortality.
Yes, by the Gospel only, man is man,
Must be saved by it, or he never can
Know who he is, from where or whence he came,
But dark he is, and dark he must remain,
As dark as night, an abject slave to dread,
Tho' living, lives not—dies, but is not dead.
Thanks for the glorious news that tells us why
We're placed on earth awhile to live, then die;
Thanks for the glorious news! Let earth be filled
With songs of gladness, and life's sorrow stilled,
For glorious are these times in which we live.
God now is waiting heavenly news to give—
He now is speaking, glory to his name,
While we are listening, and we love the same.
Then let the earth resound with thousand songs
To him in praises—praise to him belongs,
For he has caused light to beam on earth,
And granted fallen man a second birth
Of water, Spirit, fire, that so he may
Rejoicing move along life's chequered way;
And that he too may know whence he has come,
With what his mission here, and what when done.
No longer darkness shrouds him with its gloom,
No longer day is night, or night a tomb
In which his spirit sleeps, or wakes in dread
Of that great future which it feared to wed.
In yonder world, in yonder time not come,
He knows he's a son of God, earth's his home:
So rests his spirit in the midst of time,
His heart is glad, his thoughts are now sublime;
The songs of life are now made doubly sweet,
And earth seems heaven, on which he rests his feet.
No longer pines he for some distant shore,
Earth is his home, his heaven, he asks no more,
Only to labor with his every power,
To make this earth more than an Eden bower;
To make himself a God, and those around,
With these same blessings all he would have crowned.

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Gods, Gods eternal now as well as then,
Gods are we, brethren, tho' we seem as men.
So for the Gospel brought by Joseph Smith,
My heart is glad, and pleased I am with
Apostles, Prophets, Elders, and all those
Who prove they are to sin most deadly foes,
Who prove the Gospel is indeed a prize,
The best revealed to man from out the skies;
The best, the greatest boon to fallen man,
It is salvation, hear it ye who can;
This is the Gospel which you think you have;
This is the Gospel which alone will save;
This is the Gospel which our Savior taught;
The same that was by Jesus, Joseph brought,
And if you would be saved, be saved at all,
You must obey, this is the Savior's call,
The last great call that he will make to men,
Before fierce troubles come, and then, ah! then,
Farewell your hopes of bliss, farewell your power,
No rest is there for you in Eden's bower,
No song of joy, no woman's smile or tear,
But gloom on gloom, with sadness dark and drear;
You've lost your chance, not yet another given,
To utter darkness first you must be driven;
No joyous laughter revels in the breast
Of child by you—you cannot thus be blessed;
No, no, and to be brief, this is your fate,
To hear, as you shall knock, Too late! Too late!

London, Oct. 6, 1866. J. BATT.

MASSACRE OF FRENCH MISSIONARIES IN THE COREA.—A letter from Shanghae of August last says—"I am sorry to fully confirm the sad news I gave you in my letter of the 9th of July last. M. Ridel, following the advice of the two only colleagues remaining in Corea, left the country on a small barque carrying eleven Christians. He arrived at Csee-Foo, and taking the advice of Mr. Fergusson, who received him with the greatest kindness, he started at once for Tientsin, where was Admiral Rose. The admiral warmly received him, took him on board, and was on the point of sailing for Corea, when he received a despatch from Admiral de la Grandiere, recalling him at Saigon. M. Ridel annouces to us the death of—1st, Monsignore Berneux, Bishop of Capte and apostolic vicar of Corea, arrested on February 23, and beheaded on March 3, after having endured the most atrocious tortures; 2nd, M. Beaulieu, apostolic missionary, arrested on the 24th of February, tortured and beheaded with Monsignore Berneux; 3rd, M. Doree; 4th, M. de Bretonniere, both apostolic missionaries, tortured and beheaded with our holy bishop; 5th, M. Pousthie, apostolic provincial; 6th, M. Petit-Nicholas, both arrested on the 8th of March, and beheaded on the 11th; 7th, Monsignore Daveluy, Bishop of Ancona, coadjutor of Monsignore Berneaux; 8th, M. Rumaitre, apostolic missionary; 9th, M. Huin, apostolic missionary. They were arrested on the 14the of March, and beheaded on the 30th (on Good Friday). About 50 natives suffered also the martyrdom. MM. Feron and Calais contrived to escape, but they were hotly pursued. The prosecution was not so active, on account of the rice harvest, but after the harvest it was to begin more furiously than ever. We reckoned this year upon more than 1500 converted."

Advices from Mobile, Alabama, state that on September 2nd, an island was thrown up by volcanic force on the Florida coast, 15 miles from land, 90 feet above the sea level, and 1700 feet in circumference.

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LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES FOR THE QUARTER ENDING SEPTEMBER 3, 1866.

(THIS ACCOUNT IS MADE UP TO NO. 39 INCLUSIVE, VOL. 28.)

CONFERENCE.	AGENT.	AMOUNT. £ s. d.	CONFERENCE.	AGENT.	AMOUNT. £ s. d.
			Brot. fwd.		255 4 3½
Bristol ...	W. A. McMaster	29 12 6½	Hull ...	R. Williams ...	0 14 4½
Bedfordshire ...	Richard Benson	12 18 6½	London ...	C. W. Penrose ...	14 18 5
Belfast	John Reid ...	74 12 9½	Lincolnshire ...	A. Simmonds ...	17 6 0
Channel Isles	Charles Horman	6 1 4	Lands End ...	W. G. Burton ...	3 6 0
Carmarthen ...	R. J. Davies ...	2 1 7½	Leicestershire	Stephen Hales ...	0 13 7½
Dublin ...	Robert Brown ...	37 8 4	Monmouthshire	Barry Wride ...	6 4 8½
Dundee ...	A. N. MacFarlane	21 9 11	Norwich ...	George W. Gee...	3 5 0
Derbyshire ...	H. Cumberland	2 14 1½	North Wales ...	Thomas P. Green	6 12 6½
Durham and Newcastle ...	George J. Linford	0 6 6½	Nottingham ...	B. W. Kimball ...	2 19 0
Edinburgh ...	John Urie ...	9 8 8	Pembrokeshire	William White ...	0 9 9
Essex ...	E. T. Williams	1 12 5½	Sheffield ...	Anson V. Call ...	0 0 8
Glamorgan ...	James Boden ...	10 3 11	Swansea ...	Elias Morris ...	7 4 9
Glasgow ...	(old debt)	44 1 9	Staffordshire...	James Stanfield	12 17 10½
Herefordshire	Edwin Frost ...	2 11 9	Worcestershire	R. R. Birkbeck...	3 5 11
Carried forward ...		...£255 4 3½	Total		.. £335 2 11

CREDITS.

CONFERENCE.	AGENT.	AMOUNT. £ s. d.
Birmingham	Francis Platt	1 13 6½
Cheltenham	Moses Thatcher	0 0 0
Dorsetshire	Ezra J. Clark	0 6 2½
Glasgow (new account)	Harvey H. Cluff	0 14 9½
Kent	John Hubbard	0 8 8
Liverpool	Robert N. Russell	0 9 0
Leeds	John Barker	0 10 8½
Manchester	Leonard G. Rice	0 0 8
Preston	Joseph G. Brown	0 0 0
Reading	Henry Barlow	0 0 0½
Southampton	Marius Ensign	0 11 10½
Warwickshire	George Hunter	0 1 9

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 43, Vol. XXVIII. Saturday, October 27, 1866. Price One Penny.

HOPE.

BY O. PRATT.

Hope is the desire of something good, accompanied with a belief that it is obtainable. The laboring man has hope that he shall obtain his wages, that is, he desires his promised reward, and has faith in the word of his employer, and his capability to fulfil his promises. This hope imparts a degree of satisfaction or pleasure. The lawful heir to an estate hopes that, in some future time, he shall enter in to the legal possession thereof; his desire is founded upon a reasonable belief that the law will enforce and maintain his rights to the inheritance; his hope, therefore, is accompanied by faith in the assurances and stability of the law. This hope animates the mind and gives a measure of happiness, unknown to the poor who have no grounds for a similar hope. The Prince of Wales hopes, one day, to be crowned King of Great Britain. This hope is a desire, accompanied by faith in the law which determines the legal successor to the British throne: his birth and antecedents answer the terms prescribed by law; consequently he has both faith and hope. These impart joy, and may, more or less, influence him in his present acts.

Though hope is desire, yet all desire is not hope; for one may desire or wish for many things, without the least expectation of receiving them; he has nothing on which to found his faith; no promise, no assurance of any kind. His desire may be as strong as though he had hope, but being unaccompanied by faith, it is without hope. The laboring man may toil for a dishonest worthless employer; he desires his wages, but sees no possible means of obtaining them; his desire is undiminished, but his hope is blasted. Both his faith and hope were founded upon that which was unstable, upon deceptive promises. Desire without hope is painful and not pleasurable. In 1865, the Atlantic Cable Company had hope to successfully lay the electric wire across the ocean; this hope was accompanied with a degree of faith which inspired them to make great exertion, attended with immense expense. The wire was parted and sunk in the ocean depths, the expedition failed, the hope, for the time being, was blasted, but the in-

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tense desire continued, accompanied by pain instead of pleasure. This pain was in proportion to the interests at stake, and more or less disturbed the repose of millions who were hoping, with much confidence, for immediate success in the great undertaking. But the realization of their hopes was deferred for one year. Hope unrealized, or delayed beyond expectation, imparts pain; as the former diminishes the latter increases. Many expeditions have been planned, at great expense, for the exploration of the immediate vicinity of the north pole; they have hoped to succeed, but their hopes were weak in proportion to the weakness of their belief in overcoming the almost insurmountable obstacles intervening in their pathway. Up to the present time, all have failed, until hopes have become nearly extinguished, yet the intense desire, of reaching the polar point, still remains with all its undiminished force, clearly demonstrating that desire is not always hope, unless accompanied with sufficient evidence for the production of unshaken faith, when it assumes the hopeful phase.

A sinner finds himself under the condemnation of a broken law, exposed to the punishment affixed. He hears the Gospel, learns the conditions of pardon; if he complies with the conditions, he hopes to obtain forgiveness, because of the promise. His desire for pardon is very great, because without it, he has the assurance of him who cannot lie, that he will be punished. This intense desire, accompanied by faith in the conditions, and in the promised pardon, urges him to humbly repent, to confess his sins to God, to make restitution, as far as he has opportunity to do so, to those whom he may have injured, to reform his conduct, his thoughts, his desires, his appetites, in accordance with the law of righteousness, to enter into covenant with God to sin no more, to be baptized in water for the remission of sins: these are the conditions required of the sinner, granted to him as privileges, because of the atoning blood of Christ; during his compliance with these Gospel conditions, he is exercised with both faith and hope: but when he has fully obeyed them all, even to the ordinance of baptism, he has the assurance of God's word that his sins are remitted; he, therefore, no longer hopes for that which he has already obtained, his hope being swallowed up in the actual possession, and his desire ending in a reality; that is, his faith, so far as remission of sins is concerned, becomes knowledge, and his hope ends in possession. While exercised with faith and hope, in relation to the future blessing of pardon, they imparted joy, and when the blessing is obtained, that joy is greatly increased; he feels no more condemnation, no more guilt, no more fearful looking for of punishment; his sins are washed away; he is justified: it is by faith, hope, and obedience, that the atoning blood of the Lamb is made available in his behalf, so far as to cleanse him from the guilt of his own personal sins. The blood of the atonement does not cleanse the impenitent, neither does it cleanse those who pretend to have faith, but do not render the proper obedience. All hopes, founded upon faith in the blood of the Savior, unaccompanied by repentance and the other Gospel conditions, will never obtain remission of sins; they are false hopes, invented by the devil, to cheat the souls of men, and bring them down to destruction and endless misery.

Having by faith and hope obtained justification, the blessing next desired is the baptism of the Holy Ghost; this cannot be obtained, without having hope; the justified person must desire the Spirit of Truth to take up his abode with him, and must hope, through prayer, and through the ordinance of the laying on of hands, to receive the same. This hope is accompanied by a firm faith in the words of Jesus, who promised to send the Comforter, even the Holy Ghost, upon all those who would yield obedience to the Gospel. Being assured by the word of God, that this baptism is for us, we hope for it, and do not cease our exertions of faith and obedience, until the blessing is received, when faith again becomes knowledge, and hope again ends in actual possession.

We next learn that the office of the Holy Ghost, when received, is to im-

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part, among the Saints, a great variety of spiritual gifts. Because of the promise of God, we have faith in relation to these gifts, and greatly desire them, and have hope or expectation of obtaining them. When we are sick, we call for the Elders to pray for and lay hands upon us, to rebuke, in the name of Jesus, our afflictions. We do this, because God has appointed these means for the healing of the sick: during the use of these means, we try and have both faith and hope, and if these are sufficiently great, we are sure to be healed; again faith is swallowed up in knowledge, and hope ceases in the full possession of the thing hoped for. And thus it is with all other spiritual gifts received in this life: we first hope for them, but when obtained, we no longer hope for the thing possessed.

The Saints, because of God's promise, hope to come forth in the first resurrection: they are determined to be faithful to the end, so as to obtain this great hoped for blessing, the same as they receive all other good gifts in this life. As they increase in every good work, so their hope, in relation to a glorious resurrection, becomes brighter and brighter. Because of the promise of the Father, the Saints also hope to ascend, with their glorified bodies, to inherit the celestial mansions, prepared for them from before the foundation of the world. This hope becomes stronger in proportion to the righteousness of the Saints, and finally becomes as a powerful anchor, reaching within the veil, and taking a firm hold on immortality and eternal life. But when the results of these hopes are realized to their fullest extent, the faith and hope, pertaining to these heavenly things, will be done away, in the overwhelming knowledge, and everlasting enjoyment of the things which were only hoped for in this mortal life.

But when we have obtained immortality and eternal life, there will be many great blessings still in the future, such as the enlargement of our dominions, by the successive creations of worlds; each prospective world will be a matter of faith and hope with us, until, the reality of its creation, shall place us in the possession of the blessing. Therefore faith and hope are like links in an endless chain; each link has an end, but there is no end to the successive links: faith and hope in regard to any promised blessing will have an end, but the successive faith and hope in the endless chain of blessings will endure forever. Charity, unlike faith and hope, will have no end: it is not done away, neither diminished, by coming into the actual possession of a blessing. Charity is the everlasting love of God; it abides in our being, and pervades every part with a fulness of joy.

Despair is the opposite of hope; and iniquity is the cause of despair; when a man refuses to repent, his hopes are weakened, and he begins to dwindle in despair, until he yields himself to the spirit of repentance, when both faith and hope begin to revive within him. As wickedness abounds in the heart, so hope diminishes, and despair increases; and when God forsakes, and entirely withdraws his good spirit, and delivers the ungodly over to the hardness of their hearts, their hopes are blasted, and their despair is perfected, and they become vessels of wrath, doomed to suffer the vengeance of eternal justice. Let the Saints continue to nurture and cultivate faith and hope in their hearts, and clothe themselves with the mantle of charity, that these three great heavenly gifts may abide with them forever, imparting a fulness of eternal life and joy.

There is no art or science that is too difficult for industry to attain to; it is the gift of tongues, and makes a man understood and valued in all countries, and by all nations. It is the philosopher's stone, that turns all metals, and even stones, into gold, and suffers no want to break into its dwelling. It is the north-west passage, that brings the merchant's ships as soon to him as he can desire. In a word, it conquers all enemies, and makes fortune itself pay contribution.

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CHRISTIANITY AMONGST THE JEWS.

(*From the Liverpool Mercury, Oct. 16th.*)

Last evening the annual meeting of the Liverpool Auxiliary of the London Society for Promoting Christianity amongst the Jews, was held in the College, Shaw-street. There was a large attendance. The Rev. Dr. M'Neile presided; and amongst those present were the Venerable Archdeacon of Lincoln, the Rev. W. F. J. Raye, M.A.; and the Revs. C. H. Banning, secretary of the metropolitan association; J. H. Brühl, missionary at Bagdad; Dr. Hodgins, W. Rawson, Dr. Lowe, J. R. Connor, W. V. Hobson, Whalley, Wilfred Leveson, J. W. Bardsley, E. Smith, J. K. F. Ralph, A. Colvile, N. B. S. Mathias, D. J. Hirsch, R. Dandy, H. Sutton, W. R. Hunt, R. Hughes, Dr. Taylor, A. Ford, J. Dunkley, H. Woodward; Messrs. H. J. Webster and J. Banning; and Drs. H. Taylor, Lewtas, J. Hakes, and E. Batty.

The proceedings having been opened with prayer,

The Rev. Chairman said — My friends, we are assembled, as you are all aware, on behalf of the London Society for Promoting Christianity amongst the Jews, animated by the same breath of divine love which made the first man a living soul. Jews are fallen creatures as we are, shipwrecked in Adam, and ever since conceived in sin and born in iniquity. Jews are redeemed creatures as we are. The Son of God, himself a Jew according to the flesh, gave himself to be a propitiation for their sins, as for the sins of the whole world. Jews may be saved as we are. The Gospel of Christ is the power of God unto salvation to every one that believeth—to the Jew first, and afterwards to the Gentile. On this simple ground alone we might be content to rest our appeal for the sympathy and generosity of Christians for the support of this our society. From the gentlemen who have kindly undertaken to address you this evening, you will doubtless hear interesting statements in detail of the principles of this society. It has been at work now for above half a century, and some who are sceptical as to its success, challenge us to point out results of the work. What has been done? In answer to this, I wish you to consider the impossibility of estimating the success of this society in the same way that we estimate the success of a missionary society to the heathen. Converts from heathenism have no Christian congregations around them, and therefore they are formed into congregations themselves, large or small, as the case may be, and can be pointed out; the number of communicants in each can be told; and thus statistical tables can be supplied of the success of a mission in a heathen land. But the Jews have no land; they are scattered in all lands. Converts from the Jews find a nominal Christian congregation in their immediate neighborhood; they join it, are merged into it, and are lost sight of as converts. They cannot, therefore, be pointed out to the notice of the public; but they are not on that account the less real, neither do they escape the loving notice and cherishing care of the great Head of the Church. (Hear, hear.) To give some little idea, however, of the results that have followed, I may tell you that in London alone there are above 2000 creditable professors of Christianity who were once deemed Jews (applause); that about 90 Jewish converts have been or are clergymen of the Church of England; and that during a succession of years some hundreds of Jewish children have been receiving Christian instruction in schools in Palestine-place, in the parish of Hackney. Plain and practical, however, as these results are, we are not content with them in our advocacy of this peculiar people—wonderful from their beginning hitherto, and to be still more wonderful in their latter end. Objections have been urged against our work on the ground of its com-

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parative insignificance, because there are but about 6,000,000 Jews in the world, and there are 600,000,000 heathens. Now, we are well pleased to deal with this objection, because it compels us to take an additional and deeper view of our subject. If the relative importance of the two missions were to be judged of by numbers only, then we must frankly confess that our society and our work would shrink into the diminutive proportion of one per cent. But that is not the case. The great object in view is to bring the whole human race to the saving knowledge of God. Now, by the word of God, our only saving guide and standard, we are plainly assured that the only approach towards this that can be made by missionaries from Christian churches, is the calling of an elect people out of the Gentiles, and that the wholesale work of what St. Paul calls life from the dead to the world is reserved for Jewish instrumentality after the fulness of the Gentile election shall have been brought in, and when the law shall go forth from Sinai, and the word of the Lord from Jerusalem. (Applause.) Salvation in its individual aspect began with the Jews. They had the pre-eminence; and when salvation shall assume national dimensions, the Jews shall again have pre-eminence. Priority of time in the councils of God invest the Jews with superiority of value. Therefore, we do not estimate by numbers only, and therefore not only by all the zeal you have for the six millions of Jews, but by all the anxiety you entertain and all the fervor you cultivate in your own hearts towards the 600 millions of heathen, we invite you to aim at the six millions, for they must come first. You will perceive the force of this argument that I have been using upon the truth of divine prophecy. One of the recent attempts made by sceptical philosophy has been to eliminate what is called the predictive element from the prophetic Scriptures, thereby reducing the Books of the Prophets to nothing more than the moral instruction which they conveyed to their contemporaries, and denying that they contained actual predictions of future events. Our simplest answer is a reference to the New Testament, which declares again and again the fulfilment, after the lapse of centuries, of predictions contained in the Old. They are one, the work of one Author, who knew the end from the beginning; and they stand or fall together — they must stand or fall together. The Jews, then, are themselves, this moment, standing witnesses for God and for the truth of the prophecies of the Scriptures. They are witnesses for Him in this way—that they are at this moment, just what Moses and the Prophets said they would be, scattered, without a home, without a country, without a government, a by-word, a reproach, and a proverb among all nations. And yet they have not sunk into that entire apostacy which their fathers thought of doing at one period of their history. It came into their minds, when cast away from their God, to become as the heathen themselves, to serve wood and stone; but the Prophet Ezekiel was instructed to tell them that that which came into their minds should not be at all; and that which came into their minds has not been at all. (Hear, hear.) They cannot imitate their neighbors, whether heathens or Greeks or Romans, in setting pictures or images in their places of worship, and kneeling down to say their prayers before them. Applause.) The Jews have not sunk to such degradation as that: they have not so defiled the name of the living God. They are, then, witnesses for God, as he said they should be. They are witnesses in their position in the world, witnesses against infidelity; and in their practice of worship, they are witnesses against idolatry. Look at this for a moment. They are, I say, in their position in the world, witnesses against unbelief. They are standing witnesses against those disciples of modern thought, as they are pompously called, some of whom write and teach of nature as if she had made herself and managed herself—as if there was in God no power to correct, no power to sustain, no power to alter. These philosophers represent us as in a uniform, stern, iron necessity, without an intelligent or living head. Others, I think, whilst admitting that there is a God, and that he has given

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a revelation to man, nevertheless maintain that man's reason, man's mind, man's sense of right, man's perception of what ought to be, man's verifying faculty, must be the final judge of what it was suitable and proper for God to reveal, and what must not be received upon any evidence as if it came from God. These philosophers appeal with readiness to argument drawn, and hastily drawn, from fossils dug out of the bowels of the earth; but they are not so ready to appeal to God's own phenomena on the face of the earth. Here are his own witnesses. How can these gentlemen account for the present state of the Jews? Deny the history of the Bible, and account for the present state of the Jews, after so many centuries of dispersion, if you can. Why, you have the evidence of the truth of the Bible in this very town as you walk the streets. Go forth on the last day of the week. Why are those shops shut? They who possess those shops are as keen to gain money as other men. They are as unwilling to lose their day of business as other men. Why do they shut their shops on the last day of the week? On the first day of the week their shops are shut in deference to the law of our land; but why are they shut on the last day of the week? Because they are keeping the Jewish Sabbath; and in so doing they are testifying before your eyes to the truth of the whole history of the Bible. (Applause.) And you might see more if you watched when the Feast of Tabernacles is kept. I read this very day an account of the keeping of the Feast of Tabernacles on the 24th and 25th of last month, in London, where, notwithstanding the severity of the weather and the pouring rain, the Jews assembled and lived actually out of doors, under very scanty canvas that did not keep the rain from them, keeping the Feast of Tabernacles; and the services were presided over by Dr. Alder, the chief rabbi. They are witnesses in your streets, testimonies against infidelity, standing witnesses for the truth of the word of God. Now, some of you here are acquainted with this particular branch of the subject; and the reason I have for saying so is this: I do not know how many of our Scripture readers may happen to be in this room at this time, but you are aware that the candidates for our admirable Scripture Readers' Society all undergo an examination before they are appointed. It is a part of my privilege to examine them all, and I invariably ask them what they are able to point to in the way of evidence, if they should happen to meet with a man who should happen to deny the inspiration of the Bible. "An ignorant man, to whom it is in vain to appeal to ancient history, too ignorant to appreciate the fulfilment of prophecy—is there anything that you can point him to in his own town, before his own eyes, in attestation of the truth of the word of God?" and those men who are going about as Scripture readers are all, as far as I know, well acquainted with this argument, and they are all prepared to point the sceptic to the Jew in the street, and the closed Jewish window on Saturday evening; and they are doing good thereby. But the Jews are also by their practice in worship, witnesses for God against idolatry—and not the idolatry of the heathen world only, but the idolatry of Christendom; for marvellous it is, and a standing proof of the utter ruin of mankind—after the deluge had done its work, and the human race had been almost exterminated, the human character was not reclaimed. No sooner did men multiply on the earth, than they all became idolaters; and no sooner was Christianity established on the earth, than it became corrupted by idolatry. The whole face of Christendom is corrupted by idolatry. What an utter proof of the incorrigible character of man's alienation from God! The fair face of Christianity is corrupt, the name of God is dishonored, and the religion of Christ is caricatured. The fantastic dresses and attitudes of old paganism, and the abolished ceremonies and types of abrogated Judaism, are all imported to give a caricature to Christianity; and the result is a direct violation of that second commandment from Mount Sinai which the Jews have been kept from violating, for they do not bow down to wood and stone. (Applause.) Look forward, then, upon the sure word of

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prophecy. We anticipate a future for them more wonderful than either the past or present. My friends, this is the crowning point. And thus it is we invest our subject with a magnitude and a majesty in comparison with which the great subjects of the great men of this generation dwindle into comparative insignificance. Our statesmen and our agitators are big with the greatness of Parliamentary reform. Continental statesmen and monarchs are big with the greatness of the unification of Germany, the unification of Italy, the driving of Austria back upon her eastern boundary, the ominous quiescence of France, the insurrection of the Greeks against the Turks, the Eastern question looming in the distance in all its significance, and seeming to shadow forth and beckon at last to England to interfere for the independence of Egypt. These are the gods of European idolatry; these are the topics of cabinet councils; and yet these, all of them, are but as bursting bubbles on the stream of time, compared with that merging of all nationalities, that unification of the whole world under the King of the Jews, the sceptre of righteousness, when all kings shall do him service, when all nations shall bow before him, the one King over the whole earth, and the name honor—the name that is above every name, the glorious name Jesus Christ. (Applause.)

The Rev. Dr. Hodgins, the secretary to the Liverpool auxiliary to the society, then read the financial statement. Before doing so, Dr. Hodgins read a letter from the Earl of Shaftesbury, the president of the society, regretting his inability to attend the meeting. Few things, his lordship wrote, had given him more pleasure than to aid the Jewish cause in the town of Liverpool, but this year it was simply impossible for him to do so, as his engagements were heavy in the extreme. He hoped to be able to be present at the next anniversary. From the treasurer's statement of accounts, it appeared that the total receipts during the year were £829 19s. 8d., of which £790 8s. 9d. had been remitted to the parent society, the balance of £39 10s. 11d. being paid in the expenses of the auxiliary. Last year the total receipts amounted to only £632 8s. 11d., so that there had been a gratifying increase of £197 18s. 9d. (Applause.) As showing the progress the society had made, so far as it had been represented in churches in Liverpool during the past three years, he might mention that in the year 1864 23 sermons were preached in the society's behalf, in the year 1865 the number increased to 34, and this year the number was 42, but two of these must be deducted, as they come within the coming year.

The Venerable Archdeacon of Lincoln, the Rev. W. F. J. Raye, M.A., said he was afraid that prejudices still existed in regard to the good work they were met to promote. The very fact that prejudices exist struck home to the heart of a minister of Christ, and one connected with such a highly favored branch of the church as the Church of England. (Applause.) Among the causes of the unwillingness which was found to take part in that work, there was a certain lurking antipathy towards the Jewish race. When the Jewish multitude cried, "His blood be on us and on our children," they little foresaw how that cry would revert upon them and their posterity. Having referred to the sentiments entertained towards the Jews in past ages, he asked—What should have been the sentiments of Christians towards the Jews? They should have been met by kindness, by returning good for evil. They knew that the Christian could persecute the Jew. Had any change now taken place in the mind of the Jew towards Jesus and his followers, and had any change taken place in the mind of the Christian towards the Jew? God be thanked, a great change had taken place in the mind of the Jew towards the Christian, certainly in such a country as this. The Jew loves where once he feared, and trusts where once he suspected. He admired Christians even while he thought, in his blindness, that they were the victims of an imposture. Some change had certainly taken place in the mind of the Jew towards Jesus. A kindlier intercourse with Christians had given to the Jew a juster knowledge of Jesus and his doctrine. The circulation of the

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Scriptures, translated into the Hebrew language especially for his benefit, had given him an insight into the history of the Savior. Christians had indeed cause to be thankful for such a chance: but was it sufficient? He urged that it was not, and that their aim should be to bring the Jew to look upon Jesus as his Redeemer and his Messiah. (Applause.) Last year the society printed 10,000 copies of the Old Testament in the Hebrew, and nearly 5000 were issued from its depôts. Though in Constantinople alone 80 per cent. of the Jews were provided with copies of the Holy Scriptures, they were informed that not more than 20 per cent. could understand the Scriptures in their own tongue, so as to read them with fluency; and therefore it was important that the Scriptures should be circulated among the Jews, not only in the Hebrew, but in those languages which are spoken in the various countries through which they are scattered. The society which that audience supported supplied the Jews with copies of the Scriptures in those various languages. Two thousand copies of the New Testament, translated into the Hebrew, were printed by the society last year, and it was a very remarkable feature that the Jews in every part of the world showed a readiness to read the New Testament, especially when it was offered to them in their own language. The society's missionaries at Constantinople found, in the course of one year, between 200 and 300 Jews who were more or less acquainted with the New Testament. (Applause.)

The Rev. C. H. Banning, the metropolitan association secretary, was next called upon, and gave an interesting acconnt of the operations of the society at home and abroad. Since they last met in that hall, he said, some of the doors of the Jewish mission had been closed. Bagdad and Abyssinia had both been closed, and he thought, with the lessons of the last few years, the conclusion would be come to that it would not be right that European agencies should be employed any more in the latter country. Referring to the misfortune which had befallen the missionaries in Abyssinia, he said that in May last they were informed that the missionaries had been released from their captivity; but recent tidings had filled them with sorrow. These missionaries were again in captivity, and a few days ago he read a letter from Mr. Sterne to his wife, speaking of the anxiety of the party with regard to their future, whilst at the same time they asserted their continued confidence in God. Mr. Fladd, who had recently come from Abyssinia, had returned on Tuesday last with a letter and presents from the Queen, and it was hoped his mission to restore the captives to liberty might be attended with success. The society had done a great work in the past, and was doing a great work in the present. It had 33 missionary stations in England, on the continent of Europe, in Asia, and Africa; and engaged in these 134 missionary agents. Some 28 of the seed of Abraham were engaged in spiritual work in the metropolis, of whom six were Scripture readers and city missionaries; seven Christian Jews are engaged as missionaries to their brethren; eight were in different Nonconformist churches, and some eight were engaged as clergymen of the Church of England. Alluding to the foreign work of the society, he said the great German field was occupied by some 40 missionaries. The recent German war had had a deleterious influence on the Jewish mission, but it had also had its advantages, as when the time of trial had come, Jews had gone to the missionaries to seek to know something of those pleasures and joys which the world could not give or take away. There was another phase in which they must regard the war, and that was, it had increased the openings for missionary enterprise. Venice, a year ago, was comparatively closed to missionary enterprise; but it was now Italian, and not Austrian, and wherever the Italian kingdom was extended, there was a fresh entrance for the missionaries. They could scarcely go to a town or village in Germany, where Jews resided, but they would find some Christian proselytes; and he thought those were tokens that God was blessing their work. With reference to the work of the society in the north of Europe and in France, he pointed out that it lacked

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the means to send a sufficient number of missionaries to these countries, and asked that it might be assisted.

A collection was then made, after which

The Rev. J. H. Bruhl, a missionary recently returned from Bagdad, gave an account of his labors in that part of the world; and at the conclusion of his speech, the benediction was pronounced and the meeting terminated.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 27, 1866.

THE JEWISH FUTURE.

We publish, in this number of the STAR, the proceedings of a meeting, held on the 15th inst. by the Liverpool Auxiliary of the London Society for the promotion of Christianity amongst the Jews. Great exertions, during the last half century, have been made to Christianize the Jews. Both the Old and New Testaments have been published in Hebrew, and in the various modern languages of the nations among whom the Jews reside. Missionaries have been sent by the society into many places. The result is, that a few thousand have turned away from the religion of their ancestors, and embraced what is called Christianity. It is said, that these converts now believe that Jesus Christ is the true Messiah. However corrupt modern Christianity may be, it is certainly a good thing to place within the reach of the Jew, the New Testament as well as the Old; it is also a blessing to the Jew to be convinced that the person whom their fathers crucified was indeed the great Prophet, so clearly foretold by Moses. It would also prove a great blessing to the Jew, if he would strictly observe the great moral precepts, so forcibly portrayed in the ancient Gospel. But while the Jew, by his faith in the true Messiah, and by his repentance, ameliorates his condition, he blindly suffers himself to be duped by the perverted corrupt systems of modern Christianity. When his heart is penitent, and the glorious light of the New Testament begins to shine upon his pathway, and the unspeakable blessings of the Gospel begin to look desirable, he looks around, in vain, for Prophets, Revelators, and inspired men, with all the miraculous gifts which characterized New Testament Christianity; but finding no such religion in Christendom, he is flattered, deceived, and hypocritically told, that all these blessings of Christianity are unnecessary,—that it is impious to expect such Gospel gifts in these days. The poor Jew finally is bewildered, and left to doubt the religion of the New Testament, and

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in its stead, he is gradually drawn into the whirlpool of sectarianism, under the influence of priestcraft and arch impostors, who have deluded over three hundred millions of the present population of our globe, under the spacious name of Christianity. Well may the Jews lament over such conversions! Well may they regard it, the rankest apostacy from the power and blessings of ancient Bible religion! Far better would it be for him to remain in Judaism, than to make a mock of ancient Christianity, by entering into union with these soul-destroying, powerless, corrupt associations, under the name of Christian churches.

We say to the Jew, read and believe the New Testament, but beware of apostate Christianity. Believe in inspired Apostles and Prophets, but shun all churches who reject them, as you would the gates of hell. Believe in baptism and all Christian ordinances, but reject the pretended authority of all new-revelation deniers, whose ministrations are blasphemy, and whose authority came from beneath. Believe in the great Deliverer who, when the fulness of the Gentiles is come in, shall come out of Zion, and turn away ungodliness from Jacob, and save all Israel. Believe that the God of your fathers will bring forth the stick or writings of Joseph, and unite the same with the Bible —the stick of Judah, and will then gather and save the whole of the twelve tribes, never again to be scattered, but will reject apostate Christendom who pretend to believe only in the stick of Judah. Believe in the everlasting covenant which God has promised to make, which covenant shall reveal the seed of Israel among the Gentiles, and make known their offspring among the people, and cause all the twelve tribes to know the Lord from the least unto the greatest, and restore them to their promised inheritance, while apostate Christendom will be utterly consumed and destroyed from the face of the earth. Believe that when the period of your dispersion is accomplished, God will lift up an Ensign for the nations, on the mountains, from afar, and will speak again, and hiss unto his elect from the ends of the earth, and that then they shall come with speed swiftly, for the Lord shall go before them and be on their rearward. Believe in the Book which God has promised to reveal, which shall be highly esteemed by the deaf who shall hear the words of the same, and which book shall redeem the whole house of Jacob, whose faces then shall no longer wax pale, neither shall they any more be made ashamed; and finally we say, believe in all the predictions of Moses and the Prophets; and look for the marvellous work and wonder which God has promised to perform in causing truth to spring out of the earth, and to whisper out of the ground, and righteousness to look down from heaven. Look for the great latter-day work—the strange work, the Lord's act—his strange act which he will perform in behalf of the chosen seed, and the righteous of all nations.

Then O Jews, and all the house of Israel, rejoice and be exceedingly glad; let your souls be as a watered garden. Remember when God restores Prophets, and Seers, and the Priesthood of your fathers, and purifies the sons of Levi, and restores your judges as at the first, and your counsellors as at the beginning, that then you will be able to discern between the righteous and the wicked, between the restored Priesthood of God, and the abominable, heaven-daring teachers of apostate Christianity. Pray earnestly for the good that is promised to you, and your seed in the latter times. Remember that Zion is to

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be built up, before the Messiah comes in his glory—a Zion or kingdom of God among the Gentiles, upon whose dwelling places a literal cloud will rest by day, and the shining of a flaming fire by night. Pray that such a Zion may speedily be built; and that the salvation of Israel may come out of this Zion, that the Lord may turn away the captivity of his people, that Jacob may rejoice and all Israel be made glad.

Do you wish to know and understand the beginnings of so wonderful a work? If so, then cast your eyes westward, unto the land shadowing with wings, and look for Zion on the mountains, and remember the prophecy of Isaiah, that Zion should get up into the high mountains—that the Lord's Ensign for the salvation of Israel, should be upon the mountains, not in Palestine, but lifted up from afar—on a land unto the ends of the earth from the land of Judea. And when you see prophecy upon prophecy being fulfilled, and a multitude of events and signs all pointing to the accomplishment of the same great end, then know of a surety that the Lord God of your fathers has remembered his covenants and promises made to your ancient Prophets, and is laying the great foundation for the redemption and glory of the twelve tribes, and for the universal reign of their long-looked for Messiah.

O. P.

APPOINTMENT.—Elder Joseph Lawson is appointed to labor as a Travelling Elder on the Isle of Man, under the direction of Elder Robert N. Russell, President of the Liverpool Conference.

OUR ENEMIES—WHO THEY ARE, AND THEIR OBJECT.

(*From the Deseret News.*)

It is not very pleasant to have to recur, every once in a while, to some of the worse characteristics of mankind, which we find continually brought into play against us as a community; but the task is thrust upon us by the force of circumstances. It becomes necessary, at times, to explain our position and views, that we may not be made the objects of misunderstanding, without at least trying to correct erroneous ideas that are disseminated concerning us as a people.

The question is sometimes asked, and asked as if the querist were satisfied that his inquiry was almost needless, "Do you not look upon all Gentiles"—meaning thereby those not of our faith—"as enemies?" Considering that nearly all the Latter-day Saints were originally members of other churches, and professed other faiths, and that they have near relatives, dear friends, and well-proven acquaintances of honorable minds and characters beyond reproach, the question seems a little absurd. Yet still it is put, and by people who come here imbued with the idea that we are beyond doubt the most wonderful community of industrious and persevering fanatics of whom history furnishes any record; and they seem to think that we, of necessity, look upon everybody who has not professed a belief in the Gospel, as an enemy; and further, that as soon as they do profess such a belief, we view them as the best of friends, members of the company of "the elect." To the question, and to

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the conclusions arrived at, we reply by a simple but unqualified No. We do not view every person who holds a faith different from ours as our enemy; and we do not recognize as a friend every one who may become a baptized member of the Church of Christ, until we are satisfied of the sincerity of his motives. That there may be no misunderstanding on these points, we will speak plainly of our enemies, who they are, and what their object is.

Men have come here, and some are here now, with the avowed intent of breaking up and destroying "Mormonism." They have sought, and have openly declared it, to bring trouble upon the people of the Latter-day Saints. They have planned, plotted, combined, and incessantly labored to break up our community; to bring bloodshed and desolation to the homes which, with unparalleled industry, we have wrested from the desert; to destroy our leaders, that the people might become the more easily their prey; to corrupt our wives, sisters and daughters, and spread the curse of the "social sin" throughout our cities and settlements; to become fat at our expense, and thrive on our leanness; to rob us of our homes by force or fraud, and to obliterate "Mormonism" from among mankind.

Those who have come here with such views we look upon as enemies, and so would any people on the face of the earth. We also consider that they who aid them in their efforts to accomplish such designs, are but little better; and we think that every people under the heavens would feel precisely the same. Those who know that they have taken no part in furthering these efforts, may know that they are no enemies of ours, that we do not view them as such, and that we can respect their belief, whatever it may be, in all sincerity, and greet them with cordial good will and the best of feelings.

Men come here and talk of "our city," "our Territory," with the most unqualified assurance, who never added the value of a mouldering 'dobie to the prosperity of the Territory or city. They never did the first thing beyond seeking to do evil, and pursuing the most malevolent and malignant course against the men who made "our city" and "our Territory" what it is, who settled it before it was recognized United States Territory, and brought it under the government of our fathers. And when attention is called to the acts and to the mendacity of these men, they have not been slow to shout "persecution," "the intolerence of the Mormons," that they might the better accomplish their nefarious purposes. They are known, and their predecessors have been known before them. They are excrescences on the body social, foul blots on human history, and stains upon the character of humanity. They are allowed to live here unmolested; yet, if they were to pursue a similar course with any other people in these western countries, they would soon practically learn what a vigilance committee means. There is no other people with whom we have ever been acquainted, that would bear one-hundredth part that we have borne, and still patiently submit to.

Now, we wish it understood, that when we speak of our enemies, we mean the class to which we have alluded; and when any person wishes to know whether they are referred to in our speaking of enemies, they may easily satisfy themselves by instituting a personal inquiry whether they have acted as such.

If a really honest and impartial man, of a clear mind, were to come here and patiently inquire into matters, he could not but be filled with astonishment at the forbearance manifested by our people in many respects. There is not one right which they can claim as American citizens, but what has been sought to be invaded. The results of their toil and labors have been viewed with envious and covetous eyes; and means have been repeatedly tried to wrest these from them. But they have borne it and much more, of which but little is said; while insult has been added to injury by the hypocritical profession, that the very means by which their ruin was sought to be accomplished, was to bring emancipation and benefit to them. This profession is an insult to the intelligence of a community that have proved their capability for self-government, by controlling themselves

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in the face of outrages that would have stirred almost any other people to madness. Yet still the governing principle has been and is patience.

From what source has the testimony that has been so freely printed abroad concerning us, been obtained? Gentlemen have paid a passing visit to this city, spent half an hour with a "Mormon," and spent a day or two soliciting "reliable information" concerning Utah from the enemies of the people, who never took the trouble to inquire farther than that they were "Mormons," and as such were beyond the limits of justice. Then the information thus obtained is paraded as the result of "personal observation" in Utah. It is almost too monstrous for belief, yet it is verily true.

We have in our midst quite a number of so-called Gentiles, and it is very likely a great many more will come here; now, to revert to the question named before. Do we look upon them all as enemies? Certainly not. We send missionaries to the nations of the earth, to invite people to come here who have been raised in other faiths, and with belief in the creeds of Christendom. We ask them to believe in God and obey his commandments; and if they come here before that invitation reaches them, they will have saved us the labor of sending it to them, for our mission is to preach the Gospel to all the world, whether they come here to hear it, or have it carried to them in the most remote corner of the earth.

In faith and feelings we desire to see all mankind happy, and wish peace and prosperity to all men everywhere, who desire to observe the golden rule, "Do unto others as you would that others should do unto you"—we will add, under like circumstances. We have no hatred against any man or any men on the earth; but we do despise and detest a great many of their actions; and as the action and the man are so closely associated, we must see a radical change in those to whom we have referred, before we can extend to them the courtesy and friendship that we would like to extend to all, irrespective of creed, faith, or opinion.

CORRESPONDENCE.

AMERICA.
Great Salt Lake City, }
Sept. 17, 1866. }

President Brigham Young, jun.

Dear Son,—In company with a number of Elders, I left the city on a visit to our Northern Settlements on Monday, the 3rd instant. Brothers Wilford Woodruff, Geo. A. Smith, and Geo. Q. Cannon, preceded us on Saturday, the 1st instant, for the purpose of holding meetings with the Saints at Farmington and Kay's Ward on Sunday. They awaited my arrival at the latter place, and we then proceeded to Ogden, where we held meetings on Tuesday and Wednesday, the 4th and 5th. These were well attended. The next day, the 6th, we left Ogden and stopped at Willard, and met with the people there, and from there we drove to Brigham City, where we also held a meeting with the Saints. The next day—Friday, the 7th—we left Brigham City, and held meeting at Wellsville, while *en route* to Logan. At this latter place we held meetings Saturday and Sunday, the 8th and 9th. On our return from Cache Valley, we held meetings at Brigham City and Ogden, and arrived at home on Wednesday, the 12th. This trip has been exceedingly pleasant; an excellent spirit has pervaded all the meetings, and the teachings have been to the point, and adapted to the circumstances of the people. Health and peace are enjoyed in all the Settlements which we visited. The crops are excellent—the earth having yielded a most bountiful and gratifying harvest to repay the husbandman for his toil. The grain has been affected by rust in many places through the heavy rains.

The work on the new Tabernacle is progressing very favorably, and would

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be pushed ahead with greater speed than at present, if we could procure the needed material. The rains that we have had, damaged the roads in the kanyons so very much, that the labor of getting out lumber has been much retarded.

We have had no more quiet time for years in the Territory, than we are having at present. No thanks to the wicked for this; for our enemies have been untiring in their efforts to bring about our overthrow. Their labors have been attended with no success this year, and if we continue to do right, their machinations will all be fruitless in the future as in the past.

We had a very interesting time yesterday at our meeting at the Bowery. Ten of the young men who have been missionaries in Europe spoke on the Stand, to the edification and great pleasure of all who listened to them. They were: Harrison T. Shurtleff, Joseph H. Felt, S. L. Sprague, jun., S. H. Hill, J. A. Cunningham, W. W. Riter, Hyrum P. Folsom, Joshua K. Whitney, Oscar F. Lyons, and Elnathan Eldridge, jun. These young men were well known before they left here, and the change that has been effected by the faithful discharge of their duties, is apparent to every one.

Our expenses are very heavy this season, through bringing out so large an emigration, and I feel desirous that the Tithing should be urged upon the people, and that, when paid, every person should receive their proper credit, and not one cent be used for expenses, without a strict account being kept.

With love to yourself, brothers Orson and Franklin, John W., and the other Elders, I remain your father,

BRIGHAM YOUNG.

SUMMARY OF NEWS.

INDIA.—The following is an extract from a private letter from the district of Chumparun, regarding which the Board of Revenue had been furnishing the most favorable reports of improvement. "To the facts contained in this letter we may add (says the *Englishman*, of Sept. 7th) that an epidemic cholera is sweeping away the population of entire villages:"—Famine daily becoming worse, and I might have said deaths more numerous. Coming in the other morning from Murkottah, I saw two dead bodies within 300 years of the place, the dogs eating them leisurely, whilst vultures looked on. Two miles on, at a village named Murpha, I saw part of a human body being devoured by two dogs; the flesh was quite red, and in fact bloody; the right hand was resting on the forehead, partially on the left side. I really do believe the dogs commenced their ghastly banquet whilst breath was in the body. At a bazaar named Poonagah, I saw three dead bodies in one line—I should say father, mother, and daughter; they appeared to have died within a few minutes of each other; they looked as if asleep. Little to the north of these I saw two more bodies. I did not examine them; their bare legs told their own tale. About half a mile further on, at a village named Soroul Sooltan, I saw another body, the vultures finishing what the dogs had left. From thence nothing more, except occasional bad smells. New grain is coming in, but it will be of little help to the starving wretches: they have not the means of buying, consequently must live on charity. As the Budday crop in this part of the district is very small in comparison to the Aughanee or paddy, the ryots will have much difficulty in supporting their own families; besides, the Mahajun who advanced them grain, will weigh off his share from the turn-out, so that very little will be left for the ryots, so that the distress will be almost as bad as it is until the end of December. Should Government cease to assist the starving wretches, under the impression that the new crop will alleviate their sufferings, the result will be death to an unheard-of degree. If you have a voice in

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the matter, I hope you will advocate the relief to continue to the north of the district. To the south the Budday crops are heavy, and grain comparatively cheap.

TURKEY.—Constantinople has been visited by such a rain and thunder storm as has not swept over the Bosphorus for 30 years. Commencing about 9 p.m. on Tuesday (the 25th ult.), it deepened about midnight into a perfect tempest of wind and rain, lit up by rapidly-succeeding waves, rather than flashes, of lighning, followed by volleys of thunder such as are rarely heard in these latitudes. From the Black Sea to far down the Marmora seaboard, the deluge poured and thunder pealed till morning, in all for about 11 hours, during which immense damage was done in nearly every quarter of the capital, and in most of the Bosphorus villages. In Buyukderé and Therapia, several houses were swept bodily away, and innumerable others deluged through their driven-in roofs. In the latter village, some of the British embassy servants, lodged in a building behind the palace, had a narrow escape from being drowned in their beds, the torrent having swept in from the hill behind with the force of a waterfall which no barricading could resist. Lower down, at Arnaoutkeui, much damage was also done; but the valley of Ortakeui suffered still more severely. Pouring from all sides into the ravine that divides the village, the water rolled into the dry river bed below in a volume which speedily filled and overflowed the narrow passage, whence it swept into and through the low hovels on either side, flooding the whole, and washing many off their frail foundations into the passing torrent, and on it, wrecked and shivered, into the Bosphorus. Five lives were, it is said, lost at this point, two of the victims having been drowned in their houses, and the others swept out into the strait. Several horses and other animals also perished. Down in the capital itself the mischief done was chiefly confined to damaged roof and flooded upper rooms; but up the Horn, at Haskeui and Eyoub, the results were much more disastrous. At the latter village, the quarter called Yenimahalé was nearly altogether destroyed, not merely wooden houses, but solid walls having been levelled by the torrent that rolled down the Gumouchsou like a mill-race. Here again several lives were lost, no fewer than seven bodies having, it is said, been found amongst the ruins swept over by the torrent, or in the Horn adjoining. Across on the Asiatic coast, and at the Prince's Islands, the storm raged with similar fury, but we have received no details of its ravages on that side of the strait.—*Levant Herald.*

PALERMO.—A further report of the royal commissioner in Palermo appears in the official *Gazette* of Turin. The following extract from that document asserts the perpetration of acts so fiendish in their character, that it is to be hoped, for the credit of human nature in general, and in particular for that phase of it which exists in our own civilised quarter of the globe, that there is very great exaggeration in the statement of facts:—"A large number of agents of the public force were massacred in a brutal manner. An artilleryman was found crucified in the Vittoria quarter; the eyes of the unfortunate man had been torn out, and he had been mutilated in a horrible manner. Near Saint Antoine a carbineer who had refused to cry out "The republic forever," was stunned by a blow on the head, and then thrown on to a burning pile which the monks of the convent had lighted. At the gates of the convent and at Montereale, the flesh of the carbineers killed was sold at so much the piece. Almost all the religious houses gave an asylum to the rebels. The monks fired on the soldiers; at the Royal palace the White Benedictines were seen to aim from the windows at the troops, and when a shot told they cried out, 'Viva Santa Rosalia!" At Misilmeri some horrible massacres took place. A local guard named Sartorio was condemned by the rebels to be torn to pieces with the teeth, and the women undertook the execution of the fearful sentence. The man was bound, and the women, having been let loose upon him, tore strips of flesh from his body and limbs. He was soon a horrible and bleeding mass, suffering tortures which cannot be described. Almost all the religious houses were centres of reaction, and to them must be attributed the misfortunes of Palermo."

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ADDRESSES.

F. C. Anderson, 2. Lower Gilmore Place, Edinburgh.
Richard Benson, Coach and Horses Lane. Stony Staatford, Bucks.
George Hunter, James Stuart, } 47, Albion Street, Coventry, Warwickshire.

DIED:

HOGGAN—September 26th, 1866, Mary, wife of James Hoggan, Dunfermline, Scotland.—DESERET NEWS, please copy.
REESE—August 6th, 1866, in Bloomington, Richland county, Utah, Margaret, wife of George Reese, aged 30 years and 1 day,
ANDREWS—July 20th, 1866, in London, Parley Orson, son of William Andrews, aged 11 months and 12 days.
JONES—At South Shields, (date not given), John, son of Thomas and Elizabeth Jones, aged 11 months and 16 days.—DESERET NEWS, please copy.
BRADFORD—September 22nd, 1866, at Swansea, Eliza Bradford, of childbed, aged 30 years.
EVANS—October 1st, 1866, at Swansea, Letitia Maria Evans, of cholera, aged 36 years.
HOLLOWS—August 23rd, 1866, at Manchester, England, John Bate Hollows, aged 72 years, formerly resided at Eccles and Pendleton.—DESERET NEWS, please copy.
WILLIAMS—September 3rd, 1866, at Blina Iron Works, Monmouthshire, Wales, Harlet Mary Williams, aged 25 years, 7 months and 8 days.—DESERET NEWS, please copy.

☞ John Lines was killed at Goshen, Utah Territory, by accident. The unfortunate man was riding from the field on a load of wheat and, in crossing a ditch was suddenly thrown off, the wheels passing over him. He was so severely injured that he survived but a few hours

Deceased was one of the early converts to the Gospel in Birmingham, England, and has been a resident in Utah two or three years. He was remarkable for his integrity and meekness; was respected by all; lost his wife and one or two children while crossing the plains, and two or three children survive.

POETRY.

SPEAK GENTLY, MOTHER.

(Selected.)

Gently, mother, gently,
Chide thy little one,
'Tis a tollsome journey
It hath just begun;
Many a vale of sorrow,
Many a rugged steep
Lies in its pathway—
And full oft 'twill weep—
Oh! then, gently—gently.

Kindly, mother, kindly,
Speak in tender tone;
That dear child, remember,
Echoes back thine own:
Teach in gentle accents,
Teach in words of love;
Let the softest breezes,
Its young heart-strings move;
Kindly—mother—kindly.

Would'st thou have the setting
Of a gem most fair
In a crown of beauty,
It were thine to wear?
Mother! train with caution
That dear little one;
Guide, reprove, and ever
Let the work be done
Gently—mother—kindly.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON AND BY ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 44, Vol. XXVIII. Saturday, November 3, 1866. Price One Penny.

EXTRACTS FROM A REPORT OF SIR MOSES MONTEFIORE, BART.

(*From the Jewish Chronicle.*)

Grosvenor Gate, Park Lane,
London, 28th Aug., 5626—1866.

To J. M. Montefiore, Esq., President, *pro. tem.*, of the London Committee of Deputies of the British Jews, &c.

My Dear Sir,—In the month of February of this year, you were pleased to transmit to me, in the name of the Board over which you so ably preside, a copy of a resolution unanimously adopted, in reference to the Relief Fund, which had been raised for the purpose of relieving the very severe distress under which the Jews in the Holy Land were suffering, by reason of the prevalence of drought, locusts, and cholera, during the last year.

The purport of that resolution was that the Board, having received information of my intention to revisit the Holy Land, and that if it were the wish of the Board, I would consent to undertake the appropriation of the balance of the subscription, authorized me to effect this appropriation in such manner as might appear to me best calculated to carry out the object and purposes for which the Relief Fund had been so generously subscribed. You are aware from communications which I had the pleasure of making to you, from time to time, during my stay in Jerusalem, that by the mercy of the Almighty I was enabled to accomplish the object I had in view in proceeding to the Holy Land, this the sixth time in my life. I had the satisfaction of placing my own humble mite into the hands of the widow and the orphan, the blind, the sick, and disabled. I ascertained by personal inspection, as well as by information from the highest authorities in the land, the best means for averting in future the recurrence of those calamities which were the principal sources of the distress and destitution during the last year; but irrespective of my own contribution, I appropriated a small portion only of the Relief Fund, namely £200, for the purpose hereinafter mentioned—an appropriation which, I was assured by the people in Jerusalem, was well calculated to give effect to the intentions of the donors.

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I reserved the bulk of the Relief Fund for building purposes, as will be explained in a subsequent part of this Report.

* * * *

The first day of our arrival (at Jerusalem) was devoted to the distribution of the remittances which had been entrusted to me by several friends of Jerusalem, with a special request to dispense the same to the poor.

I also despatched letters and messages to persons who might be able to furnish useful information, and thus, amidst a numerous assembly of visitors joining in the evening prayers, the first day's visit to Jerusalem terminated.

Wednesday morning, the 28th of March, at 10 a.m., having been appointed for my first visit to His Excellency Izzet Pacha, I proceeded to his palace, accompanied by Mr. Consul Moore, Dr. Loewe, and Mr. Sebag, and was received by His Excellency with the greatest kindness and respect. In the course of my conversation with the Governor, the scarcity of water in the city was the subject more particularly adverted to, and His Excellency described the works he had benevolently originated and superintended, with the view of ensuring a sufficient supply of that indispensable element. This important topic will be more particularly referred to in a subsequent part of this Report, since it is one especially worthy of the serious consideration of those who take an interest in the well being of the inhabitants of the Holy City. I will now only mention that the scheme which the Governor had designed, and had already begun to carry out, was to turn the three water reservoirs, generally known as the Pools of Solomon, into two reservoirs, and to increase the force of the fall of the waters from Urtas, in the vicinity of Etham, into these pools, by which means it was expected that within a few weeks a plentiful supply of water would be secured to the city. The Governor, however, seemed to intimate that difficulties stood in the way of the completion of this most judicious enterprise, arising from the want of sufficient pecuniary means; and I thereupon considered that, having regard to the extensive and permanent advantages, sanitary and otherwise, which would result from an adequate supply of water to the Holy City, I should be carrying out the intentions and wishes of the generous contributors to the Holy Land Relief Fund, and of your Honorable Board, by devoting a portion of the Fund to this object. I placed, therefore, at the disposal of the Governor the aforementioned sum of £200 in the name of the donors to the Relief Fund, adding thereto £100 as my own individual contributions.

The Governor likewise mentioned to me the desirability of the removal beyond the city gates of persons unhappily afflicted with leprosy, and that to provide a proper place for their reception, would probably involve an expense of £1,500. Although sensible of the beneficial consequences likely to result from the proposed plan, I did not consider myself justified in devoting to it any portion of the Relief Fund which had been entrusted to me, and therefore contented myself with contributing from my own private purse £100, to serve as a nucleus for further subscriptions towards the required sum.

During the conversation with His Excellency the Governor, I was much pleased with the friendly sentiments he expressed towards our English Consul in Jerusalem. "Not only," said he, "do I entertain the highest regard for Mr. Moore in his capacity as representative of the English Government, but I consider him a valued friend, an enlightened statesman, and an accomplished scholar, in every respect deserving the regard and attachment of all who have the pleasure of his acquaintance."

On the conclusion of my interview with his Excellency the Govenor, I proceeded to the house of the Haham Bashi, who on my arrival resided in the Mishkenot Shaananim; but when near the house I learned that he had left for the purpose of taking up his residence in the city.

On Thursday, March 29th, hearing of the sufferings of the poor, and their inability to provide all the necessaries of life during the approaching festival, I forwarded £100 to the Haham Bashi

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for the poor of the Portuguese and Morocco communities, and I also transmitted the like sum to the representatives of the German congregation, for a similar purpose.

During the first and second days of the Passover, I visited the Touro almshouses, erected with the funds benevolently bequeathed to me by the lamented Judah Touro, of New Orleans, to be applied in the manner I might deem most conducive to the benefit of his co-religionists in the Holy Land. I satisfied myself that the inmates were fully deserving of the advantages they were enjoying. These almshouses are situated in the most healthy part of the suburbs of the Holy City; scrupulous attention is paid to the preservation of order and cleanliness, and the inmates are cheerful and happy, devoting a portion of their time to religious observances and study; but, nevertheless, not neglecting the following of industrial pursuits. I conversed with most of the inmates, who were mechanics, and found there was no hesitation or reluctance in doing the hardest work with the object of earning a sum, however small, towards their maintenance. To show the variety of trades to which the inmates apply themselves, it may be mentioned that the house No. 21 is occupied by a goldsmith, No. 12 by a tailor, No. 15 by a baker, No. 11 by a weaver, No. 5 by a carpenter, No. 13 by the widow of a bookbinder who, unfortunately, had recently died in consequence of his heroic exertions to render assistance to the poor at the time of the epidemic; No. 14 is occupied by a person who is a whitewasher, and acts as cook when his services in that capacity are required; others are readers in the Great Synagogue, or give instruction in the several colleges.

These evidences of the industrial activity of the Israelites afforded me much satisfaction. I was also gratified to observe the healthy appearance of themselves and their children, more especially as most of them are unable to incur the expense of providing themselves and their families with animal food, except on the Sabbath. These almshouses are so highly estimated, that even many inhabitants of the city seek permission for a short sojourn among the inmates for the recovery of their health; and I even found that some of the back offices, only intended for lumber rooms, had been actually, though without my knowledge, appropriated as dwellings for several families. I might enter into much more lengthy details with reference to these almshouses, their foundation, government, and regulations, but forbear doing so, fearing to make this Report too lengthy; what I have stated may suffice to illustrate the good that would arise from an increase of dwelling houses without the walls of Jerusalem—a subject to which I shall presently have occasion more particularly to advert.

On Sunday, the 1st of April, the Governor of Jerusalem, accompanied by his officers, honored me by returning my visit. On this occasion the condition of Jerusalem was fully and freely discussed; it was estimated that at least fifteen per cent. of the poorer population had been cut off by the cholera, the fearful ravages of which were mainly attributable to the confined and unhealthy dwellings of the poor, the insufficiency of water, and the impoverished state of the inhabitants, arising from the want of remunerative occupation, and rendering them unable to supply themselves with the means of purchasing wholesome food, so needful at all times, but peculiarly so when they are afflicted by sickness.

The Governor, during this visit, kindly gave me permission to erect an awning for the "wailing place," near the western wall of the temple, so as to afford shelter and protection from rain and heat, to those pious persons visiting this sacred spot for the purposes of meditation and prayer.

Monday, April 2nd, was the day which had been fixed for the reception of the representatives and spiritual heads of the several congregations, and invitations had been previously sent to secure as full and complete a representation as possible. At the appointed time I had the satisfaction of finding that the invitation had been cordially responded to on all sides, and of seeing myself surrounded, in the presence of Dr. Loewe and Mr.

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and Mrs. Sebag, by several hundreds of the most respectable of the inhabitants of Jerusalem. There was the Haham Bashi with the members of his ecclesiastical court, the Revs. Meyer Fanadjil and Benveniste, together with some of the most influential members of the Portuguese or Sephardim congregation; the Rev. Samuel Salant and Meyer Auerbach, of the Perooshim and Warsaw congregations; the Rev. David bar Shimeon, of the Maarbûm congregation; the Revs. Benjamin David Jacob Teomim, Jacob Berlin, of the Wilno congregation; the Rev. Meyer bar Ascher Manikscht, of the Samot congregation; the Rev. Eliezer Dan Beharalbag, of the Reussen congregation; the Rev. Eliezer Zebi Kabrenaki, of the Huradna congregation; the Rev. Meyer Luziner, of the Minsk congregation; Messrs. Israel and Nissan Drucker, Abraham Mordecai Nemshavski, of the Volhynian Khassidim congregation; the Rev. Jacob Jehuda Halevi, of the Warsaw congregation; the Rev. Isaac Zebi Halevi, of the Suvalki congregation; Messrs. Selig Hausdorf, Nathan Coronel, and Moses Sachs, of the Holland and Deutschland (Hod) congregation; the Rev. Nathan Joseph and Moses Novamiesta, of the Hungary congregation; the Rev. Schneyer Salman Epstein, of the Khabad congregation; the representatives of all charitable institutions and colleges, with their secretaries, treasurers, and other officers.

Having bid them a hearty welcome, and expressed the delight I felt at being amongst them for the sixth time, I proceeded to observe that the object of my present visit, was not so much that of rendering them momentary relief by the distribution of money amongst their poor, as to ascertain from them the most effectual measures which could be adopted by their friends in the British Empire, in America, Russia, France, Austria, Holland, Germany, Italy, and any other part of the world whither my words might reach, in the hope of removing the real and more permanent causes of poverty amongst my brethren in the Holy Land. I concluded by assuring them of the ardent love I entertained for the holy territory and its pious inhabitants, and by entreating them to assist me freely and fully with all such advice and information as might directly or indirectly further the object and purpose of my mission. The Haham Bashi was the first, who, according to my request, proceeded to enlighten me with his views. The rev. gentleman said that in his opinion an increase in the number of proper dwellings for the poor, and occupation in agricultural pursuits, would be the safest remedy for securing the salubrity of the place and the comfort of its inhabitants. The gentlemen in his retinue, the Revs. Fanadjil and Benveniste, were of the same opinion, but, added the latter, the cause of their (the Sephardim's) great poverty was to a great extent the consequence of the heavy burden of debt which the congregations had incurred, and were obliged to incur from time to time, a burden which weighed most heavily on them. The Rev. Samuel Salant was next addressed, and his view on the subject requested. That gentleman, however, remarked that it was not within his province to give an opinion in reference to temporal matters, his office in the community being entirely limited to spiritual guidance; nevertheless, he felt bound to express generally his approval of the Haham Bashi's suggestion as to the great desirability of increasing the number of dwelling-houses for the poor. The Rev. Meyer Auerbach wished to be understood that he was in no way officially connected with the congregations; that in his own country he had filled the office of Chief Rabbi for many years, but that in the Holy City he lived only as a private gentleman, entirely devoted to his theological pursuits; he considered it, however, his duty to support the previous speakers in their views regarding the necessity of procuring more dwelling accommodation for the poor. The Rev. David bar Shimeon, of the Morocco congregation, considered the building of houses for the poor, and the providing of remunerative occupation for the poorer classes of the community, as the most essential remedy that could be devised for their distressing state. The representatives of the Wilno and Samot congregations ex-

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pressed opinions similar to those of the last speaker, and the representatives of the Huradna congregation, whilst fully approving of what had been already suggested, begged to propose that such persons who were unable to secure a living in the Holy Land, and who felt inclined to leave the country in order to join their friends or relatives abroad, and more especially widows and orphans, should be assisted by me with the necessary funds for such purpose. The representatives of the Reussen congregation were of opinion that a building society should be established, so as to enable not only the poor, but also the middle classes, to enjoy the happiness of comfortable dwellings.

The representatives of the Minsk congregation approved of the suggestions made by the previous speakers, but deemed it, at the same time, of the utmost importance to call my attention to the fact that many of the poor, and even persons belonging to the middle classes, found the greatest difficulty in procuring meat, partly on account of the high price which they have to pay, and partly because there is only one person who is permitted to sell it. Should any person or persons belonging to the Ashkenasim be permitted to open a butcher's shop, the difficulty and hardship of which they complained would be much diminished. The representatives of the Warsaw congregation prayed me to exert any influence I might have with the Committee in London, in order to procure the erection of a considerable number of houses for the accommodation of both the poor and the middle classes, the latter being willing, if required so to do, to pay the rent in advance. The representatives of the Khabad congregation also prayed for the erection of houses and the supplying of remunerative occupation to those who were able to work, and, moreover, strongly urged the necessity of providing medical assistance in cases of illness, inasmuch as many of the poor had found it impossible, during the late prevailing epidemic, to procure the aid of any surgeon or physician. The representatives of the Volhynian and Austrian Khassidim congregations agreed in all that had been expressed by the preceding speakers, but in addition, recommended the establishment of a Loan Society, for the purpose of advancing sums of money to the working classes, and to those who required only a small loan of capital to enable them to obtain a livelihood by industrial occupations. The representatives of the (Hod) German and Holland congregations likewise expressed themselves in favor of a Building Society, and an increase in the number of houses for the poor; and declared that undoubtedly every one in Jerusalem, capable of working, felt anxious to gain a livelihood by industrial pursuits. The representatives of the Hungarian congregation, as well as those of the Suvalki congregation, joined in expressing their approval of the views of the preceding speakers. Several of the gentlemen who were present also entreated me to intercede on their behalf with His Excellency the Governor, for the erection of an awning, or some other suitable shelter from rain and sun, in front of the western wall of the Temple, and I had consequently the satisfaction of informing them, that I had already anticipated their request, and had obtained from His Excellency the desired favor. Many other gentlemen present were then requested to express their views, which they proceeded to do with much ability and perspicuity. The subject of representing the different congregations by people of their own choice was next discussed, and I ascertained on this occasion, that one of the large German congregations known by the name of "Pervoshim," was now for the more careful distribution of charitable gifts, represented by members of the different districts in the country, from whence they originally came, and the gentlemen who gave me this information, justly observed, that the overseers who had known the various objects of charity in their homes, would be able to form a far better opinion as to their real wants and merits, than those who were strangers to them. I had subsequently several conversations with the representatives of all the Ashkenasim congregations, and they submitted to me a document which gave a very clear insight into their present mode of distributing remit-

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tances in favor of the poor, a document which I shall presently explain at large, as I have no doubt you will find it both interesting and important.

At the conclusion of this meeting I expressed my thanks to the Rev. Haham Bashi, to all the representatives of the different congregations, and to the other distinguished gentlemen, for having honored me with their presence, and assured them that I would not fail to unfold the views which had been expressed at the meeting, to the benevolent contributors to the Relief Fund, as well as to all my friends, and that they might reckon upon my sincere wishes for their welfare, and my ardent desire to serve them.

The document to which I have just alluded contains the following statement:—A remittance of £100 (amounting according to the rate of exchange during my stay in Jerusalem to 12,025 Egyptian Piasters—a piaster being about twopence) in favor of all the German congregations in the Holy City, would entitle the Wilno and Samot community, numbering 555 recipients, to P., 2,220; the Reussen community, of 268 recipients, to P., 1,072; the Minsk community, of 411 recipients, to P., 1,644; the Huradna community, of 245 recipients, to 980 P.; the Warsaw and Suvalki congregations, of 376 recipients, to 1,504 P.; the Khabad congregation, of 213 recipients, to 852 P.; the Volhynian Khassidim, of 504 recipients, to 2,016 P.; the Austrian Khassidim, of 217 recipients, to 868 P.; the Hungarian congregation, of 149 recipients, to 596 P.; and the (Hod) German and Dutch congregations, numbering 64 recipients, to 256 Piasters, leaving 17 Piasters with the treasurer for subsequent distribution. It is not often the case that £100 is remitted in one sum for distribution amongst the poor; but the above statement shows that if that sum were to be equally divided amongst the recipients of charity belonging to the German congregation at Jerusalem, the share which would fall to the lot of each individual recipient would be only four piasters, or eightpence.

Tuesday, April 3rd, I appointed for the reception of a deputation from Safed, representing sixty families, numbering 300 souls, all of whom most earnestly prayed to be afforded the means of devoting themselves to agriculture.

They brought with them two documents, one was a petition signed by the heads of the sixty families, and the other a power of attorney to Messrs. Isaac Friedman and Aboo Charaz, the deputies who presented the petition, to act on their behalf on the present occasion.

These two documents were accompanied by certificates from Mr. J. Micklasiewicz, the Austrian Cousul at Safed.

In the document containing the petition, Mr. Micklasiewicz states that the sixty families in question were sincerely desirous of gaining a livelihood by applying themselves henceforth to agricultural occupations, and he goes on to observe, that a report on the plan of Colonization in the Holy Land had been placed by him before the Austrian Consul General in Beyrout, on the 16th of January last, and certifies that one of the deputies representing the sixty families bears the name of Aboo Charaz, and follows the pursuits of a tradesman, and that the other bears the name of Isaac Friedman, and acts as a chemist at Safed.

In the document containing the power of attorney, Mr. Micklasiewicz certifies that he had seen the documen in question, in which sixty families empowered Mr. Isaac Friedman and Aboo Charaz to proceed to Sir Moses Montefiore, at the time in Jerusalem to arrange all the matters referring to the affairs of the Jewish communities in Safed, in their name. And here I beg to direct your attention to the fact, that the gentleman, who this year is undoubtedly the Austrian Consul at Safed, certifies to the sincere desire of sixty Jewish families in that city, to engage in the laborious occupation of agriculture.

* * * *

Applications for employment in agricultural pursuits were also about this time handed to me from the people of Tiberias and the Bokea; the latter suffered terribly during the last war or contest between Joseph Kareem and Daoud Pasha; their cattle, the produce of their fields, and all the pro-

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perty they had in their houses, and even their wives, having been forcibly taken away from them. I assisted them with a small amount, and promised to make their case known to my friends.

On Wednesday, April 4th, believing that I should be rendering a service to the poor in the Holy Land, by providing them with necessary funds for emigration from Jerusalem and its neighborhood, I requested that the parties mentioned at the general meeting, by some of the representatives of the congregations, should be brought before me, and, on this occasion, I witnessed a scene which seems not unworthy of narration. At the appointed hour, a young widow was introduced to me, apparently twenty or twenty-two years of age. Her husband had died recently from the cholera, leaving her with three children, the eldest five or six years, and the youngest three or four months old. The history of her own life was simply as follows :—She herself was left an orphan when of tender age, and was adopted as a foster daughter by a person who at present officiates gratuitously as a reader in a small synagogue. He happened to have another orphan in the house, a boy, and when both grew to what is called in the East, a mature age, it seemed to him that a most suitable union might be formed between those two orphans ; and accordingly they were married under the roof of this charitable man. After their marriage, they maintained themselves respectably, and lived happily together until the husband fell under the fatal scourge of the cholera. The foster father then provided a home for the destitute widow and her children. This consisted of one small room which I had previously visited, when I was delighted with its cleanliness, as well as with the interesting appearance of the children. Having, among other matters, conferred with my co-religionists on the subject of facilities for emigration in fitting instances, I thought this a most deserving case, and offered the widow my aid in providing for the departure of herself and family from Jerusalem, to join her relatives or friends in Germany, who were believed to be in comfortable circumstances. To my surprise she declined to avail herself of my assistance, though in the most grateful terms. As a faithful representation of her feelings, and that of many other dwellers on the sacred soil, I will here, as nearly as possible, transcribe her words. She said, "God has granted me the high privilege to breathe the hallowed atmosphere of the land of our forefathers Abraham, Isaac, and Jacob. He has caused his grace and mercy to descend upon me by bringing me, when an infant, unto this sacred spot, whence the radiant glory of his divine law emanated. He has permitted me to tread on that hallowed ground on which our Prophets and our teachers lived, and taught me the words of lasting truth. Am I now to leave it, and take my children away from Zion, where we truly believe and daily expect 'Truth and Peace' again to rule! No, I would rather starve together with my children, whilst kissing the dust in the Holy City of Jerusalem, than live in plenty elsewhere."

Applications were made to me by various persons for the necessary means to enable them to leave the Holy City ; but, on making inquiry, I found that in all these cases the applicants had merely temporary objects in view, without any intention to remain away permanently, and I, therefore, did not deem it my duty to do more than aid them with a trifle in order to relieve them from their immediate distress.

Thursday, the 5th of April, was devoted to the examination of documents having reference to several plots of ground in the suburbs of Jerusalem, offered to me for purchase, either for building purposes or for cultivation. I requested Dr. Loewe and Mr. Sebag to make a personal survey of these properties, and to ascertain particulars as to their extent, value, and price, with which request they kindly complied. I had also caused memoranda to be made as to valuable houses, within the Holy City, offered for sale. The notes having reference to these negotiations have been carefully preserved, so as to be made available for future guidance.

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On Friday, the 6th of April, I attended the afternoon service in the Sephardim Synagogue belonging to the Almshouses, and conversed with the inmates, eliciting from them much useful information.

On Saturday, the 7th of April, in the course of the day, some youths were introduced to me for the purpose of being examined in the various subjects of their studies. When their father, who accompanied them, was asked why he had not placed them to learn some useful trade, he replied—"Before we provide our children with the means of attending to their temporal wants, we deem it our duty to promote their spiritual welfare. They must first learn the Word of God, to serve them as a guide and beacon of hope in all their worldly vicissitudes." He also brought others of his children who were already engaged in learning trades.

(To be Continued.)

RELIGION OF THE UPPER MISSOURI INDIANS.

That the soul lives after death, and that it is then in a final state, is the general belief. But on pursuing the inquiry, we do not arrive at any certain idea of the soul's occupation there. They always say, "They don't know." This much, however, some acknowledge, that "when they die, their spirit is taken to the south, to a warm country;" but this place does not appear to be either in the earth or in the heavens. It is the scene of a state of happiness free from all distress, want, war, or accidents. Some are more comfortably situated than others, particularly great warriors, and those who have paid particular attention to their religious ceremonies, and offered large sacrifices. No punishment for sin is apprehended; but all is peace, plenty, and harmony. If more minutely questioned, they will describe a counterpart of Mohammedan paradise, or a shadowy image of this life, abstracting the evil. Many other Indian tribes speak dismally of the future of the wicked—their abode is a place of desolation, destitute of fruits and roots, of animals of all kinds; where perpetual winter reigns; marshy and miry; filled with dangerous reptiles of every description. In the portion of the good, eternal summer and sunshine reign, and an abundance of the choicest animals of the chase, of fruits, and of roots—a place of peace and of never-ending happiness. There is no resurrection of the body in the creed of those Indians, though they are presumed to have bodies given them in the future state with the same features and limbs as in this life, but not subject to the same vicissitudes of accidents, sickness, and the like. Among some there appears to be the idea of two souls: one of the body, which hovers forever near the burial-place; and the other of the mind, admitted to the southern paradise. As I have said above, animals of all kinds are found there; it does not appear that they are the souls of those who have died on this earth, neither is their state of happiness everlasting. Reasoning powers and immortality are not ascribed to the brute creation. Everything referring to a future state is rarely made the subject of their conversation. There is a great difference of opinion; some think death to be a final state of both soul and body, though the ghost of the body remains near its grave. They, in reality, have but little sincere belief in the existence of a future state, or, at least, not much importance is attached to the idea during life. At their death, their greatest anxiety appears to be for their families left on earth, and not much what is to become of their own souls. They admit the uncertainty of their fate, but appear not to fear anything on the score of future punishments. Upon the whole, there is nothing in this belief that effects much their general conduct either through life or on their death-bed. From this fact we may reason-

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ably conclude, that the foregoing view of their religion is correct, as they do not feel guilty of offences against the Great Spirit, but only claim reward for the devotion they have shown in their manner of worship. They have no idea of an atonement, or of a Redeemer who has come on earth to rescue them, and to instruct them in the way of salvation. They are seated, according to Scripture, "in the shadows of death." They must be taught a correct idea of the Great Spirit, of crime, of right and wrong; their wild passions must be subdued, before Christian principles can be implanted into their hearts. Faith is a gift of God. The conversion of these poor heathens implies the entire regeneration of the adult Indian—nothing short of a miracle of grace. The task is truly a great one, but with assistance from above it may be overcome. In all my experience among these Indian tribes, I have found them always respectful, assiduous, and attentive to the instructions in the holy Word of God. They on all occasions express an earnest willingness or anxiety to have their children instructed in the consoling truths of religion; and in no instance did I ever meet with a spirit of opposition on their part.—*The Month.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 3, 1866.

AN EXHORTATION TO JUDAH.

Our readers will doubtless take great pleasure in perusing the voluminous extracts from the very interesting report of Sir Moses Montefiore in relation to the Jews in Jerusalem. One of the greatest difficulties encountered, at present by the Jews, in the colonization of their holy land, is poverty. Those of the poorer class seem to be the only ones who have courage and ambition enough to battle with the innumerable obstacles which oppose themselves to the resettlement of their country. Why do not the Jewish capitalists, and the wealthy men of Israel, lead out with a noble zeal, for the redemption of their promised inheritance? Why do they not set a worthy example, by returning to the land of their fathers, by building themselves comfortable habitations, preparing the land for irrigation, erecting new villages, towns, and cities, and repairing the old ones, building the old wastes, and raising up the desolations of many generations? Let their rich bankers, and wealthy merchants unite their capital, and return to the land of their fathers, and send forth a proclamation to the thousands of Israel among the nations, saying, Come home: we will give you employment: help us to build synagogues for our nation: help us to erect school houses, academies, and institutions of learning for the rising generations of the chosen seed: help us to open canals, aqueducts, and

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make every preparation for irrigating the dry and parched land, until the God of our fathers shall send us the former and latter rain, according to his promise. We are fully aware, that at former periods different governments have interposed their power, to prevent the Jews from making any very permanent arrangements, for a general ingathering upon the promised land; but these obstacles are, in some degree, now removed, and Israel should gladly avail themselves of the precious opportunity. Let the Gentile nations know that you are, indeed, in real earnest, and they will be in earnest also, to help fulfil the grand events, connected with your restitution. If you would suck the breasts of kings, and be carried in their arms, and upon their shoulders, you should also show yourselves worthy of your venerable ancestors, and stretch forth your own hands, and like a woman in travail, be in pain to effect your deliverance.

As an example worthy of your imitation, look at the unparalleled exertions of the Gentile Saints, improperly called "Mormons." We believe in being gathered in one from all nations, as well as you. America is our land of promise, Palestine is yours. We have penetrated the mountain wilderness, reclaimed the barren parched up desert, founded colonies, villages, and cities, through a dry and thirsty land for upwards of 400 miles in extent. We have fought crickets, grasshoppers, drought and hostile Indians, for nearly a score of years. We have founded school-houses, literary societies, established libraries, daily, semi-weekly, weekly, and semi-monthly newspapers and periodicals, erected cotton and woolen factories, introduced a vast amount of labor saving machinery, built halls, state houses, tabernacles, and places of worship, and soon expect to have a temple or house of God in the tops of the mountains, to which we will invite the nations. The little one, indeed, has become a thousand, and shortly we will be a strong nation. Thus has the wilderness and solitary places been made glad, and the great American desert has rejoiced and blossomed as the rose; thus have the vales, and hills, and mountains of Joseph's land, been filled with the sound of thanksgiving, and the voice of melody.

Do you, O Israel, wish to know the secret of our success? It is because the God of your fathers still lives: it is because the mighty God of Jacob has revealed the ancient Bible of a remnant of one of your tribes. Yes: the descendants of Joseph have contributed the ancient Bible of America, while the land of Judea have furnished us with the Bible of the East. These two Israelitish Bibles, by the power of Israel's God, have been united in one. Armed with this two fold strength, united with the inspiration of living Prophets, we have been able to conquer the great inland desert of the Western hemisphere. And from the everlasting hills the stone of the mountain will roll forth; while the "horns of Joseph will push the people together to the ends of the earth." Though Ephraim is the Lord's first born, and officiates with power among the nations; though the writings of the stick of Joseph are in his hands to be united in their testimony with the stick of Judah; though the Shepherd—the Stone of Israel, is to proceed from the land of Joseph, and is to come out of Zion for the salvation of the twelve tribes, yet, we trust, that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Let the Josephites have their Bible as well as Judah. Given by the same God, they

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will not contradict each other, neither will they deprive any of the tribes of their just rights. If the land of Judah can, in future, boast of the Kingly power, and of a Lawgiver—a mighty Ruler, the land of Joseph will, in a time to come, also boast of the great Shepherd—the Stone of Israel—the latter-day Zion, or "city Sought Out"—a city that "shall never be forsaken," as Jerusalem has been. As in ancient days the house of Jacob were saved by the aid of Joseph, so in latter days, the whole twelve tribes must become one nation never again to be divided, through the aid of the two Bibles, and the ministry of the seed of Ephraim and Manassah, who hold the right of the first born, to bless the house of Jacob, and to crown them with glory upon their everlasting inheritance.

Awake, O Israel, awake from the deep slumber of ages! Arise! shake yourselves from the dust of Gentile lands? Go forth to your ancient inheritance! Reclaim the solitary wastes, the uncultivated deserts, the lonely hills and vales, where repose the tombs of your holy Prophets, and mighty kings! Redeem yourselves from the lands of your captivity, and call mightily upon the God of your fathers, with your faces set towards the holy place, whereon Jerusalem shall be rebuilt, and a magnificent temple shall be erected. The time of Gentile rule and oppression is near its end; Israel must again have his ascendency. The day-star of your future greatness has already arisen; the morning twilight announces, to your down-trodden race, that "the Son of Righteousness will soon arise," to light up the dwellings of Jacob, and fill them with everlasting joy. Arise, then, in your strength, and in the strength of your fathers' God, and enter into the enjoyment of the promised blessings. Sanctify yourselves, and your land, that the mountains of Judah may drop down new wine, and all the hills flow with milk, that a feast of fat things may be prepared, and the vail of the covering be taken away, and all people behold your Messiah, when he comes in his glory, to reign over the house of Jacob forever.

O. P.

MINUTES OF A CONFERENCE

HELD IN THE ASSEMBLY HALL, UPPER SAND STREET, SUNDERLAND, ON SUNDAY, SEPT. 9, 1866.

(*Reported by Elder Robert A. Middleton.*)

Present on the Stand—Orson Pratt, sen., of the Twelve Apostles; Elder G. J. Linford, President of Durham and Sunderland Conference; James Smith, Travelling Elder, and Elder Aurelius Miner, of the MILLENNIAL STAR Office.

10. 30 a.m.

Conference was opened by the choir singing, "The morning breaks, the shadows flee." Prayer by Elder Miner. Hymn, "Let every mortal ear attend."

Elder Pratt said, I am glad to meet with you this morning. I trust the Spirit of God will be with us while we are assembled together this day. Although I have often visited Great Britain, this is the first opportunity I have had of meeting with the Saints in Sunderland. It was expected that brother John W. Young would have been present here to-day, he has, however, been called away to Wales, and thus unavoidably prevented from coming here. We have brother Miner, who is assisting at the Liverpool Office,

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with us, and I have no doubt we shall have joy in listening to him.

Elder George J. Linford then read the Financial and Statistical Reports, which represented the Conference as numbering 330 persons. He said, notwithstanding that many had emigrated, they were slightly increasing their numbers. Some persons who had been out of the Church a long time, were returning back to the fold of Christ. He was happy to say that the Saints throughout the Conference were rejoicing in the work, and were generally living their religion. He felt to congratulate all present, and prayed that the Spirit of God might be with us throughout the day.

Elder James Smith said he had left all his earthly possessions to come and preach the Gospel; that he felt the importance of the work, and naturally shrunk from the responsibility of the undertaking, preferring to supply means to enable some more competent person to perform the work in his stead, but he found that would not do. If he would have the reward, he must labor to obtain it. Testified of the truth and power of the work, corroborated Elder Linford's representation, and exhorted the Saints to be prayerful and faithful in all things.

President Pratt presented the general Authorities of the Church, who were accepted and sustained by a unanimous vote and reminded the Saints of the nature of the covenant so made; exhorted them to faithfulness in daily duties, to be diligent in laying a foundation for their emigration, showing them various means by which they might help themselves to join the Saints in Zion, and assist to become a nation unto the Lord, righteous and glorious, as declared by the Prophets.

Afternoon.—Elder Miner addressed the Conference, showing the necessity of a restoration of the Gospel, and its blessings to man in order to salvation; testified of their restoration, and exhorted the Saints to live faithful to the requirements thereof.

Evening.—President Pratt showed that the Gospel had been preached, and Christ's Church established in the Gospel dispensation, on the American continent, as well as on the Asiatic; that the Book of Mormon contains the account thereof; that with its coming forth, the dispensation of the 'fulness of times' had commenced; instanced many remarkable providences of our own time, that mark the commencement and progress of the marvellous work and wonder which the Lord is now doing on the earth, and warned unbelievers to repent of their sins, obey the Gospel, and flee from the wrath of God, that is coming upon the nations.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, Sept. 17, 1866.

Dear brother Pratt,—I thought that I would pen you a few lines, that you may know that I hold you in lively remembrance, as also those many hours we spent together in lands far from this. We arrived here on the 11th of this month, after a pleasant and prosperous trip across the Plains of 27 days. We had to mourn the loss of brother C. M. Gillet, who died of cholera morbus, 23 miles west of Fort Kearney. He was only ill 3 days. It seemed that everything we could do to save him, was unavailing, and we were obliged to yield to the decrees of an inscrutable Providence, and lay him in his silent grave, upon the lone and wild prairie. He was much esteemed and respected by all who knew him, and his life was ever one of the most exemplary in goodness and purity, and it was with the greatest of sorrow that we were called upon to part with so true and tried a man. There are many of the Saints in England who will, doubtless, mourn his loss, and long cherish his memory, as do his friends here.

It has almost become hackneyed to

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speak of the great improvements which have been made here, and the prosperity of the people, during the last three years. I had supposed that a great deal of it was exaggeration, but it is not so. It seems that a benignant Providence has most graciously smiled upon the people. As I passed up the Weber Valley, from the mouth of Echo Kanyon, I was greatly surprised at the view; for many miles, up and down that river, where, 4 years ago, it was little else than a wilderness, I found fine fields, richly laden with cereals of all kinds, and smiling little towns and hamlets springing into existence, as if by the magic touch of the magician's wand. There is a thriving town at the coal mines on the Weber, called Coalville. Coal is becoming an important article of trade, and will soon become the principal article of fuel. What would the English colliers think of drifting horizontally into a mountain, taking out a 10 feet vein of good coal? The quantity appears to be inexhaustible. I found my parents and friends all well, but have not yet made the circuit of visiting them all. Yesterday, being Sunday, I was called upon to speak, in conjunction with the rest of the returned missionaries. I gave an epitome of your and my labors in Austria.

The emigrants are commencing to arrive, and are generally in good health. The last company of Scandinavians, who arrived at Wyoming, had a large amount of sickness among them, owing (as I think) to wearing their heavy northern European woolen clothing, in so warm a country as is that region bordering upon the Missouri river. I think that measures might be taken, to have the people wear lighter clothing when they come into such a warm country, and be more cleanly in their persons.

There is a great demand here, at present, for mechanics and other laborers. Carpenters are earning from $5.00 to $10.00 per day, according to their tact and ability. I met one of the brethren from Liverpool, who arrived in the first train this year, and I asked him how much he was earning per day. He replied $5.00. He has every reason to be satisfied with what "Mormonism" has done for him in a temporal point of view. Has he not?

I had an introduction, a few days since, to Mr. W. Hepworth Dixon, and Mr. C. W. Dilke, son of Sir Wentworth Dilke, Bart., M.P., who are, at present, in this city, on a tour of information, concerning (as they say) a people who are practicing the principles which they teach. Mr. Hepworth Dixon is an editor of the London *Athenæum*. If they follow in the footsteps of the illustrious Bowles, Richardson & Co., we may look for some spicy *tit-bits* from their graphic quills. But we hope that all the gentlemen of the quilly propensities are not of the kind of Bowles, Richardson & Co.

Please give my respects to all in the Office, and for the present I will close, by praying God to bless you,

W. W. RITER.

AUSTRALIA.

Melbourne, August 26, 1866.

President B. Young, jun.

Dear Brother,—May God bless you in the work to which you are called. I beg to acknowledge the receipt of the tracts you so kindly sent me; please accept my thanks. I trust you will bear with me, while I give a brief history of the Lord's dealings with me, and how I have been gradually led on from truth to truth, and from grace to grace, to the present time. I was formerly a member of a sect of professing Christians, called the Plymouth Brethren. I had been taught and firmly believed, that "Mormonism" was a weak and silly cheat, that our dear martyred Prophet Joseph Smith was an impudent and ignorant impostor, and that all "Mormons" were ignorant, illiterate, deluded creatures, objects of pity and contempt. It is true I had never conversed with, or even seen a "Mormon;" but what of that! those who had given me my ideas of "Mormonism," were learned and pious Christians, in whom I had unbounded confidence. Well, with these impressions, I left England for Australia, in the year 1840. In the year 1841, I became acquainted with a young man who was aimable and intelligent, or at least I thought so, until I had made the discovery that

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he was an Elder of the Church of Latter-day Saints. I had formed an attachment to the young man, and my heart was touched with pity for him, and I determined, with God's help, to convert him from the error of his ways. To this end, I set myself to work with great zeal; I prided myself upon my knowledge of the Scriptures; but what was my surprise, to find that this poor deluded "Mormon" knew them better than myself. We had several meetings together, and in the end, instead of converting him to Christianity, I found that, if he had not quite made a "Mormon" of me, he had at least taught me many precious truths. He had convinced me that all the professing Christian churches, were no more than very unskilful imitations; not even having *the* form of godliness, but *a* form without the power. I therefore disconnected myself from all associations with what I now saw was no more like the Church of God, than a brass sovereign was to the legitimate coin. I became disgusted with all professions of religion. I did not believe in "Mormonism." I could not believe in any of the existing forms of so-called Christianity. I honestly believed in the Bible, both Old and New Testaments, and sincerely desired to know the will of God, in order that I might do it. I had been convinced by the "Mormon" Elder that baptism by immersion was necessary as a first act of obedience, and I told him that though I could not consent to be baptized into "Mormonism," I was desirous of submitting to the ordinance, as an answer of a good conscience towards God, by showing a willing obedience, so far as it had been made plain to me. I was accordingly baptized, but was not prepared for the laying on of hands. I enjoyed the society of this young Elder for about three months, when business called him into the country, and I never saw him more. Ten years passed away, and though, during that period, I had met no one who professed the faith once delivered to the Saints, my mind had become gradually enlightened, and I longed with all my soul to find an Elder of that Church, which before I honestly believed to be a delusion and a snare, and began bitterly to upbraid myself for neglecting the opportunity I had when in Adelaide (I forgot to mention that I had left Adelaide for Melbourne). In the year 1854, my business called me to Tasmania. Walking out one day (I think it was Wednesday,) through the streets of the city of Launceston, my attention was attracted to a small bill posted on a wall, which was headed by a text of Scripture, "Prove all things, hold fast that which is good." The bill announced that there would be preaching on the Church Green on Sunday, at 3 o'clock in the afternoon. Days to me were as years; but Sunday came. Oh what a long day! I was suffering great agony from piles, a disease I had been subject to for years. I was under the treatment of a doctor, who had ordered two dozen leeches to be applied, and if that did no good, I should have to undergo an operation. I could scarcely walk, but would go and hear the Elders, and, if possible, be baptized. Here was another opportunity, and I was not going to lose it. Well, to be brief, I was baptized, and confirmed by the laying on of hands, by Elder Burr Frost; and although I was scarcely able to walk to the water, suffering extreme pain, I was able to return home rejoicing in the Lord, and as free from pain as I ever was in my life; I was perfectly cured; and though fourteen years have passed since then, I have never had the slightest symptoms. Thus in my first act of obedience, it pleased God to confirm my faith by a miracle, and Jesus proved true to his promise, "These signs shall follow them who believe," &c. Through obedience I was cleansed from sin and disease, confirmed in the faith, and adopted into the family of God; and can now, with humble boldness, call God my Father, and Jesus my Elder Brother, my Savior, my Advocate, my Friend, my all in all. Through him I am what I am, and to him be all the glory for ever and ever. Praise to his name, he is true to his promise, and these signs do follow those who believe, and I know it.

My letter is getting too long, I must therefore condense the remainder that I have to tell you, in as few words as possible. On one occasion my daughter

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Eva was (to use a common expression) at death's door; she was given up by two eminent doctors in Geelong, and my wife was told that the poor child could not possibly live twenty-four hours; she was nothing but skin and bone; her skin hung about her like a loose garment. Elder Burr Frost and other Elders laid hands on her, anointing her with oil in the name of the Lord, and the prayer of faith saved her, and the Lord raised her up. She was perfectly cured, and in a very short time was stouter and more healthy looking than she ever was before, and has remained so ever since. About the same time, a young girl, the daughter of a sister, was taken with scarlatina—she was raving mad, and young as she was, (eight years of age) she had to be tied down to the bed. She was red like scarlet all over, and was much swollen. The Elders laid hands on her, and anointed her with oil, and in less than an hour she was up, dressed, and in the yard playing, almost as well as ever she was. I could tell you, my dear brother, many more occasions on which the Lord has manifested his power towards me, by open vision, when quite awake, showing me events that were taking place in my own family, when four hundred miles apart from them; and a voice giving me instructions how to act, and by obedience to the voice, I proved the vision true, and prevented what might have been to me a great calamity. On another occasion, I had an intimation that my son had broken his arm on the very night that it happened, when four hundred miles away. Unbelievers would of course scoff at this. Well, let them: I know for myself; I cannot know for another. I speak that which I do know, and testify of that which I have seen, and my testimony is true. The Lord God of heaven and earth has, by his Prophet Joseph Smith, set up a kingdom that shall never be destroyed, no, never! God's power is with his people: his power is in his Priesthood; and that is in the Church of Jesus Christ of Latter-day Saints, and nowhere else on the earth.

This, my dear brother, is a part of my experience, and my testimony which I would desire to send to the ends of the earth. If any unbeliever should doubt this testimony, he can, if he likes, prove it for himself. Let him honestly believe and obey the Gospel, and if after having sincerely believed, and honestly obeyed it, he finds that the promised signs do not follow, then there will be time for him to cry delusion and imposture. God promises these signs to believers; and I say let God be true, and every man a liar.

Dear brother, make what use you please of this testimony. If you think it would tend in any way to advance the kingdom of God, publish it.

I must now conclude, desiring ever to remain your faithful brother in the covenant,

ROBERT BEAUCHAMP.

The *Times* says that there are in Italy no less than 2414 so-called religious houses occupied by 38,396 monks and nuns. These to a man are opposed to the Constitutional Government of Italy, and possess an influence as wide as it is degrading.

The general impression in Paris appears to be that the illness of the Empress of Mexico will hasten the decision of the Emperor to abdicate the throne and return to Europe. The *Pays*, a simi-official organ, intimates that this course will be taken, and adds that "General Castelnau took out with him decisive instructions. The French Government is much engrossed by the eventuality of the retreat of Maximilian." According to private letters from Mexico, the first detachment of the army of occupation must be on its way home; the 81st regiment was to embark at Vera Cruz on Sept. 29; the 51st regiment was to sail on Oct. 10; and the 7th battalion of chasseurs on the 13th. The same letter says that by March next not a single company of French troops will remain on Mexican soil. Both officers and men are delighted at the prospect of returning home.

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What is it we frequently say we will do, and no one has ever yet done?—Stop a minute.

Why is it impossible for a young lady to be suitably married?—Because she is sure to be mismatched (miss-matched).

A young lady says the reason she carries a parasol is, that the sun is of the masculine gender, and she cannot, withstand his ardent glance.

An American newspaper, in publishing the marriage of an old man with a young girl, appends the following:—"Friends will please to accept of this infatuation."

The phrase "working man," as Lord Derby says, has been much abused. A speaker at Preston caused a great laughter by declaring that he had been a working man ever since he was a boy.

An Irish servant being asked whether his master was within, replied "No."—"When will he return?"—"Oh, when master gives orders to say thet he is not at home, we never know when he will come in."

On two Prussians of the same name being accused of the same crime, it was remarked as curious that they were not in any way related to each other. "A mistake," said Charles Lamb; "they are cozens german."

POETRY.

THE HIVE OF DESERET.

Come brethren sisters old and young, and join me if you please,
And we will have a "Mormon" song, about the "Mormon" bees.
O can we help our brethren, to spread the Gospel net?
I think we can, if faithful bees in the hive of Deseret.

How often when alone, I think how glorious it will be;
O how I love to let my thoughts go wandering o'er the sea,
I almost fancy I am there, while here at work I sit
I fancy I'm a working bee in the hive of Deseret.

Who would not a "Mormon" be, from Babylon take their flight?
For here to earn our daily bread, we work both day and night.
Scorn'd by the world, because our hearts on truth and virtue set:
But soon we'll join those peaceful bees, in the hive of Deseret.

What if their scorn should bring a tear of sorrow to our eye!
'Tis not our own fate that we mourn; for them we heave a sigh:
For when too late, to mend their fate, with sorrow and regret
They'll wish that they were working bees, in the hive of Deseret.

And if our friends should scorn us too, we'll say 'tis for the best;
'Twill only make our hearts more glad, to gather to the west.
We'll stop our sighs, and dry our eyes, and Babylon's cares forget;
And prove ourselves good faithful bees, in the hive of Deseret.

London. RHODA WATSON.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he wil make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 45, Vol. XXVIII. Saturday, November 10, 1866. Price One Penny.

EXTRACTS FROM A REPORT OF SIR MOSES MONTEFIORE, BART.

(*Concluded from page* 696.)

There are two synagogues attached to the Touro Almshouses, one of them for the Sephardim, which I had already visited, the other for the Ashkenasim: to-day I visited the latter. On my way thither, a young woman passed us with a large book in her hand, and, on my inquiring what it was, she informed me it was a Hebrew Psalm Book, with several Commentaries of ancient authors printed in Hebrew-German characters. I requested her to read one of the Psalms with the Commentary; this she did with great fluency and without hesitation. I have often had occasion to admire the ability of many females in our community of Jerusalem, not only in respect of their household duties, and in needlework of every description, but also in Hebrew lore. I was on one occasion addressed by the mother of two or three children who solicited aid, and, to my surprise, she spoke to Dr. Loewe and myself in the Hebrew language with elegance and facility. Subsequently I ascertained that she was a Portuguese, the widow of a German, Haham Rabbi Esriel Cohen, who had recently died and left her in straightened circumstances.

Intermarriage between Sephardim and Ashkenasim are, I am happy to say, no longer of rare occurrence in the Holy Land.

In the evening, a short time after prayers, a large concourse of persons proceeding from the Jaffa gate, with lights and music, approached my residence, desiring to illuminate it; but in my then state of mind, I was indisposed to any such joyous demonstration. Mr. Selig Hausdorff, who headed the procession, assured me that their object was to show the grateful appreciation in which they held the generous benefactors I represented.

Although I could not consent to the intended illumination, I willingly received my kind visitors. They recited to us Psalms and poetical compositions; and I afterwards obtained, in conversation with them, much useful information relating to the wants and condition of their community.

On Sunday morning, April 8th,

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wishing to examine some documents uninterrupted by visitors, I determined to leave home therewith, and to direct my steps to the Mount of Olives. I left my residence at an early hour, in the company of Dr. Loewe. Proceeding towards the Damascus gate, we passed the Grotto of Jeremiah, the Tombs of the Kings, and went thence towards the Bab-el-Asbat. We then crossed the Valley of Kidron, and finally reached the Mount of Olives, to the highest point of which we ascended. From thence we had a most beautiful view of the Dead Sea, and of the wild scenery of the heights of Moab, and having rested there for a short period, we descended on foot, and stopped at a large tree. From this spot we obtained a fine view of the Mosque of Omar — the hallowed spot formerly occupied by the Holy Temple—and remained here two hours, engaged in the examination and consideration of the documents and plans I had brought with me. We then continued to descend the mountain, till we reached the Valley of Jehosaphat. Here we were met by Khasin, the sheikh of the village of Siluan, who described to me the sufferings of the Jews during the visitation of the cholera, and showed me the newly constructed graves — a most affecting sight—whilst another sheikh spoke to us of the many noble instances in which the Jews had heroically assisted one another during the period of calamity.

That sheikh, as well as another such dignitary who happens to have some landed property near the burial-ground, still expects presents from the Jews who visit the cemetery. Formerly they committed great outrages on the dead whenever their demands were not satisfactorily responded to; but at present, thanks to the protection of the Turkish Government, these barbarities have been put an end to. I continued my wanderings in the Valley of Jehosaphat for some time, listening now and then attentively to communications from the Arab sheikhs, and towards the evening returned, with much useful information, to my own dwelling.

* * * *

On Monday, the 9th of April, I paid return visits to the Consular authorities and to the Haham Bashi. I also called upon the Protestant Bishop, the Rev. Dr. Gobat, whose unvarying courtesy, enlightened views, profound learning, and warm zeal for the welfare of the inhabitants of the Holy City, no one who has enjoyed the honor of his acquaintance can fail to appreciate.

The new synagogue, called the "Khoorbat Rabbi Yehooda Hakhasid," is a noble edifice. Whilst resting at the Mount of Olives, I could see its copula overtopping all other buildings in the Jewish quarter. Great praise is due to the perseverance and skilful management of the Building Committee. They had to collect the funds for the erection of the synagogue in very small sums, and at long intervals; yet, notwithstanding the many obstacles with which they had to contend, they at length, by their energy and patience, happily succeeded in accomplishing their labors.

It was very gratifying for me to know that I had been the bearer of the firman from the late Sultan Abdool-Megid, granting permission for the erection of this synagogue, and that I had had entrusted to me considerable remittances to be applied for that pious purpose. On the present occasion I was permitted to be the bearer of a silver ornament for a Sepher Torah, an offering from Mr. Aaron Silverman, of Birmingham; and I had the gratification with my own hands to append it to a scroll of the Law in the holy edifice.

The synagogue of the Volhynian congregation will also, when completed, be a fine structure. In connection with this synagogue, there will be a hall for vestry meetings, rooms for a college and library, the secretary's office, and a public bath.

The before mentioned dispensary, established by me in the Holy City about 25 years since, was of great service during the cholera, and afforded the needful remedies to many hundreds of persons. It is well regulated, there is a register containing entries of all prescriptions, with the signature of the physician under whose order they had been dispensed; and every drawer, case, barrel, and bottle is distinctly

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labelled with the Latin name of its contents as in Europe. I was greatly pleased to learn that a youth, a native of Jerusalem, had been recently apprenticed in the dispensary, and that he was acquitting himself of his onerous duties to the entire satisfaction of the community.

The house recently erected by the institution of Bikoor Khohin, is as yet in an unfinished state. Great praise is due to the members of that institution; they attend the poor in sickness, and provide for their requirements, endeavoring to soothe their sufferings with the most affectionate solicitude.

The many experienced persons with whom I had consulted, being unanimously of opinion that no greater boon could be bestowed on the poor, than the erection of additional dwellings, a suitable site had been selected for that purpose, contiguous to the Touro Almshouses, and I had appointed Monday, the 9th of April, for laying the foundation stone of the dwellings, which I purpose shall be erected with the surplus proceeds of the Holy Land Relief Fund, placed by the Board at my disposal.

The fixed hour for laying the foundation stone now arrived, and the ground became full with thousands of people of all creeds, anxious to witness the ceremony.

Dr. Loewe repaired to the spot where the stone was to be laid, to arrange all that was necessary for the occasion, and soon afterwards I proceeded in the company of Mr. and Mrs. Sebag, and many of our friends, to the inclosure intended for the new building. On my arrival, I was received by all the representatives of the community who had previously assembled there, and the air resounded with the words, "Blessed be he who cometh in the name of the Lord." After a short pause, Dr. Loewe, to whom the conduct of the religious ceremony had been entrusted, commenced reciting the service, which was harmoniously repeated by the assembly, verse by verse. After the conclusion of the 24th Psalm, he read the inscription of the scroll to be deposited in the cavity of the foundation stone, and the same was afterwards signed by myself, Mr. and Mrs. Sebag, and others of my friends present. I then, whilst the assembly was chanting appropriate Scriptural verses, deposited the scroll in the cavity, and proceeded to lay the stone with the customary formalities. Dr. Loewe then offered up a prayer, composed by him for the occasion, imploring the blessing of Heaven on the future edifice, and on those who should generously aid in providing the poor with suitable dwellings. He also offered up special prayers for His Imperial Majesty the Sultan, Abd-ool-aziz, and the Turkish Government, for our gracious Queen, the Prince and Princess of Wales, the Governor of Jerusalem, and the Consuls.

I deem it a pleasing duty to record, that many of the people expressed great pleasure on hearing the prayer offered up for England's beloved Queen, and the Jerusalem Jews, on hearing Her Majesty's name, exclaimed, "It well behoves us to pray for the English Government; are we not under a heavy debt of gratitude for the powerful aid which they have given unto us in Damascus and Morocco." Dr. Loewe next recited Psalm 150, and as the last words, "Let everything that hath breath praise the Lord," fell from his lips, a number of youthful students took up the same verse and began singing, accompanied by musical instruments, many of Zion's choicest songs.

In commemoration of the interesting proceedings of this day, I forwarded £100 to be distributed amongst the poor of the Sephardim, and £100 amongst the poor of the Ashkenasim. In the evening a large concourse of people came to my residence with beautiful transparent designs, on which were Scriptural verses intertwined with the names of their benefactors, amongst which I gratefully recognised the name of "Lady Montefiore," my dear and lamented wife.

The remainder of the evening was spent in the perusal of the statistical accounts with which I had been furnished, to guide me in the distribution of the sums which I intended to apply for charitable purposes.

During the morning of the same day, I had been engaged in rendering some pecuniary aid to the widows and

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orphans of those who had fallen beneath the fatal scourge of the cholera, each case being carefully investigated, and the particulars noted down.

How deeply the feeling of charity is implanted in the hearts of the poor of our community in the Holy Land towards each other, has often been noticed; but some striking evidence of this was afforded us in the course of this morning, and I cannot refrain from mentioning one or two instances.

Two young orphans entered the room, their pleasing and healthy appearance attracted my notice. "Who takes care of you? and in whose house do you live?" I asked. They replied, "We are under the care of, and reside with Jacob Aaron Kalecher." I inquired who he was, assuming him to be in easy circumstances, but I was informed that far from this he was actually very poor, that his business of a whitewasher was only lucrative at Passover time, when every Jewish inhabitant has his dwelling thoroughly cleansed and whitewashed, but that during the remainder of the year there was very little work for him. Being desirious of seeing this benevolent man, I sent for him. He came, and his appearance, notwithstanding his poverty, was not by any means careworn; on the contrary, he seemed cheerful and happy, and as though possessed of independent means.

"Are these two orphans under your care, and do you support them?" He replied, smiling, "Yes." "Have you any children of your own?" "Yes, seven." "Why, then, have you burdened yourself with the maintenance of these two orphans in addition?" He replied, "Their parents were my next neighbors, and when I saw them left fatherless and motherless, it appeared to me that it was my duty to protect them, and that they should share my home with my own children. Thank God they are well and happy, sharing our food when I and my children have any, and when we have none, enduring hunger alike with ourselves." Subsequently a widow, in almost destitute circumstances, was introduced to me. She, likewise, had taken two orphan children under her care. Then another poor man was introduced, who had also taken upon himself the support of several helpless orphans.

Assuredly these noble characteristics distinguishing the poorest of our community in Jerusalem, well entitle them to our admiration, sympathy, and assistance.

After the persons just mentioned had left, our cavasses next announced the arrival of the pupils belonging to the "Simon Edlen von Lämels Stiftung." They were forty in number, accompanied by their master. I was much pleased with their appearance and demeanor, which would do credit to any European institution. They sang some beautiful hymns, and gave me a full account of their course of study. I presented to each of them a small sum, exhorting them to cling faithfully to their religion, and the law handed down on Mount Sinai, to be grateful to their noble benefactress, and emulous to give her satisfaction by their progress and good conduct.

Early on Wednesday morning, April 11th, I gave reception to a numerous body of widows and orphans, to whom I had the satisfaction of affording some little help in their exigent circumstances.

* * * *

On Friday, the 13th of April, being desirous of leaving some pecuniary relief from myself for each of the synagogues, colleges, schools, and various charitable institutions, with their respective representatives themselves, I had previously made a arrangement to see them on that day; but a restless night and a constitution enfeebled, partly by the incessant work, and partly by the grief I acutely felt at the loss of my late friend, Dr. Hodgkin, compelled me to alter my plan, and instead of personal interviews, I had to satisfy myself with addressing these gentlemen by letters, forty-two of which were despatched to the authorities and their accredited secretaries, accompanied by my humble offerings for the benefit of all the charitable institutions in Jerusalem.

It was late in the afternoon, and the place was still crowded, but I considered now the object of my visit to Jerusalem realised, and retired to my own room to prepare for Sabbath.

On Saturday, April 14th, after the

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morning service, I took a walk round the garden, and was much pleased with the improvement of the place since my last visit to Jerusalem.

I regret, however, not being able to report the same of the land at Jaffa, which has been unfortunately left to persons who, being unable to resist the threatened attacks of the neighboring Arabs, deserted the place altogether. The consequence is, that the houses are completely demolished and the trees destroyed. I am at present, however, in communication with the Chief Haham, of the Morocco congregation in Jerusalem, in reference to the matter. If sufficient funds can be obtained for the purpose, I hope to see four or five families established at that now deserted place, who will apply themselves sedulously to the cultivation of the land, which is of considerable value, and ought to be immediately secured by a fence to mark its boundaries.

As soon as the evening prayers were over, I gave orders for our departure. The whole of Saturday night was spent in communicating with a number of people who brought letters, or had some verbal communication to make; but as the morning dawn appeared, I wound my way towards the Jaffa road, and took my departure from the Holy City, more deeply than ever impressed with its sacred reminiscences and its perennial beauty, and more fervently than ever offering prayers for its future welfare. "As a seal I set thee on my heart, as a seal on my arm, if ever I forget thee, Oh Jerusalem, may my right hand forget her cunning."

We arrived after a long day's journey at Ramlah, where again we took up our abode in the Russian Hospice. All the way from Jerusalem to Jaffa we were followed by agriculturists from the Bokea, who were anxious to lay their case before me, in hopes that I would at once afford them relief. I could, however, do no more than assure them that all should be done to make their situation known, and to arouse sympathy in their favor.

On the following day, Monday, about noon, we left Ramlah for Jaffa, and on approaching the avenue at the entrance of that city, were again met by the Governor, Judge, and Commander of the troops, with a numerous retinue. But I would not proceed into Jaffa until I had first visited the place which enclosed the mortal remains of my dear friend, Dr. Hodgkin. That spot is at present surrounded by a strong railing, but will, I trust, soon be covered by a granite column, for which I gave orders on my return to England, as a mark of my respect and esteem. We embarked the same evening on board the *Rosetta*, and on Wednesday, the 18th of April, arrived at Alexandria. The same night we went on board the *Tanjore*, which, by the blessing of Heaven, brought us after a most pleasant voyage, on Wednesday evening, the 25th of April, to Marseilles.

I have now given you, my dear sir, a faithful account of my journey to, and my sojourn in, the Holy Land. I am well aware that this account has been replete with details; but I thought and hoped that a somewhat minute narrative of what I saw and heard, might interest those numerous persons who are solicitous for the welfare of our brethren in Palestine; and that by bringing before their eyes, as it were, some incidents concerning Jerusalem and its inhabitants, I might be able to incite others to contribute their efforts towards diminishing the poverty and sufferings which prevail amongst our co-religionists in that most sacred and interesting of countries.

There now remains for me to present to you my humble opinion as to the most practicable remedies which can be applied for the mitigation of the evils under which our brethren in the Holy Land labor, and to state to you the result of that investigation, which was indeed the main object of my journey.

Let me remind you, in the first place, that in our own country it seems to have become the settled opinion of those to whom England would point as the men of the highest intellect and the greatest experience and zeal in the cause of humanity, that the wisest scheme for being at the same time useful and charitable to the poor, is to be found in the erection, maintenance, and improvement of dwelling houses. The reasons on

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which this opinion is founded, have been of late so often and so ably expounded, that any attempt to enlarge upon them here would be out of place. But if these reasons apply to the condition of the poor of England, I am convinced by the information I received from the most intelligent persons in the East, and by a careful and anxious study of those circumstances which surround the Jews of Palestine —circumstances which I have attempted to foreshadow in this report—that the same reasons apply with tenfold force to the poverty and distress which prevail amongst our co-religionists in the Holy Land.

I am therefore of opinion that the balance of the Relief Fund, of which, as previously mentioned, I have expended only £200, cannot be better employed than in the erection of dwellings, as far as the means will admit, on the ground already selected by me—a ground which, from its healthy position and many other reasons, I deem best adapted for the desired object.

I would further suggest to my co-religionists that, with a view of removing existing evils, and of promoting the well-being of the Jews in the Holy Land, a general collection should be made so as to constitute a fund, as well for the encouragement of agricultural pursuits, as for the erection of additional dwellings outside the walls of the Holy City. I am quite aware that your honorable Board could not impose on itself so heavy and responsible an undertaking; but I hope and believe that the Jews at large may direct their attention thereto, and conjointly, by means of building societies or otherwise, organize the necessary arrangements.

Let, in fact, all those whose hearts beat with love for the Holy Land, unite to exert themselves for the erection of dwelling houses in and about Jerusalem, and for the encouragement of agriculture in Palestine. Let them purchase land for the sixty families in Safed, as recommended by the Austrian Consul, provide them with necessary implements, seed, and cattle, and build for them the houses they absolutely require for shelter from heat and rain. Let similar steps be taken for the encouragement of agriculture in Palestine, and poverty will speedily disappear, in a great degree, from the face of the Holy Land.

Let it, moreover, by no means be forgotten how strong the evidence is that the present circumstances and government of the Holy Land are, fortunately, such as to render the employment of capital much more secure and productive than it was in former times. During my sojourn at Jerusalem, I received from its excellent Governor, Izzet Pasha, reiterated proofs of his desire to afford every facility for the accomplishment of the objects I had in view; nor can I describe in terms too eulogistic his zeal, untiring energy, and great administrative ability. Under his judicious government all classes of people in Jerusalem are dwelling in amity and security.

With regard to Jerusalem itself, I noticed with considerable satisfaction the improvement in the paving of the streets, the cleanly condition of the city, and its improved aspect generally. I have, in a preceding part of this Report, adverted to the contribution I had thought it right to make from the Relief Fund towards the expenses of obtaining an adequate supply of water; and I had the gratification, during my stay at Jerusalem, to witness its reflowing into the city from the pools of Solomon, through the ancient aqueduct, which had for a long time fallen into a state of dilapidation, and the reparation of which had just been completed.

This most useful work is mainly attributable to the Governor, and it is impossible to estimate too highly the great blessings which cannot fail to result therefrom, so long as such aqueduct is kept in efficient repair.

A feature of interest in the vicinity of the Holy City is the Russian Hospice, in which I was kindly offered, on my arrival at Jerusalem, by the Russian Consul Mr. Carstoff, the use of a commodious and handsome suite of apartments during my stay. This noble edifice I had the opportunity of inspecting with Mr. Carstoff, who courteously accompanied me. I was deeply impressed, as every traveller visiting Jerusalem cannot fail to be,

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with its adaptability to the objects for which it has been constructed; the elevation and excellence of its site, so well calculated to ensure the health of its inmates; its perfect cleanliness; the thoughtful and humane provision made for the accommodation and comfort of the thousands of Russian pilgrims resorting to the Holy City; its well ordered dispensary; the general arrangements of its hospital, for the reception and care of the sick, and its splendid church, excited my warm admiration; nor was I less struck by its admirable supply of water, the general distribution of which to the poor of Jerusalem, in times of drought, well merits the gratitude I found it elicited on all sides.

As indicative of the improved social condition of Jerusalem at the present time, I may notice, that though for many years heretofore the celebration of the Easter Festival too often gave rise to scenes of riot and violence, yet, this year, everything passed off with perfect order, and without any display of sectarian hostility.

I have referred in particular to the improving condition of the Holy City, and I noticed also, not only there and in its immediate vicinity, evidences of increasing prosperity, but the like evidence of improvement was afforded me on my journey from Jaffa to Jerusalem, as shown by the extending cultivation of the soil, and by some amelioration in the state of the roads, for the complete repair of which I was informed that a firman had arrived from the Imperial Government.

Mr. Consul Moore, throughout my journey at Jerusalem, was most constant in his attention, and ever ready to assist me with his friendly and judicious counsel, and it is due to him that I should state that he has, by his ability, courtesy, and amiability, secured to himself the esteem and goodwill of all its inhabitants, as well as of the diplomatic body.

Although I have deemed it right to report these cheering indications of the improvements that are taking place in the Holy Land, let it not be assumed, for a moment, that the poor of our community there no longer need the help of their more opulent co-religionists in other countries. On the contrary, without such help, promptly, liberally, judiciously, and continuously rendered, their position would soon become most perilous, and I feel satisfied that some such measures as those I have suggested are imperatively called for, in order to mitigate, if they cannot entirely remove, the evils of pauperism.

However lengthy this Report, and though it embraces, for reasons with which I have already troubled you, details not strictly within its scope, I venture to believe it will be kindly received by your honorable Board, and that the Board will give extensive publicity thereto, so that all those of our co-religionists throughout the world, whose hearts are animated with the love of Zion, may receive the information I am able to impart as to the present actual condition of the Jewish poor in the Holy Land, their wants, and the remedial measures to be adopted on their behalf.

I am sensible of the goodness of the Almighty for having permitted me once again to revisit the land of our forefathers, and to have been the humble instrument of bringing aid and consolation to many a sufferer among our brethren, of investigating their necessities, and making known their deserts.

May we yet in our time live to see the day when peace and plenty shall abide in Jerusalem, and the blessing of God rest upon it.

It would be an injustice to my feelings were I not, before closing this Report, to acknowledge in the warmest manner the friendly and valuable assistance I derived from my kind friends, Dr. Loewe and Mr. Sebag; nor can I omit the expression of my thanks to my amiable neice, Mrs. Sebag, for her solicitude for the preservation of my health during our fatiguing journey.

I have the honor to remain,
My dear Sir,
Your faithful servant,
(Signed) MOSES MONTEFIORE.

Works without faith, are like a fish without water; it wants the element it should live in. A building without a basis cannot stand; faith is the foundation, and every good action is as a stone laid.

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ILLEGITIMACY.

No less than 47,488 children were registered in 1864 as born out of wedlock. Even this number does not represent the actual state of things. Owing to a defect in the English Registration Act, which does not make the registration of births compulsory, many cases of illegitimacy are never recorded. It is to be feared, too, that very many are never known, save by the mother. There can be no doubt that the crime of infanticide is carried to an excess in England that is most shocking. Dr. Lankester, who has given serious attention to the subject, has stated it as his deliberate judgment, that 16,000 women are living in London whose infant children have been murdered by their hands. Were there but a tenth of this number in the whole country, the fact would be appalling. But there is too much reason to believe that Dr. Lankester's statement is very near the truth. The number of children who are buried as still-born is suspiciously large. In All Saints Cemetery, Newcastle-on-Tyne, 521 interments of children, reported still-born, have taken place within the last seven years. Unfortunately the Registration Act does not provide for the registering of still-born children. Their interment should be forbidden unless the mother can produce a coroner's or a registrar's certificate. But even this check would have but a limited effect. Hundreds, if not thousands of infants, are born in England annually, who are never presented for interment. The actual number of illegitimate births in 1864, though an excess of the number registered in 1863 by 307, shows a proportion to the total number of births that is slightly lower than that of the previous year, being 6.4 to every 100 births, against 6.5 in 1863. But this variation is so slight, as scarcely to modify the fact that for many years the proportion of children born out of wedlock has been steadily increasing. The progress of education, the improvement of the dwellings of the poor, and the wholesome changes wrought in the system of factory labor, have evidently done little towards the lessening of an evil which is at once a calamity and a disgrace. One in every fourteen of the children born in England and Wales, is born out of wedlock. The proportion varies in particular districts. While the mean rate is 6.4 per cent., it rises in Cumberland to 11.8; in Westmoreland and Norfolk to 10.5; in the North Riding of Yorkshire to 9.4; in Nottinghamshire and Shropshire to 9.2. It is lowest in the extra Metropolitan districts of Middlesex, where it stands at 4 per cent. In London it is 4.2, and in Surrey it is 4.4. These averages are not very variable. From year to year certain districts maintain their high rate of illegitimacy. Cumberland, Westmoreland, and Norfolk have, for a long time, exhibited the highest average. In these counties, therefore, there must be some local habits and conditions favorable to this form of crime. It cannot be traced to the deficiency of education. In Monmouthshire and other counties where education is notoriously defective, the rate of illegitimacy is below the average; whereas in Westmoreland and Cumberland, where education maintains a high standard, the number of illegitimate births reaches its maximum. The mining districts of Durham, Staffordshire and Cornwall, not generally distinguished for the morality or intelligence of their population, exhibit a low average of illegitimate births. Nor in the purely agricultural counties is the proportion so high as might be expected from the habits of the people. The proportion of marriages in particular districts might be supposed to influence the rate of illegitimacy. Where the marriage rate per cent. is high, the number of illegitimate births might naturally be expected to be correspondingly low. Statistics, however, do not sustain this expectation. For though the marriage rate in Cumberland, Northumberland, and Norfolk, is below the average, the rate in Middlesex and Surrey, where the number of illegitimate births is so small, is lowest of all. Something may be gained towards the solution of the difficulty, from the fact that the counties which contain

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several large towns show the lowest average of illegitimacy. Lancashire, Warwickshire, Worcestershire, Staffordshire, and the West Riding, the great industrial centres, exhibit a low rate of births out of wedlock. The high rates occur mainly among rural populations and districts which are made up of small towns. And, probably, if the subject were duly investigated, it would be found that these are the districts in which "statutes," wakes, and fairs are the most numerous and popular. It is to be regretted that the Report of the Registrar-General does not give any information as to the rank and profession of the mothers of illegitimate children. The fullest intelligence of all branches of the subject is necessary to the conception and maturing of any repressive scheme. It is in a sphere in which legislation can do but little. It is the province of philanthrophy. And all plans and theories will prove abortive, unless founded upon an accurate and comprehensive estimate of the whole case. The details arising out of any thorough investigation would, doubtless, be sadder and more startling than any impressions that can be made by bare statistics. But the simple fact that one in every fourteen children born in England is a child of shame, ought to rouse all right-minded men from a state of apathy, or at best mere sentiment, into practical and vigorous action. Foremost among the nations of the earth in schemes of social and religious elevation, England should no longer suffer the intolerable disgrace which these figures disclose, without taxing her wisdom and resources for some means of preventing its perpetuity.—*London Quarterly Review.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 10, 1866.

MISSIONARY EXAMPLES.

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EXAMPLE carries with it an influence much more forcible than precept. He who would persuade others to do right, should do right himself. It is not enough to preach reformation, and look for others to practice it, while our own conduct remains unreformed. It is true, he who practices good precepts, because they are good, and does not suffer himself to be influenced by the unrighteous conduct of the preacher, will be more abundantly rewarded; while the preacher who says, and does not, will be more abundantly condemned. He who knoweth the Master's will, and teacheth the same to others, but refuseth to obey it himself, has no excuse, and will, if he repent not, be beaten with many stripes. His good precepts may have, for the moment, a salutary effect upon the Saints; but when they discover that he sets at naught his own teachings, the weak among them are led to follow the same pernicious example. If a missionary teach virtue, he should also practice it. If he teach the Saints

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to put away all light-mindedness, and excessive laughter, he should do the same. If he exhort them to refrain from the use of strong drinks, he should set them the example of total abstinence. If he testify against all fleshly lusts and unholy desires, let him deny himself of all these things. And finally, every good and holy precept which he teaches the Saints to observe, that he also should be careful to observe. He should be without fault and blameless before all men, so that in the great judgment, both his precepts and examples may loudly testify against all transgressors thereof.

Mankind are prone to imitate those in whom they place confidence: the greater the confidence, the more readily they are influenced for good or for evil. If an Elder is circumspect and refined in his communications, both in public and in private,—if his conversation is unassuming, modest, and prompted by the earnest desires of a pure heart,—if his deportment is chaste, virtuous, and influenced only by the purest motives, the same holy principles, and purity of conduct, will be gradually diffused through the Conference or District where he travels or presides. Every good Saint will respect genuine goodness, wherever it is seen, and will try to imitate all good examples.

On the other hand, it matters not how great the abilities or talents of an Elder may be, if he so far forget the holy covenants into which he has entered, as to violate the word of God, and his own teachings, by entering into a vulgar low species of joking with those of the opposite sex, saying many things which he does not mean, for the sake of appearing shrewd or of ready wit—if he by a word, a look, or an act, weaken the holy restraints of virtue, by which he is guarded,—if his conversation, instead of dwelling on wholesome sound instruction, mostly runs upon some low anecdotes—upon something to excite laughter—upon something that will naturally infuse into the whole company, a spirit of levity, calculated to drive away the heavenly peaceable spirit of the Gospel, and to excite a looseness of conversation, improper to be indulged in, among brethren and sisters of the household of faith,—if such be his deportment, how deleterious is his example! How quickly will such a spirit spread, until nearly the whole lump is leavened! Of such, it may with propriety be said, As is the Presiding or Travelling Elder, so are the members (many of them, if not all.)

It would be well for the missionaries, often to call to their minds, the nature and sacredness of their holy endowments. Remember, how strict were your covenants to do right! How binding they are upon you! If you desire the promised blessings, fulfil on your part, and the Lord will never fail on his part. God has entrusted you, for the time being, with a sacred watch-care over his people in these lands: you have, in some measure, the forming and fashioning of their society; the influence that you impart, will be felt for years to come. Let it then be a savory influence; one that you will regard with pleasure, when you return home; one that will justify you in the judgment day. When God said, "Cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride, and light-mindedness, and from all your wicked doings," he meant what he said: and the transgression of all, or any of these sayings, brings condemnation and darkness of mind; and barreness of understanding is the result. Again, when God said, "Let the solemnities of eternity rest upon your minds," he did not mean, that you

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should inspire all in your company with a spirit of levity, or with a looseness of joking, calculated to tinge the face of the virtuous with shame: remember that these are the first steps, to actual transgression: virtue is not generally overcome suddenly, but by degrees: each successive step removes, almost insensibly, the sacred guards which protect us in the way of life. Let every one be upon his watch-tower, and fortify with double strength the weak places in his fallen nature, lest, in an unguarded moment, he be assailed by an enemy stronger than he, and be overcome, and fall, and his glory, and honor, and priesthood, and crown, be passed to another, and his name be known no more on the records of the righteous.

It is a fearful thing to tamper with sin; to see how near we can approach the fatal cataract, without taking the death-plunge. A great variety of forbidden fruits are before us; they appear lovely and very desirable; but unlawfully partaking thereof is death. Seek then to save yourselves and others; and instead of weakening virtue, strengthen it, both in yourselves and others: thus you will wax strong in the spirit, and the power of Israel's God will be with you, and your ministrations will be attended with blessings and not cursings; and your influence will extend to thousands who, with their generations, will bless you forever.

O. P.

TRIALS OF A MIND IN SEARCH OF TRUTH.

"Ye shall know the truth, and the truth shall make you free."

We all know the story of Columbus. How that great mind, after years of patient and toilsome study, had arrived at a certain conviction on which thenceforth he staked his all. He battled with prejudice in its most varied forms; with bigotry, supported by all the power of the church; with power guided by no instinct but its own unreflecting ignorance; yet he prevailed. His frail barque put to sea, but difficulty followed him there. Yet, amid mutiny and danger, he went on. The stars that shone from out the deep blue heavens, whispered to him of hope, and the mind within, conscious of right, put its trust in Heaven, and defied the world. At last the goal was reached: there was the land of his faith and hope. Where were scoffs and ridicule now? He planted his country's banner on the new found world, attesting the power of the human will to grapple with the mightiest difficulties and overcome.

And this has always seemed to me an emblem of the Christian in search of truth. Could the experiences of each be known, what a history would be given of struggles mightier than this, because they were of the soul against itself, as well as against the world. Yet, as Carlyle says, "There is properly no history but biography." It is by these experiences we learn that God is among us, carrying on vast designs for the completion of his kingdom, and by ways as unnoticed as the viewless wind, leading men from darkness to light, and from the power of Satan unto God.

Our own heart is a very wonderful study. Examine into the process by which you were led to adopt any idea. It occurred to you, perhaps, quite accidentally. You heard it spoken of, read it in a book, or it may be, had your curiosity excited by hearing it abused. And if we all feel interested in that which first suggested a great scientific idea, as in Newton's case with gravitation, or Stephenson's with

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railways, shall we not do so in regard to that mightier transition, the emancipation of the soul from error to truth, from sin to holiness? And however much of human frailty mingles with the narrative, let us, as do the diamond seekers, carefully pick up the jewels from the earth. Reader, thus I would entreat you to do, while I lay bare before you the process whereby my mind has been led to adopt the faith it holds. About eighteen months ago, the whole purpose of my life was changed, by a great and unexpected trial. I had lived for the world and the gratification of sense. If I was not immoral, it was because vice shocked my taste more than my conscience. I saw all I had grow less and less, till at last all was gone. I was stared at as a stranger by those who had feasted with me. I was lonely, dispirited, and desolate. I never had to struggle with want, and the task was new. At last my purse was empty. I knew not where to get a shilling. I had sold the clothes from my back, and every resource seemed closed to me. The world seemed like a lonely road along which I was travelling, with a grim spectre hastening on my steps to overtake me. All was dark, dark, dark. I went out one night, and accidentally took the line of West end squares. In doing so, I passed a house at which I had once been welcome. Now I was so attired, that the very footman bade me get out of the way. Sick at heart, I wandered on till I came to Westminster. My brother, whoever you are, may God preserve you from such thoughts as I had then. I leaned over the bridge, and cursed myself and all mankind. There were bright stars overhead, and the moon was shining serenely glorious. All was peace there, but in my heart was hell. I could not cry to God, for sin choked my voice. I could not go home, all was desolation and reproaches. I stayed there hours in bitterest thought. I strove to look death in the face, and persuade myself God had been unjust to me, and I would defy him. I exulted as I thought I should escape my sorrows; but I could not unlearn the faith of childhood in that "something *after* death," which "makes us rather bear the ills we have, than fly to others we know not of." I crept to my rooms like an evil doer. I wept and prayed that God would pity me, and I would try to serve him. Yet could I not discover the groundwork of hope. To whom are God's promises addressed? To the Saints. But I am not of these. All was confusion as I searched. The jarring of sects, the contradictions of writers, their ignorance, and bigotry, and narrow-mindedness, made me disgusted. I cried for guidance as did the dying hero, "O give us light!" but still I groped on in darkness. I reasoned with myself thus — Why should I not accept what is good in the church of my fathers, and overlook its errors? It has done for others, why not for me? Am I not presumptuous in marking out a new faith to myself? Yet, was not this especially enjoined us by Christ? Yet, where is the truth? Are not all the various sects, more or less, monetary speculations, where self absorbs the aim of doing good? And should I, dare I, if I found the truth opposed to my preconceptions, give up prejudices and embrace it? Ah, yes, I felt I would, if it would teach me where to obtain forgiveness of sins, the communion of Saints, and the life everlasting. I passed months examining most carefully the ground of each particular doctrine I had held, and gradually arose a conviction that as soon as Christianity had originally escaped the Imperial sword, the spirit of the world had crept in and leavened the church, until it grew of the earth earthy, and must therefore need a reviving ere fit for the coming of the Lord.

It was in this frame of mind that one day I walked through Bell Street. I confess I dislike low streets, the air is generally so polluted, and the people so foul in their appearance and language. It was only because in a hurry I had gone down this turning. As I went along, I saw a mean little room, with a board over the door, announcing that the Latter-day Saints worshipped there. I was startled, first, because only a few days before the editor of a popular weekly paper had told me they had no public meeting place, being "too much afraid of

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the public, to practice their horrors, except secretly." He was a firm believer in certain revolting stories currently reported of us, and originating, I have no doubt, in some catch-penny from Seven Dials. Then the meanness of the place. What! thought I, are they appealing to the classes respectability claims? But to whom did Jesus come with open heart and hand to preach his Gospel? Then the name Latter-day Saints, had I not been reading of the latter day, when the great revival was to be accomplished, and the mountain of the Lord's house be established on the tops of the mountains. Can it be, thought I, that this despised and persecuted sect does, after all, possess the priceless jewel of truth, even as did the persecuted Twelve in the upper room at Jerusalem? Are they despised because unknown, and because men will not take the pains to investigate? Why have I despised them? Has it not been upon hearsay, of *ex-parte* statements? Do I really know anything about them? No, to all these questions, No. But I will dispossess myself of prejudice; I will candidly examine into their creed. Accordingly, that very evening, I wrote to the presiding Elder, and carried the letter myself to the house in Bell Street. A very dirty and untidy girl opened the door, and good taste and decency almost made me walk away with my letter undelivered. However I left it, and on Monday came an answer, with a cordial invitation to his house. Circumstances prevented my acceptance, and I invited him to mine. He accepted, but could not come, but wrote me a letter which was the first of a long correspondence with Mr. Grove, to whom, in unreserved language, I explained all my difficulties, and though old habits of thought were somewhat shocked, yet he told me nothing but what, on painstaking investigation, commended itself as true. I went to Germany to reside soon afterwards. I confess that though convinced the Latter-day Saints had a revelation from God, I could not bring myself courageously to accept it. I critically examined the Rev. Orson Pratt's pamphlets, and some books I had purchased, to discover any sufficient evidence of false premises that might justify my rejection of the message; but I failed. Moreover, I remarked that the rest of soul I had experienced, when I allowed myself humbly to receive the truth, as the thirsty earth drinks in the dew of heaven, gradually departed, and I became "a coward in my own esteem." I placed my difficulties before the Lord. They were not only such as education and antecedent circumstances created, but they were in my heart and home, and demanded the severance of ties dear as heart-strings. Yet more and more I felt the folly, not to say impiety, of shutting my eyes to the light I had once so earnestly prayed to see. The Church of Latter-day Saints, like an angel from heaven, fully unfolded God's purposes concerning man. It pointed out the Church I had often idealised in imagination, but never found. It revealed a tangible method of access to God, and the obtaining of that heavenly dew of grace so needful in our struggles with temptation and sin. It took cognizance of the body as well as the soul, and consecrated it in all its uses, till it became meet for the indwelling of the Paraclete. Prophecy and History, the mouldering ruins of empires, the fragments of sepulchral monuments, the obscene hieroglyphics of Egypt, and the cuniform slabs of Nineveh, attested to its truth. It opened up the possession of peace to the soul in the present, and its noblest consecration to the work of God; and yet I was like the young man in the Gospel, who had asked what he should do to obtain eternal life, and because he could not get it in his own way, refused it altogether. Often I had repeated the prayer of the "Christian Year," but never so emphatically as now,—

Come Lord, come wisdom, love and power,
Open our ears to hear;
Let us not miss th' accepted hour,
Save, Lord, by love or fear.

The prayer has been answered. I found the cross I was called to bear no whit the lighter, but I had greater energy to carry it. I *am* a member of the Church of Jesus Christ of Latter-day Saints, and my intercourse with its two Elders, whom I shall ever esteem, honor and love, for their pa-

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ternal care of me, as they pioneered my way through difficulty—the Revs. Elders Felt and Penrose—has more completely than ever thrown light on revelation, while I experience what our Lord promised to his faithful followers, that they should *know* of the doctrine whether it was true; that internal testimony not to be confounded with nervous excitement, or imaginative ideas, but a conviction of the understanding, that what was dark is now light, what was disquietude and apprehension, is now peace that passeth understanding.

I was a wandering sheep,
I did not love the fold,
I would not hear my Shepherd's voice,
I would not be control'd.
I was a wayward child,
And in my errors bold,
But now I hear my Savior's voice,
I love, I love the fold.

G. de la P. B.

London, Oct. 30th, 1866.

CORRESPONDENCE.

AMERICA.

[We are favored with the following letter from Elder A. K. Thurber, for insertion in the STAR.—ED.]

Wyandotte, Kansas, Oct. 8, 1866.

Dear brothers Felt and Penrose,—As I feel in a jotting mood, I indulge in dropping you a line from this place. We left New York, Wednesday, 3rd, at 8 p.m., for St. Louis, *via* Harrisburg, Pittsburg, Crestline, Indianapolis, Terra Haute, thus passing through New Jersey, Pennsylvania, Ohio, Indiana and Illinois. We took this *route* for the sake of new scenery, and more especially to learn of the *route* west from here to Denver, *via* Topeka, Lawrence, Manhatten, Fort Riley, and then up the Smoky hill fork of the Arkansas river, known as the "Smoky hill *route*." We made St. Louis in 48 hours, having been much interested in the scenery in passing over the Alleghany mountains, and the splendid country of Indiana and Illinois, through which we passed, and could not but think that it was too good for its present occupants. Politics were running high in all the States we passed through, canvasses were made in the cars; and so far as I could learn, the Radicals and Johnson men were about a tie. We declared ourselves Conservatives, and Constitution as it was. The trains were crowded by people who had been to attend fairs or political meetings. It seemed inevitable that we should be known, and some gentlemen sought an introduction to Brigham Young, jun., invariably expressing a desire to see our country, &c. At St. Louis we lay over, and on Saturday, attended the State fair, at a very fine ground about 3 miles north of 4th street. Saw a fine display of horses and agricultural machinery, also some racing, but a miserable set of men. We looked in vain for one real noble, open countenanced man, and came to the conclusion that there were no real Americans there; they were Dutch, Irish, negroes, and Missourians. (I stopped writing, and have just had 1½ hours good talk with President Young, jun. Our experience, hopes and joys have been dilated upon, and the good Spirit of the Lord is with us.) In St. Louis, I thought of the administration and labors of brother N. H. Felt. I did not feel well in the atmosphere there, neither did brother Young. We were uneasy and wanted to get away, and I felt for the first time since being seasick, the old complaint in my chest. We stayed at the Southern Hotel, and took a good look around the city. It is improving fast in area and fine buildings, and has as fine a display of goods as New York or London can show. We went to the Levee, and counted 50 fine river steamers from where we stood, and could see only a portion of what were in the river. We were glad to see Sunday morning, and more so 4 o'clock p.m., as we then took train for this place, expecting to have arrived here by 7 o'clock this morning, to connect with the Pacific Railroad cars that run to Man-

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hattan, 130 miles out, and to within 15 miles of Fort Riley. The stage connects at Manhattan, and we had telegraphed ahead to secure seats in to-day's stage; but as the train was three hours behind its time, we lost the connection, and have to lay over here until to-morrow at 8 a.m.

From St. Louis we passed through some fine counties bordering on the river, and as we approached Jackson this morning at 10 o'clock, you may guess that we had our eyes open: and as we passed through, there was not an object but was noted—the soil, the timber, the rock, and all its facilities were particularly viewed, as much as though we had an interest in them, that we expected to use at no distant day; in fact, it seemed as though we were taking stock, to see what we had on hand. From all appearances, it is but little appreciated or improved by its present usurpers. We saw but little of Independence, as the railway passes a little to the west of the town. At Kansas City, where I camped 17 years ago, I noticed some improvement, but nothing to indicate great enterprise or energy. At this place Wyandotte, 3 miles up the river from Kansas, and on the point of land at the confluence of the Kansas or Kaw river with the Missouri, is a thriving little town; and as it is the starting point direct west for the Pacific Railroad taking the St. Louis trade, it naturally will be a town of importance, which is contemplated as indicated by the wide streets that are laid out, the grading of the same, and the permanency with which many buildings are being built, as well as other improvements of a public nature, among which is a bridge across the Kaw river, of which the abutments are now up, and the structure is on the way from Chicago. Brother Young and myself feel very comfortable here, much more so than we did in St. Louis. We washed and took dinner, then climbed a hill, gathered some grapes, also hickory and walnuts, which brother Young cracked with his pistol, for the want of a rock to do it with, shot at a mark, in fact, took a regular free-and-easy country airing. An Englishman is the clerk at this house, and is well acquainted with London, and he feels that he has nearly got back there, and would talk us out of time, if we would satisfy his desires. I omitted to mention that in the sleeping cars we came up in, there were some six or seven military officers, ranking from Colonel down. One Captain was on his way to Camp Douglas, and said that all was peace in Utah, that there were no Indians to fight, and that the expedition of 600 men who were going to start there, was only got up to feed contractors. Six out of the thirteen cars composing the train, were loaded with soldiers, mostly young men or boys. The Captain had his wife with him, a very pleasant young lady, and I felt sorry for her prospect of widowhood, as her husband, unless the pure mountain air has a favorable effect on him, will die soon of consumption. As the train was late, and no chance to get breakfast, the Captain and his wife thankfully accepted an invitation from brother Young to lunch with us, and they appeared to enjoy sardines and accompaniments (of which my mother amply supplied us). Half-past 11 o'clock, just had prayers, and feel well.

I wish brother G. C. Ferguson, and as many of the brethren as you may see fit, to learn by this of our welfare, and I send my kind regard to all who desire to see Zion prosper. You have our prayers for your welfare.

A. K. THURBER.

P.S.—This railroad is the Pacific, and takes the St. Louis trade. The railroad from Omaha is the Union Pacific Railroad, intended to take the Chicago trade. You will understand the position. There is a stage line from the terminus of each road to Denver, where they connect with Salt Lake.

CONSTANTINOPLE, Nov. 1.—Ten thousand Cretans were engaged in the battle near Vrissa, where they lost 700 killed. The Turkish losses were also large. Three thousand insurgents who had taken refuge in the caves of Melidoni, were drowned by the rising of the tide.

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Not long ago a scotch farmer having lost his wife, but wishing to keep her always in memory, called his farm "Glenmary." Shortly after a neighbour met with a similar affliction, and determined also to name his farm after the dear departed. Imagine the popular astonishment when it was formally christened "Glenbetsy!"

Horace Walpole's correspondent, William Cole, was remarkable for what is called a "comfortable assurance." Dining with a party at Cambridge he took up from the table a gold snuff-box, belonging to a gentleman next to him, and bluntly remarked on its size, saying, it was big enough to hold the freedom of a corporation. "Yes, Mr. Cole," replied the owner, "it would hold any freedom but yours."

DIED:

SHARP—September 18th, 1866, at Salt Lake City, John Sharp, eldest son of Bishop John Sharp and Mrs. Annie Gibson Sharp, aged 11 years.

DODD—September 24th, 1866, in Williamsburgh, Long Island, New Yord, Fanny, the only child of Noah and Ann Dodd, of consumption, aged 9 years, 6 months and 13 days, from Market Drayton Branch, Shropshire, England.

FIRTH—September 25th, 1866, John William, son of Matthew and Mary Firth, from Wakefield, Yorkshire, aged 13 years, 7 months, and 25 days.

WOOD—October 7th, 1866 at Branstone, Derbyshire, England, George Wood, aged 72 years.—DESERET NEWS, please copy.

POETRY.

ODE TO MORALITY.

O pure morality; where dost reside?
Say where on earth dost thou abide;
Within the palace or the cot,
With those of high, or lowly lot,
Art thou possess'd by the great and learn'd?
Oh no, alas! such oft have spurn'd
Thy very name, morality,
And thought that they could happy be,
In fleeting pleasures while on earth;
Heedless of that of greater worth,
Which holds before the human view,
That which is beautiful and true,
The true development of man!
A lesson all should learn to scan;
'Till every feeling of each mind
Is into union combin'd;
And thus bring forth a holy throng
Of virtues, from the source among
The noble attributes within,
Which in their actions, are akin,
To those possess'd by Gods in heaven;
Control'd by laws which He hath given
To regulate originate:
Aid man to rise till he is great.
Not in a station, nor a name,
With those of earth with earthly fame,
Which, like the dew upon the flower
May all depart within an hour:
Not great in sordid, things of earth,
But great in power of heavenly birth;
Gained by morality, possess'd,
By virtue truly merited,
A gift he hath inherited
Through righteous acts while here below,
Having subdu'd that mighty foe,
Temptation, vice, and error's snares,
This mortal life with all its cares.
Brother, if thou wouldst overcome,
And gain at last, thy heavenly home,
Fight for morality; and when possess'd
By thee, thou wilt be truly blest
Among the noble thou canst be
By living in morality,

Birmingham. JOHN BURROWS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 46, Vol. XXVIII. Saturday, November 17, 1866. Price One Penny.

PAST AND FUTURE EXISTENCE.

BY O. PRATT.

There are but few persons, who have correct ideas, concerning any state of existence, except the present. They find themselves here; but where they came from, or whither they are going, they have but a faint idea. Indeed, the greater part of the millions of *Christ*endom, do not believe in the Bible doctrine of pre-existence: they look upon the natural birth of man as the origin or commencement, not only of the body, but also of the spirit. They readily admit the pre-existence of the materials which enter into the composition of the body; but discard the *idea* of a pre-existing spirit either organized or disorganized. They suppose each individual spirit to be created from nothing, at or about the time of the organization and birth of the infant tabernacle. That then, it is supposed, we awoke from nothing to consciousness, from non-existence to existence, from vacancy to substance, that thoughts and perceptions sprang into being, assumed indentity, and began their career as movable intelligent souls. This unscriptural, and most absurd, and unreasonable doctrine originated in the brains of a corrupt Priesthood, and is unworthy of the consideration of any but lunatics or madmen.

It is strange, that men professedly wise, capable of reason, and common sense, could possibly work up their minds into a belief that human spirits are called into being from nothing at the average rate of about twenty every minute. How much more consistent it is to believe that the substance of our spirits, like the substance of our bodies, had a pre-existence; that both are eternal, and that not one particle of either ever sprang from nothing; that creation signifies organization of pre-existent materials, and not the production of these materials from nothing? The former is a Scriptural truth; the latter a vague, foolish, unphilosophical, absurd speculation of men who believed in an immaterial god "without body or parts," which is equivalent to no God. When will man burst the shell of his traditions, and have common sense! When will he turn from such disgusting absurdities to the word of God!

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Man is not only ignorant of his pre-existence, but seems to have but a very imperfect idea of his future state. It is true, Christendom expect a future state of being, but have endeavored to make such a state, as shadowy, as unlike everything connected with real existence, as they could possibly imagine. Their heaven is a spiritual, immaterial world, "beyond the bounds of time and space," having no connection with time, no relation to space, no parts, no whole, nothing in common with matter. Their future being is immaterial, shapeless, bodiless, occupying no space, has nothing to do with duration, is destitute of all properties common to matter, possessing, like their imaginary god, neither "parts nor passions." Such is their own description of their imaginary heaven; such their avowed belief in regard to their future existence. The Devil could not possibly invent ideas more atheistical, than these. The worst forms of heathen divinities do not begin to compare with the absurdities of the sectarians' god: a heathen heaven is a palace compared with the sectarian heaven, excluded from time and space: the heathens' idea of a future existence, though false, is incomparably better than an "immaterial existence," which is only another word for total annihilation.

It is, indeed, comforting to know whence we came, and have a correct understanding in regard to our future. This interesting and most important knowledge is only to be obtained by divine revelation. God has abundantly revealed these things that man might rejoice in them. There are no people upon the earth who have so great reason to rejoice as the Saints; for to them God has spoken, and plainly manifested much, concerning both the past and the future; and hence, they know what kind of an existence to pray for, what blessings to hope for, and where they shall receive their everlasting inheritance.

A Saint, who is one in deed and in truth, does not look for an immaterial heaven, but he expects a heaven with lands, houses, cities, vegetation, rivers, and animals; with thrones, temples, palaces, kings, princes, priests, and angels; with food, raiment, musical instruments, &c.; all of which are material. Indeed, the Saints' heaven is a redeemed, glorified, celestial, material creation, inhabited by glorified material beings, male and female, organized into families, embracing all the relationships of husbands and wives, parents and children, where sorrow, crying, pain, and death will be known no more. Or to speak still more definitely, this earth, when glorified, is the Saints' eternal heaven. On it they expect to live, with body, parts, and holy passions: on it they expect to move and have their being; to eat, drink, converse, worship, sing, play on musical instruments, engage in joyful, innocent, social amusements, visit neighboring towns and neighboring worlds: indeed, matter and its qualities and properties are the only beings or things with which they expect to associate. If they embrace the Father, they expect to embrace a glorified, immortal, spiritual, material Personage; if they embrace the Son of God, they expect to embrace a spiritual Being of material flesh and bones, whose image is in the likeness of the Father; if they enjoy the society of the Holy Ghost, they expect to behold a glorious spiritual Personage, a material body of spirit; if they associate with the spirits of men or angels, they expect to find them material.

Materiality is indelibly stamped upon the very heaven of heavens, upon all the eternal creations; it is the very essence of all existence. While an immaterial substance does not exist, in heaven, earth, or hell, and cannot even be conceived of, thought of, or known, as substance. The very idea never could have been originated, only in the wild wanderings, and vague hallucinations of disordered brains.

We smile at the absurdities incorporated in heathen mythology, and pity the poor weak minds which could be gulled with such superstitions; but we defy the whole race of modern Christendom, to show from heathen ethics one feature so glaringly absurd, as the modern Christians' immaterial god, consisting of three persons "without body, parts, or passions." How one of these bodiless persons could have been crucified, is among the incomprehensible mysteries of sectarian-

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ism! How one of these persons, "without body or parts," could have been dead and buried, or could have arisen and ascended into heaven, is another most astounding mystery of sectarian theology!

Such are the absurdities incorporated in the ethics of nearly two hundred millions of human beings, calling themselves Christians. With such disgusting nonsense in their creeds, it is very difficult to persuade ones self that it is possible for them to be sincere: yet from the exertions which many make to sustain these monstrosities, it is evident that some of them are so lost in the depths of idolatry, that they do really believe in the absurdities above alluded to. It is a shame and disgrace to man, to think that any portions of his species have fallen so far below the fables of heathenism, as to render themselves so supremely ridiculous, and so apparently devoid of all glimmerings of reason or common sense.

It may have been a wonder to some, why the heathens have not sent forth their missionaries, among the benighted nations of Christendom, to convert them. But it is evident, that the frightful disgusting picture of the modern Christians' creed, would have disheartened the most zealous among them, from undertaking so hopeless a task. There are none, perhaps, who would have courage and fortitude to attack so formidable a monster, unless he were armed, like the Latter-day Saints' missionaries, with divine authority from heaven. It is not to be expected, however, that even an angel from heaven, will arouse those who have so long been in such gross darkness, whose traditions have so long cherished the worship of a being "without parts."

But let the Saints bear with patience the gross ignorance of this degraded race: let them be filled with pity towards the deluded masses: let them seek by reason, by the word of God, by kindness and long-suffering, to reclaim as many as possible; or, at least, if they cannot lift them up out of the deep mire, to faithfully discharge the duties of Saints towards them, that the consequences of their false religions may be upon their own heads, and not on the heads of the children of the kingdom. Teach them, that in the great judgment day, they will learn to their sorrow, unless they repent, that eternal justice will be executed by a God who has passions, whose fury will come up in his face, and whose wrath will burn to the lowest hell, upon all the unrighteous and ungodly. Teach them that he who sits upon the throne is not an inconceivable nonentity "without body or parts," but a glorious Personage, a mighty King, a wise Law-giver, a great Judge. Teach them that a future state is not an immaterial, dreamy, shadowy, existence, but a tangible, substantial, material reality, a heaven that has foundations, a world that has stability.

JEW AND GENTILE PHARISEES.

BY ELDER N. H. FELT.

"Woe unto you Scribes and Pharisees, hypocrites! because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.—MATTHEW xxiii, 29, 30, 31.

How truly applicable are these words to the present generation of Christendom. There are many now who think, had they lived in the days when our Lord was upon the earth, they would have been among his most devoted and faithful followers, and associated with the holy Apostles; they would have stood forth boldly to declare the glorious truths of the everlasting Gospel to that generation, though it had cost them wealth, sta-

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tion, reputation, father, mother, brother, sister, and severed every tie that bound them to all that was near and dear to them on earth, even life itself.

We often meet with persons who express themselves as above: yet when the mere suggestion is made, that God has again communicated his will to man, they will shrug their shoulders, and appear to look upon the assertion as almost blasphemy, and when connected with the name of Latter-day Saints, will not listen a moment. If asked the reason why they will not listen, their answer is, because that people are everywhere spoken against; they are opposed by the influential and learned in society, and rejected by all the world; therefore, they must be false. Any one, with a moment's reflection, would see how unsafe such premises would have been, had they lived in the days of the Savior, and how little chance of hearing the truth, aside from embracing and advocating the Gospel, before the world.

We all know that the Son of God was evilly spoken of, notwithstanding his blameless life; his appearance and teachings roused the animosity of the rulers of the land; the High Priests, the Scribes and Pharisees, indeed, the most religious, moral, and respectable portions of the community, with the wicked and ungodly, joined in the hue-and-cry, Away with him! away with him! Crucify him! crucify him! Those who think they could have withstood the overwhelming flood of popular prejudice and frenzied opposition in which the Son of God commenced his mission of love to the world, and the difficulties to be surmounted by all who followed him, ought carefully to analize and reflect upon the deep rooted, traditional prejudice of the people,—the vast amount of talent, wealth, and influence arrayed against any attempt at innovation upon their long established customs and forms of religious worship.

The Jews claimed to be God's covenant people. It is written that God made a covenant with Abraham, "That in thee and thy seed shall all the nations of the earth be blessed." The Jews were a portion of that seed, they decended from the holy Prophets; Jerusalem was the holy city; the temple of the living God was there; there Prophets had foretold the coming of the Messiah; and the people had been taught to expect him, as was manifest by the question put to John, "Art thou Elias? Art thou the Christ? Art thou that Prophet?" Unlike Christians of the present day, they believed in revelation and Prophets, as is shown also in John xxi, 26.

Thus, one of the present day might reasonably suppose, that the Jews, of all people, would have understood the time and manner of the coming of the Messiah: yet there appears to be more justification to the Jews, in the rejection of Jesus as their Messiah, than the present generation of Christendom can claim, in rejecting the dispensation of the fulness of times, introduced to the world through the mission of the martyred Prophet, Joseph Smith.

This can be clearly demonstrated, by abundant testimony, from the Scriptures of divine truth. But the limits of this article will not admit of an extended argument upon the subject: we can, therefore, only refer to a few Scriptural passages to show, in the words of inspiration, how "The veil was over their eyes to this day, in reading the Scriptures," and how "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

It is written that God made a covenant with Abraham, that in him and his seed should all the nations of the earth be blessed. The blessing of the Patriarch Jacob upon the head of Judah, was, "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."

Malachi says, "Behold, I will send my messenger, and he shall prepare the way before me." "And the Lord whom ye seek shall suddenly come to his temple." Again, Zachariah says, "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." "And his feet shall stand, in that day, upon the Mount of Olives, which is before Jerusalem on the east," &c. "And the Lord shall be king over all the

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earth. In that day shall there be one Lord, and his name one."

In view of these prophecies, the Jews had some substantial reasons to expect a Messiah to come in power and great glory; one that should do honor to them as a nation, and fulfil the words of their Prophet, "Israel shall be the head and not the tail."

This was their great error, the "stone of stumbling, the rock of offence." Not that the Prophets had not foretold the first coming of the true Messiah, but the people chose out of the predictions of the Prophets, only those that suited their own worldly views of honor and aggrandizement, rather than seeking to do the will of God. They overlooked, or would not listen to the words of the Prophet Isaiah. "Who hath believed our report? and to whom is the arm of the Lord revealed?" "He is despised and rejected of men, a man of sorrow and acquainted with grief, and we hid, as it were, our faces from him, he was despised and we esteemed him not." To have accepted these prophetic words, would have been too humiliating to their national vanity. They could not stoop to receive that humble Nazarene, the carpenter's son, whose brothers and sisters they knew; one "not having even learned letters;" one held up to scoffs and ridicule, by their learned clergy, and all of the most respected of society. How could they receive those humble, low-born, illiterate fishermen, who presumed to teach them the way of life and salvation? We are often apt to look less charitably upon the Jews, than he who said, "Father forgive them, for they know not what they do."

It is evident that the present generation are liable to fall, if possible, into a much greater error upon the second advent of the Savior, than did the Jews upon the first, for reasons that are self-evident to every reflecting mind. People now do not believe that God will reveal himself to man again on the earth. They are quite as unprepared to acknowledge his servants, and this, too, for the same reasons as did the Jews—viz., that they are despised, and called the offscourings of the earth.

The Latter-day Saints bear testimony of the only true Gospel to this generation, not in their own name, but word for word, as written in the Scriptures of divine truth. The world will not receive them, but count them as impostors; not because the world are aware of their doctrines, but simply because they are evil spoken of, or, "if believed in, it endangers the craft" of those that seek worldly honors.

There are, at the present time, persons of education and standing in society, who predict the coming of the Son of Man, within a few short years, taking their data from the literal fulfilment of prophecy in past ages. They do not assume to be Prophets, or the sons of Prophets. Is it not surprising that, while they admit of the literal fulfilment of prophecies in former days, that they spiritually overlook, or purposely avoid the most important prophecies relating to the great work of the last days? They have not only forgotten "that Elias must first come, and restore all things," but while admitting, as they are forced to do, the literal scattering of Judah and Israel, they do not appear to believe in a literal gathering. And thus, through their teachings, many of the most precious of the promises, relating to the last days, are made of none effect among the people. If anyone will but read Jeremiah xxx, 18—24, and xxxi, to 14; Isaiah ii; Micah iv; Daniel ii, 44, they cannot but see, at once, that a great and mighty work of preparation is to be performed before the second coming of the Son of Man. The error of the Jews was, that they mistook the prophecies relating to the time of the gathering of scattered Israel, and his second coming, for the time in which he appeared as "a man of sorrows and acquainted with grief." And the people in this, "the times of the fulness of the Gentiles," will likely be as totally in error, as to the personal appearance and second coming of the Savior in the last days, as the Jews were 1800 years ago. These wise men, who predict, without "the testimony of Jesus, which is the spirit of prophecy," the coming of the Son of Man in 1867 or '87, or any other set time, seldom refer to the "times of the restitution of *all* things:" if they did, the people

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would be looking for a restoration of the Gospel in its fulness. And as "God set in the Church, Apostles, Prophets," &c., they would look for the restoration of Apostles and Prophets, and the restoration of the only true Gospel of Jesus Christ. The Scribes and Pharisees of the present day will tell you, that none, but the deluded "Mormons," believe in the literal restoration of all things, spoken by the mouth of all the holy Prophets since the world began;" none but them believe in Apostles and Prophets; none but them so ignorant as to believe in the restoration of the Priesthood of the Son of God; in short, none but such deluded people would believe that God, who had spoken before unto our fathers, by his Prophets, would in these last days—the greatest of all dispensations since the world began—again speak from the heavens and declare his purposes to a living Prophet, as to an Elias, to prepare the way before him"—to build a temple to which he should suddenly come—to point to the place for the gathering of his Saints, the redemption of Israel and the coming of the Messiah, and the final reign of Christ over *all* the earth.

Listen, all you who think you would have had faith enough to have followed the lowly Jesus, in the midst of evil report! Do not hastily pass by the despised "Mormons," lest you are among those in this day, who cast aside the stone that the builders refused in former days. But if any of you lack wisdom, ask of God, who giveth liberally to every one, and upbraideth not. Send for an Elder of the Church of Jesus Christ of Latter-day Saints, as Cornelius sent for Peter, "and he will tell thee words whereby thou and thy household may be saved."

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE MUSIC HALL, STORE STREET, TOTTENHAM-COURT ROAD, LONDON, ON SUNDAY, SEPTEMBER 30TH, 1866.

(Reported by Elder G. C. Ferguson.)

Present on the Stand—Elders O. Pratt and F. D. Richards, of the Twelve Apostles; J. W. Young, of the Liverpool Office; N. H. Felt, President of the London District; A. Hatch, President of the Birmingham District; A. N. Hill, President of the Southampton District; J. McGaw, President of the Norwich District; C. W. Penrose, President of the London Conference; J. Hubbard, President of the Kent Conference; E. T. Williams, President of the Essex Conference; F. Platt, President of the Birmingham Conference; R. Benson, President of the Bedford Conference; H. Barlow, President of the Reading Conference; E. J. Clark, President of the Dorsetshire Conference; W. S. Grant, Travelling Elder in the Essex Conference; E. A. Noble and C. P. Liston, Travelling Elders in the Kent Conference; N. Fawcett, Travelling Elder in the Bedford Conference.

Meeting commenced by choir singing "The morning breaks," &c. Prayer by Elder F. D. Richards. Choir sang, "Joy to the world! the Lord will come!"

Elder N. H. Felt expressed the satisfaction afforded him in meeting the Saints in a District Conference. He desired that the business of the Conference might be attended to as expeditiously as possible, that there might be time to hear from the Elders who were present, and wished the Saints to concentrate their faith, and unite their prayers, so that we might have the blessings of God manifested to us in a good Conference. He would call upon the Conference Presidents in the District to report their fields of labor.

Elder C. W. Penrose said he was glad to be able to represent the London Conference in good condition. A great majority of the Saints were striving to do their duty. In consequence of other labors, he had not been able to visit them at their homes so much as he desired, but, from what he had seen, and from the spirit which they manifested, he knew that they

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were trying to do right. The brethren in the Priesthood were faithful men, endeavoring to spread a knowledge of the principles of the Gospel, and to instruct the Saints in their duties. The monthly Priesthood meetings were well attended, and were of great benefit. He was glad to feel that the brethren were coming up closer to those who were placed over them, than when he first came among them, the result being more unity; and he desired this union to increase. The Branch Presidents came to the office occasionally, and talked freely about the condition of their Branches, which was very beneficial, thereby counsel could be imparted as circumstances required. He wished all the brethren to feel that a portion of responsibility rested upon every one of them, as well as upon the Elders from Zion. Twenty thousand invitations had been printed, and were being circulated, announcing our meeting places, and many strangers had thus been induced to attend. "Mormonism" was not making much noisy demonstration in London, but it was quietly attracting considerable attention, yet, though many admired its principles, few were willing to step forward and take hold of them practically. There was no violent opposition, but rather a feeling of indifference towards the truth. The people seemed asleep, and it appeared as though nothing but God's judgments would wake them up. He then read the Statistical Report, and remarked that quite a number whose names were on our books, were lost amidst the great crowd of human life in London; but lately there had been a strict examination of the records, and he wished the work to continue, that the lost might be found, the dead cut off, and if any were found with a spark of life in them, that it might be fanned into a flame. He had labored with great satisfaction under the direction of Elder Felt, believed there was not a discord between them, and prayed for a continuation of the power of God, which he felt had rested upon him, day by day, while upon this mission.

Elder John Hubbard said the Saints in the Kent Conference were very much scattered. In five of the Branches they had no public meeting rooms, but were compelled to meet, when they came together, in private houses, some having then to travel from ten to eighteen miles to get to a meeting; still they felt well, and were striving to get away from these lands. He read the Statistical Report, and said that most of those who emigrated last spring, were the substantial members of the Conference, men that could be depended upon, and this made a great difference in the condition of affairs; still there were many left who were striving to do their duty, and to carry out brother Felt's counsel, not to put their trust in the arm of flesh, that is, not to rely on their own efforts alone, but to trust in the Lord, and have faith in his assistance. He found that the people in Kent were in a deep sleep, and he prayed that he might have more power to go forth and break open the hard shell of tradition with which they were enclosed. Brothers Noble and Liston were laboring faithfully, and were a great assistance to him, and a blessing to the Saints; they were united with him, and were all determined to go forward, realizing that they were called of God.

Elder E. T. Williams said he succeeded Elder Penrose three months ago, in the Presidency of the Essex Conference. He then received a favorable report of the state of the Conference, and in travelling through it, had found the report to be correct. The Saints were united in serving God. He believed the Priesthood were united with himself and brother Felt, and were striving to live their religion. The Conference extended into four counties, and the Saints were very much scattered. Great indifference was manifest among outsiders in relation to "Mormonism," but the Saints had the spirit of emigration. He read the Statistical Report, said the Conference was small, they were not adding many to their numbers, and there was no present prospect of much increase. Prayed that the Spirit of Jesus might rest upon the Conference.

Several short addresses by various Elders present occupied the remainder of the morning meeting.

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2.30 p.m.

After singing, and prayer by Elder James McGaw,

President Orson Pratt presented the various Authorities of the Church for the consideration of the Saints, which were respectively sustained by unanimous vote. He then proceeded to testify, with much demonstration and power of the Holy Ghost, of the organization of the Church of Jesus Christ of Latter-day Saints, by direct revelation in our own day, of the coming forth of the Book of Mormon, of the preaching of the Gospel throughout the earth, the gathering of the Saints to Zion, and their becoming a great nation and kingdom unto the Lord. He also showed, from the Scriptures, that the ancient Prophets foresaw and prophesied of the marvellous work and wonder in which we are engaged, and the terrible judgments which are to follow the testimonies of the Elders, and closed by warning unbelievers to repent of their sins and false religions, and turn to the Lord.

6.30 p.m.

After singing, and prayer by Elder A. Hatch,

Elder John W. Young expressed his joy and satisfaction at being present during this Conference, for the privilege of laboring in the ministry in these lands, though in weakness it might be; said the Saints in Zion had passed through many trials, which the brethren in this country did not understand; that in building the kingdom our physical as well as our mental powers were called into requisition. Although the testimonies borne by the servants of God might seem weak to man, they would most surely come up against those who rejected them, at the judgment day. All that the Saints could enjoy in righteousness, would be given to them after they had proved themselves faithful in their present probation, and worthy of it. Exhorted parents to treat and teach their children in a proper manner, to be economical, and save their means to emigrate.

Elder F. D. Richards gave a very interesting account of the condition and prospects of the Church in Utah; testified of the increasing interest and efforts of President Young, in the great work of sending the Gospel to the nations, gathering the Saints, and building them up a righteous people unto God; testified of the abundant blessings of the heavens and of the earth upon the Saints in Zion, in causing the great American Desert to become one of the most fruitful portions of the earth; testified that the power of God not only rested upon the people, to lead them in the way of obedience and truth, but upon the earth also, causing springs and streams of water to break out in the most sandy and desert pools, the higher and colder portions also, to become mild and genial for vegetables, grain, fruits, and flowers; also of their advancement in building towns, cities, tabernacles, and their improvement in education, music, &c.; also of the futile efforts of opposers to hinder the work, and closed by exhorting the Saints to faithfulness in every duty, to keep themselves clear of the contaminations that surrounded them in that great city, and to make haste to get away to *the holy land of Utah.*

The great duty of life is not to give pain; and the most acute reasoner cannot find an excuse for one who voluntarily wounds the heart of a fellow-creature. Even for their own sakes, people should show kindness and regard to their dependents. They are often better served in trifles, in proportion as they are rather feared than loved; but how small is this gain compared with the loss sustained in all the weightier affairs of life! Then the faithful servant shows himself at once as a friend, while one who serves from fear shows himself as an enemy.

Infidelity and Faith look both through the same perspective-glass, but at contrary ends. Infidelity looks through the wrong end of the glass; and, therefore, sees those objects near, which are afar off, and makes great things little,—diminishing the greatest spiritual blessings, and removing far from us threatened evils: Faith looks at the right end, and brings the blessings that are far off in time close to our eye, and multiplies God's mercies, which, in the distance, lost their greatness.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 17, 1866.

HAPPINESS FOR THE SORROWFUL.

Who is the happy man? Is it the king upon his throne? Is it the mighty emperor who sways the destiny of millions? Does happiness consist in ruling, in judging, in politics, in thrones, in palaces, in earthly grandeur? Does it consist in the honor which man renders to his fellow man? Is it found in high titles, such as Right Honorable Lord Bishop, his Holiness—the Pope, his Majesty—the king, or emperor, his Lordship, &c., &c.? Does happiness seek the mansions of the rich, the splendid habitations and beautiful parks of the nobleman? Does happiness seek the companionship of the learned, and select its abode in academies, colleges, and universities? Has the philosopher, the astronomer, the chemist, the optician, the mathematician, the learned in any science, sought out its desirable dwelling place? Tell me, ye swarming millions of bye-gone generations, who among you were happy? Tell me, O sons of earth, has happiness been found by mortals? Whither shall I go for an answer? Let creation speak; let the earth open her mouth and testify. Listen! What sounds are those I hear? Can it be the low murmurings of distant thunder? It cannot be! it proceeds as if from the bowels of the earth! But hark! Did I not hear words, articulated in a deep, low, mournful sound? Has the earth, indeed, a language? Can she also express her sorrows? But listen again! she sighs! she mourns! she exclaims: "Woe, woe is me, the mother of men! I am pained! I am weary because of the wickedness of my children! when shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?" * Who could listen to this sorrowful, painful lamentation,—this earnest, solemn appeal to the Creater, and not be moved? Who could reflect upon the bitterness and anguish of our great common mother, and not weep over the untold miseries she has endured for six thousand years? Who so dead to sympathy, that he could not join, with an intensity of desire unutterable, for the emancipation of the groaning captive? O let the chains of old earth be burst asunder; let her arise, and shake her very foundations; let her put on the strength and power of her Omnipotent Creator;

* Quoted from the vision of Enoch, Pearl of Great Price, page 6.

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t her gather the mighty waters into one place ; let her unite the Islands and Continents into one land, into an eternal bond of union ; let the everlasting mountains bow their lofty heads ; let the sanctifying fire of the Lord cleanse corruption from her face ; let the redeemed captive smile as at creation's morn, and be blessed with the presence of her Creator, and be crowned with rest—everlasting rest.

But is there no rest for man ? Must he seek, and seek in vain for happiness ? Where, O where, can the sacred gem be found ? Is man forever doomed to sorrow, lamentation, and ghastly death ? Or is there hope ? Shall the sons of mortality appeal to the earth for aid ? No. Verily, no ; she, herself, has need of aid. Whence, then, shall they look for help ? From heaven ! from the high and lofty One who sits upon the throne ! From the Creator, the Redeemer, the great fountain and eternal source of all happiness. To him, O ye sons of sorrow, direct your cry : to him, lift up the voice of supplication and fervent prayer : to him bow your stubborn hearts and wills, and yield yourselves to the voice of inspiration, to the counsel of his messengers : obey the heavenly angelic message of the restored Gospel, and you shall be filled with the Holy Ghost—the Comforter, and be born again into a kingdom of happiness. Let all who seek for happiness, know assuredly, that this is the only road, that leads to her peaceful abode. Peace is being taken from among the nations. She has sought out a resting place upon the mountains of Israel in the new found world. There, and there only will the weary be at rest, and the sons of sorrow find a heavenly balm for every wound. There the great Physician will heal the soul, and the body too. There the heavens will converse with the sons of earth, and pour down the rich treasures of wisdom to feast the hungry longing soul. There the Lord has commanded the blessing, even life for evermore. There, in the Lord's mountain, will he take away the vail that is over all flesh, and wipe away the tears of the sorrowful, and impart a fulness of life and everlasting joy.

O. P.

I HAVE DISCOVERED IT.

BY ELDER WILLIAM GIBSON.

To give God the glory for any discovery that takes place on the earth, or to acknowledge his hand in things that transpire from day to day, seldom, if ever, enters into the minds of men ; and yet the Book they acknowledge to be the word of God, declares that from him cometh every good and perfect gift, and that he will do nothing without revealing his secrets to his servants the Prophets. But let any new discovery be made in art or science, anything disclosed that would benefit mankind, be it steamboat, railroad, or electric telegraph, the cry is still, I have discovered it : but as for giving God the glory for revealing such a thing, they do not ; in fact, they do not believe in such a thing ; for they all declare that revelation is no longer needed ; and yet, if they did but know it, every discovery made for the good of men, is but a revelation from God, to bring about his designs in the salvation of the human family, and to sanctify and redeem the world.

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And though men may turn these discoveries to the gratification of their own ambitious desires, or to obtain gold, yet, in the end, God will make all things work together for the good of those who love him, and fulfil, through them, his own eternal purposes. And in all these discoveries which men say they have made, but which God our Father has revealed, we can trace the working of his hand, in bringing about the grand and glorious work of the last days.

In the mariner's compass, we find one of those things which God revealed for this very end; although it is claimed by men as one of their own discoveries. By the aid of this the daring navigator tracks the vast world of waters, and the wealth of distant nations is exchanged for the benefit of man. When the time drew near, according to the eternal purposes of the Almighty, that the work of the last days should commence, and that the revelations, given to the millions of the seed of Abraham, who had lived and died on the great Western Continent, should be brought to light from their sacred repository, where they had been hid for ages, then Columbus, led by the hand of God, discovered the New World, then the land, hid up by God for the gathering of his Saints in the last days, was revealed to man.

But who inspired Columbus with his unwavering faith in the existence of such a continent? Who led him safely over an unknown ocean, where man had never sailed before? Who satisfied his fondest hope, and rewarded his unyielding faith, by the discovery of America? It was the God of Jacob, for his own wise purposes; but man,—blind man, can see no further than the instrument, and gives the glory to man, that belongs to God, and says of Columbus, give the honor to him, for he discovered it. True; he was the instrument, but who inspired him with the thought? who kept that faith alive in him, and enabled him to persevere and overcome the bigotry and folly of the mighty and learned, and to carry out and accomplish the idea with which he was inspired? It was Israel's God above, in fulfilment of his promise, made to his servants in ages past, both in the Old World and the New, that He who scattered Israel would gather them, and prepare a place of refuge, where his laws should go forth to men, and where the honest in heart should gather, and dwell in peace and safety, while the judgments of God should sweep, as with a deluge, the wicked and ungodly from the earth.

And when the oppressed and trodden down of other lands had gathered there, who fought their battles against a mighty nation? Who blessed their efforts to gain their liberty, and establish the Republic of America? It was God, in furtherance of his own great work.

And who inspired the men, who framed the Constitution of that Republic, so to make the general laws, that the will of God could be carried out among his people, so that those who dared to prevent his Saints from the enjoyment of their domestic rights and religious privileges, must first violate the Constitution which their fathers framed, and for which they nobly shed their blood? It was God our Father.

When the recreant sons of these brave men broke through the laws which their fathers made, and when, through their bigotry and wickedness the Prophet and the Patriarch fell, who made the wrath of man to praise Him, and restrained the remainder thereof? and who led the people forth by the Prophet Brigham (as Israel was led of old by the hand of Moses) to the place prepared and reserved for them, where, surrounded by the everlasting mountains, and far away from the turmoil and strife that are consuming the nations, the little one becomes a nation, and the small one a mighty people? It was God, even our God. Under his fostering care, has the kingdom grown, from the time he revealed his word to the plough boy Joseph Smith, till now, when on the mountain tops it stands a beacon, for the world to gaze on and wonder at.

When organized in 1830, six individuals were all the Church numbered; but when they left their homes in Kirtland, they had grown to hundreds; when driven from Missouri, they had increased to thousands; when, again,

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they had to leave their homes in Illinois, for the trackless wilderness, they were tens of thousands; now, in our mountain home, the numbers have swelled to over a hundred thousand; and when we leave again, and take the way back to the land from which we were driven, then he who would number us, may be obliged to count by millions; and that time will come speedily.

What marvellous things has God enabled man to discover! Why has he taught him, without the aid of wind or tide to cross the ocean by the power of steam? Why has he taught him, by the iron horse, to perform on the land in a single day, what was a month's journey to our fathers? For what purpose has he revealed to man, the idea of the electric telegraph, by which man can communicate with man, though thousands of miles of land and water lie between, and with such speed that what it took our fathers months to do, can be accomplished in a single hour? Who revealed all this? It was God, and not man. What was his design? It was to fulfil the prophecies of Jesus, who declared, in days of old, that he would cut short his work in righteousness, for his own elects' sake; and a short work it will be with the wicked too. Look around and see, in every nation, that the best energies of man are devoted, not to the welfare of the human race, but in inventing weapons of destruction to destroy one another from off the earth. All nations are preparing for the coming strife, and it will, indeed, be a short work. Nation shall war with nation, state with state, family with family, and man with man, till the wicked are swept from the earth, as in the days of Noah; while he who is for peace, must flee to Zion; for the Lord will save his people in the day of trouble: he will comfort Zion, and build up her waste places, and make her like Eden, like the garden of the Lord. Then let the world scoff on; their day is short; the work of God is onward; no power can stay its progress; nations may combine against it, earth and hell may league together, but God our Father lives, and all is well; none can stay his hand from working; none can contend with the Almighty and prevail.

INTERESTING KAREN TRADITIONS.

(From the Record.)

A "British Messenger" notice of Mrs. Macleod Wylie's "The Gospel in Burmah," brings out some curious and suggestive facts in reference to the amount of real religious knowledge embodied in the traditions of the Karens—a people in all things separate from the Burmese, without any written language, and, of course, without books, with no religious forms, and without any creed, except that which came down to them in oral tradition from their fathers.

"They have," says Dr. Mason, "traditions of the creation, the temptation, the fall, and the dispersion of nations, in prose and poetry, nearly as accurate as they are found in the Bible. The following is a specimen:—

"In ancient times God created the world;
All things were minutely ordered by Him:—
He appointed the fruits of trial;—
He gave minute orders.
Satan deceived two persons;
He caused them to eat of the fruit of the tree of trial.
When they ate the fruit of trial,
They became subject to sickness, old age, and death.
Had they obeyed, and believed God,
We should not have been subjected to sickness;
We should have prospered in our doings;
Had they obeyed and believed him,
We should not have been poor."

In their traditions also there lived a remembrance of a bygone age of knowledge and happiness which had once been theirs as a people, with the belief

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that it would be theirs again, when strangers should come to them with glad tidings from over the sea. Here is a wail of sorrow over the departed golden age, mingled with the hope of its return :—

"O children and grandchildren! formerly God loved the Karen nation above all others ; but they transgressed his commands, and therefore we suffer as at present. Because God cursed us we are in our present afflicted state, and have no books. But God will again have mercy on us, and again He will love us above others. God will yet save us again."

"At the appointed season God will come;
The dead trees will blossom and flower:
When the appointed season comes, God will arrive;
The mouldering trees will blossom and bloom again."

There are two distinct tribes of this wandering and mysterious race, but it is only one, the Sgaus or Burman Karens, who possess these traditions. They are met with in every part of the country, and it is believed extend into the territories beyond.

On these striking facts a correspondent pointedly remarks : The value of this as an independent testimony to the truth of the Scripture. can scarcely be overrated. Had this creed existed in MS., infidel objectors would have said it was only a copy from the writings of Moses, and of no more value than they are ; but it is clearly not from Moses that the tradition has descended, for his writings belonged only to the Jewish people ; but it is clearly an oral tradition from the time of Noah. Now, a MS. may be forged, but a tradition which is incorporated with the life, the hopes, the very existence of a people, and the same in every mouth, without the aid of written books, was never yet invented by any man. We might as well talk of inventing a tree.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
Sept. 27, 1866. }

Elder John W. Young.

Dear Son,—Your letter from Christiania, and another of July 19th, from Wyborg, Finland, have been received, and been perused with much pleasure and satisfaction, showing, as they do, your good feelings and determination to do right, and to magnify your calling. Your visits to Denmark, Sweden, Norway, Russia, and other places, must have been interesting, and afforded you excellent opportunities to enlarge your experience and insight into the manners and customs of the various nations. I have no doubt you will endeavor to profit by the facilities that your travels afford you.

The grain and fruit crops have been very good this season, in almost every portion of the Territory. The absence of so many men with teams to the Frontiers after the poor, and so many who have been drawn to go and guard the Settlements, &c., in San Pete and Sevier Valleys, caused labor to be in great demand through the summer. The season has been very peaceful. Our enemies have not been idle ; but they have been badly foiled in all their schemes. The prayers of the faithful have been heard, and we have still been preserved in peace, notwithstanding every effort to prevent. Our opponents have kept dwindling in power and influence, until they have fallen into contempt.

Attempts have been made by various ones of our enemies here, to "squat" upon our public squares, parade ground, race course, &c., and in the city these public places have been fenced, to prevent "squatters" from settling upon them. The city and individuals have been compelled to go to considerable expense to guard against these depredators. They would not leave us a spot of ground to stand on, if they had the power to crowd us out. The other night a number of persons made a descent upon some of those squares, and

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gave them a thorough fright. It is not known who they were; but there has been some little excitement among a certain class in consequence, and they would like to fasten the instigation of these operations on me, if they could. The inconsistency of our enemies, on all such matters, is surprising. When it suits their purposes to say that my influence and power are decreasing, and that the people are becoming regenerated and enlightened, then they will assert that, and try and make the world believe that the overthrow of the Priesthood is on the eve of being accomplished. But, on the contrary, when their purposes are better suited by stating that I am the author of every movement among the people, they will state that also. They are unwittingly led to acknowledge, in this way, the power and authority of the Priesthood.

Your family are well, and seem to enjoy themselves.

Oscar is with you before this time, and I would like him to have all the chance he can to learn everything that will add to his usefulness.

I shall write you again, and I would be pleased to have you write every opportunity that you can.

Remember me to brothers Orson, Franklin, Oscar, and all the Elders, and accept my love to yourself, in which your mother and all join.

Praying the Lord to bless you in all your ministrations and movements, and to preserve you from every evil, I remain your father,

BRIGHAM YOUNG.

New York, Oct. 8, 1866.

Dear brothers Pratt and F. D. Richards,—We held our Conference yesterday, in our hall in Williamsburg, and although the representation of Branches from abroad was not numerous, yet we had a full representation of the Saints in and about New York, Brooklyn, Newark, &c., together with the timely arrival, from the British Mission, of Elder L. D. Rudd, and the presence also of Elder E. W. Tullidge, who has lately succeeded in getting favorable communications published in two prominent periodicals—namely, Fowler's Phrenological Journal, and the New York Galaxy. An excellent spirit was manifested in our meetings throughout the day. Many strangers were present, and among them two reporters. Some excellent instructions were given, and every one seemed alive to the work; and a covenant was made to do all that we can for the advancement of the cause, deeming it a proper time, according to the voice of the Spirit unto us, to send forth into the surrounding cities, those two brethren before named, to prepare the way for a great work to be done, by whomsoever the Authorities may see proper to send forth in the future, to gather in the remnant of scattered Israel, who no doubt are yet lingering over the broad face of this land, for want of shepherds to guide and direct them, and feed them with the bread of life. It is in our hearts to do all we can. We want your faith and prayers, and the faith and prayers of all good Latter-day Saints, that the work of the Lord may roll on to its consummation in this, and in all other lands.

Our kind regards to yourselves, Oscar B. Young, John W. Young, and all good faithful Elders of Israel.

I remain your brother in the Gospel Covenant,

WILLIAM H. MILES.

SUMMARY OF NEWS.

TERRIFIC CYCLONE OFF THE AMERICAN COAST, AND LOSS OF LIFE.—By the arrival of the Asia, at Liverpool, we have additional particulars of the late fearful cyclone off the American coast. The centre of the hurricane passed over the island of New Providence, and the scene of the wreck and devastation is marvellous, and sad in the extreme. More than half of Nassau is in ruins. Most of the houses are unroofed, many blown to pieces, and some moved bodily

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from their foundation into the streets. Churches, warehouses, and other buildings of solid stone, are shattered as if by a bombardment. The trees are destroyed, leaf and branch, as if by a conflagration. Nearly every vessel and boat is sunk or swept high and dry. On the outer islands the destruction of property, and the consequent suffering, are said to be dreadful. The ship Southampton, which arrived at New York from Liverpool on the 23rd October, encountered fearful weather in the Atlantic. After leaving the Mersey, she had a succession of head winds, and was forty days to the Banks. On the 2nd of October, in lat. 48 deg., long. 35 deg. 30 min., had a hurricane from S.E. to N.W. Lost and split sails, and had main topsail yard carried away; sprung jibboom, and stove the forward and midship houses, bulwarks, &c. One of the seamen, named Connor, was killed, another named Williams, had his thigh broken, and two others were washed overboard, but were fortunately rescued. The steamer Theodore D. Wagner, of Boston, bound to Charleston, was completely destroyed by fire on the 20th ult. The passengers and crew were rescued by two passing vessels. The brig Beaver, which arrived at New York on the 22nd ult., encountered a hurricane off the Tortugas, and had her decks completely swept, and the steward, James Sears, was washed overboard and drowned. Several other vessels were seen by the Beaver in distress, but she was unable to render any assistance. The Hastings, from Boston for New Orleans, had been abandoned at sea, but all the crew, with a single exception, were saved. The ship Samuel Tarbox, bound from Baltimore to Aspinwall, had foundered at sea on the 4th of October, and the captain and nine of the crew had been landed at Newport. One of the boats, containing the cook and four of the crew, was taken down by the suction or gear of the ship, and were never seen afterwards. The ship Lord Elgin, bound from Pensacola to Greenock, was passed on the 10th ult., ashore and abandoned on the Matanilla reef, Bahamas. The ship Emerald Isle, from New York for Liverpool, and the Chatsworth, bound for Antwerp, have been compelled to put back to New York for repairs, as both vessels suffered considerably in the hurricane. The Lizzie Fox, from Algoa Bay to Boston, had her decks swept clear of everything—bulwarks, rails, stanchions, &c.

SPAIN.—The unsatisfactory condition of affairs in Spain seems at length to approach a new crisis. This time the blow will be struck by the Government, not by the people. What is said to be impending is not a revolution, but a *coup d'etat*. Impatient of the wide-spread discontent which pervades the nation, and of the increasing unpopularity of the Queen, the Cabinet of Madrid is said to have resolved of its own authority to suppress the popular liberties, and thereby violate and abrogate the constitution. The only possible result of such a high-handed policy will be to add still more to the just indignation of the people. And although the military power of the executive may suffice for a time to prevent open revolt, there is reason to believe that a revolution is not distant, and that it will be of a much more serious character than any which Spain has witnessed for the last forty years.—*Globe.*

RUSSIA.—The publication of an edict ordaining a general levy in Russia, by which 400,000 men will be added to the Russian army, and the marine be likewise increased, has produced no small sensation on the continent, and especially in France. Coupled with the rumor of an alliance between the Courts of Berlin and St. Petersburg, this levy is thought to be most menacing to the peace of Europe. As regards the levy itself, certainly there is nothing extraordinary about it. There has been no levy in Russia for some years; and moreover, when all the other great Powers of the continent are seeking to enlarge the basis of their military strength, it is natural that Russia should do the same. It is the very naturalness of this measure on the part of the Russian Government, that furnishes the true ground for disquietude. For some years past, the armies of all Europe have been in a more efficient state than they ever were before; and if it is now found necessary to increase these armies, alike in numbers and in efficiency of equipment, we may rely upon it, that the Governments see plainly that the gathering clouds will not clear off without a storm, and that the next war is one in which all of them will be called to take a part.—*Globe.*

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DIED:

RIDDLE—October 25th, 1866, at Creek, Monmouthshire, Mary Elizabeth, wife of Henry Riddle, of consumption, aged 38 years, 4 months and 24 days.—DESERET NEWS, please copy.
CHAPMAN—October 30th, at Pendlebury, Jane Anne, eldest daughter of James and Sarah Chapman, aged 2 years and 2 months.—DESERET NEWS, please copy.

POETRY.

CONVERSION.

By Bethany's lone road
There sat a sad blind man,
Wrapped in a double darkness dense,
Imagine it who can!

The fair and beautious world,
Touch'd no responsive chord,
Within a heart where all its joys
Were but an empty word.

Nor love's soft ministry,
Nor friendship's soothing balm,
Morn clad in bright sunbeams,
Eve's purple light and calm.

Nor childhood's speaking glance,
Nor varying hues of flowers,
Nor music of the starry orbs,
Nor beauteous vernal bowers.

Nought that we dearest prize,
Had place within his heart,
Life was a rayless night, a pain,
Increasing in its smart.

Imagination's wing
Would soar to realms of light,
But paint no higher treasure there
Than unknown power of sight.

Lo! on his listening ear
The step of Jesus falls,
And faith awakened, earnestly
Upon his mercy calls.

Then at the heavenly touch
The life-long night departs,
And that rekindl'd eye,
Its glance of wonder darts

On the strange world around,
He dreamed not half so fair,
Then sinks in love and gratitude
At Jesus' feet in prayer.

Henceforth no sorrows scare,
No trials his soul affright
Blindness, his worst of ills, is past,
His greatest prize is sight.

So do I reason, Lord,
As truth unseals my eyes,
And ope's the wondrous treasury
Of hidden mysteries.

Raising the soul to heights
Where blew the gales of heaven,
And scatters mists of doubt
From holy hearts forgiven.

Leading from twilight mild,
To rosy beam of dawn,
Emerging in the golden glow
Of full and glorious morn.

Faith holds the key of grace
To nullify all care,
She walks amid the world's wide din,
Wrapp'd in the air of prayer.

And angels cheer her gaze
With glimpse of Paradise,
And echoes of its pean ring
In wond'rous harmonies,

All through the world around,
Making all scenes the same,
And every thing resound abroad
The great Redeemer's name.

O Son of David, hear!
Thy power exert to-day,
Let not the mind, unconscious turn,
From thy great touch away.

Nov. 7th, 1866. G. de la P. B.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 47, Vol. XXVIII. Saturday, November 24, 1866. Price One Penny.

"MORMONISM" JUDGED BY ITS EFFECTS.

BY ELDER C. W. PENROSE.

As every tree is known by its fruits, so every principle may be known by its influences, and every system by its effects. "Mormonism" has been introduced into the world upwards of thirty-six years; and although no fair opportunity has been granted, for the development of its influences, yet, by its inherent vitality, it has forced itself into notice and power; and its effects have been sufficiently manifested, to enable us to judge the nature of the cause that produced them.

First, let us examine the effects produced upon the minds of those who embrace "Mormonism." One of the promises held out by its advocates, is, that those who obey its precepts shall "come to a knowledge of the truth." Now, this is a blessing which professing Christians of modern times are sadly deficient of. They believe, they hope, they desire, but do not come to any definite knowledge in relation to God and their position before him. But those who have embraced "Mormonism," in every place where you meet them, whether in Britain, France, Switzerland, Germany, Scandinavia, Africa, India, America, or the islands of the sea, all testify that they *know* they have embraced the truth, that their sins are remitted, and that they are accepted of God, and brought into communion with him. Doubt has fled from them, and faith has grown into knowledge.

Another effect of "Mormonism" is, that it abolishes the fear of death. All its faithful adherents will testify that the terror of death has entirely departed from them. The great mass of mankind are haunted with a dread of entering upon that "undiscovered country, from whose bourne no traveller returns." Even to the most pious members of the various "Christian" sects, there is something awful and terrible in death. This fear brings the whole world into bondage; but "Mormonism," bringing knowledge to the mind, liberates it from doubt and fear, and establishes the soul in "the liberty of the Gospel."

"Mormonism" creates or induces faith in the human soul. This faith is exhibited practically. When the "Mormons" are sick, they send for

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the Elders of the Church, who anoint them with oil, and lay their hands upon them, believing in the promise of God that "the prayer of faith shall save the sick, and the Lord shall raise them up." In thousands of instances their faith has been effectual; disease has fled before it; the eyes of the blind have been opened, the tongue of the dumb has been unloosed, the ears of the deaf have been unstopped, the lame man has "leaped like the hart," and the spirit of life, invoked by the power of faith, has forced the "King of Terrors" to relax his grasp and retire from his intended victim. Scores of thousands of the "Mormons" have braved the perils of the treacherous sea, and encountered the dangers of the wild prairies, and the mountain heights, in obedience to the commandment of God, because of their faith in his promises to them. Few of them would have left the homes of their forefathers, but for this faith. Numbers of them had a natural and intense dread of the briny deep, until "Mormonism" animated them with faith to go anywhere, or do anything that God commanded them, relying upon his guidance and protection. By the faith with which "Mormonism" has inspired them, the Elders of Israel have gone forth, "without purse or scrip," to the four quarters of the globe, preaching the Gospel of life and salvation, looking to God for their daily support, and for wisdom to acquire a knowledge of languages, and customs, and nations, and men; exhibiting in their labors, a faith unparalleled in the history of the world. If believing the promises of God was "accounted for righteousness" in Abraham, so it will be in the Saints of this dispensation, who have proved by their faith and their works that they are in very deed "the children of Abraham."

"Mormonism" also produces peace of mind in all who are faithful to its principles. That inestimable boon for which millions seek in vain, is found in "Mormonism." It is one of its pre-eminent effects. The soul, freed from its load of long-accumulated guilt, lifted up from the depths of fear and doubt into a perfect consciousness of its freedom, lit up by the lamp of the spirit of truth, strengthened by a full knowledge of its acceptance with God, feels a soft and gentle calm gathering around it like a heavenly halo, centering to its inmost depths, and establishing therein "the peace of God which passeth all understanding."

The result of these several effects of "Mormonism," united upon the mind, is the grand desideratum of humanity, viz., happiness. The pursuit of happiness is the great motive power of all exertion. The "Mormons," we make bold to say, are the happiest people to be found upon the face of the earth. Living without the fear of death, believing that there is no phase of existence more important than the present, they seek to enjoy life to-day, having no dread of to-morrow. Understanding through the teachings of "Mormonism," that all things in the universe which are calculated to impart joy, are ordained of God for his creatures, they seek lawfully to obtain them, and to use them without abusing them. They can rejoice in the midst of the most trying circumstances. While misrepresented, ridiculed, persecuted, abused, and deprived of their just rights, they richly enjoy the happiness which their enemies ineffectually strive to obtain. The absence of sadness and grief from their countenances is so noticeable, that the pious, long faced, "miserable sinners" of the various sects declare, with uplifted eyes, that "the 'Mormons' have no religion in them." Happiness fills their hearts, gladness smiles upon their faces, and joy sparkles in their eyes.

"Mormonism" has the power of uniting its adherents in a manner very different, and far superior, to any other system in the world. The unity of the "Mormons" is noticed and acknowledged by their bitterest enemies, while, at the same time, the disunion among all other religious bodies and political organizations, is admitted and deplored. There is a spirit in "Mormonism," which leads its followers into unity of sentiment, belief, and action. No matter how varied their opinions before; no matter how diverse their sentiments, when they embrace "Mormonism," they are "all baptized by one spirit into one body,"

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they have "one Lord, one faith, and one baptism," and "one hope of their calling." They are inspired with a desire to gather from all the countries of the earth to one place, and to act in concert together, to accomplish one object, viz., to build up the universal kingdom of the One God. This power of unity is so great, that all the efforts made by its opponents to dissolve or weaken it, are perfectly futile, and, in fact, only serve to defeat their intended object, rendering its unity more compact, and consequently its strength more potent and enduring. The "Mormons" are perfectly united upon one platform of principle, and bound undividedly together on one ground of action. Their unity has already startled the thinkers among men; in a little while it will astonish and alarm the world. They have no contending factions in the Church, they have no "party" movement in the State. With full liberty of conscience they vote, in their religious Conferences for the same presiding Authorities, in their political elections for the same municipal or Territorial officers and representatives. "Mormonism" manifests the unity of truth in its principles, and exhibits the power of that unity in the acts of its followers.

"Mormonism" is the pioneer of intelligence. Mark the path of its travel; whether by its own free will marching forth to fight its way among the nations, or driven out from the haunts of men, staining its track with its own blood; wherever it has paused for a season, or made a permanent location, newspapers, schools, organizations for improvement, &c., start into life and flourish. It is a friend to all true art and real science, and wars against nothing but that which debases and destroys.

"Mormonism" has taken many thousands of poor, honest people, who were miserably dragging out their almost worthless existence in poverty and servitude, and placed them in a position to become independent, free and comfortable, with an object in life to stimulate them to virtuous and intelligent action. It has transplanted them from the over-crowded, badly-governed, and vice-reeking countries of the Old World, into the virgin soil, the pure atmosphere, and the free institutions of the New World, and that in a new part, where there is room to move, and where the corruptions of modern civilization find no element on which to flourish. It has given them an inheritance upon the earth, a spot they can call their own, and bequeath to their children, and it has given them a voice in all affairs which concern their well being and progress. It will continue the good work of emancipation, and bring joy and gladness to the honest among the down-trodden millions.

"Mormonism" has solved the great problem of the "social evil," and has shown the world how a community can exist and thrive, in the nineteenth century, without the "loathsome ulcer" of female prostitution. It has given a practical answer to the difficult question of "adequate female employment, and shown how every woman can have the opportunity to "fill the measure of her creation," and become an honorable wife and happy mother, instead of pining in single misery, toiling for a scanty meal, or wasting a short and shameful life, in pandering to the filthy lusts of the worst of men.

"Mormonism" has planted itself in a spot given up by all the world to the solitude of barbarism, and has developed the sudden wealth of a vast region supposed to be barren and worthless. Its effects may be seen in the fruitful fields, the lovely orchards, the tasteful dwellings, the handsome stores, the stately public buildings, tabernacles, and school-houses, the pleasant shade trees, the sweet-scented flowers and the life-bearing water-courses, and also may be heard in the hum of industry, the stir of trade, the melody of the song of praise, and the harmony of musical instruments, in more than a hundred towns and cities, where, nineteen years ago, not a single human habitation could be seen, save the rude wick-e-up of the wandering Indian, nor a sound of human life could be heard, except the horrid yell of the red man, shrieking through the affrighted air, and awakening the startled echoes in the stillness of the mountains. Its effects may be seen in the

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order, peace, unity, sobriety, virtue, intelligence, faith, fortitude, wealth, and happiness of its followers, the most law-abiding, God-fearing, truth-loving, and practical people upon the face of the earth.

Are not the fruits borne by the tree of "Mormonism," in the short space of thirty-six years from the planting of the seed, good, sound, and abundant? And is not every tree known by its fruits?

"Mormonism" is a stem planted by the hand of the Lord; watered by "the blood of Saints and of Prophets;" it flourishes gloriously. Its roots are striking deeper every day, and its thrifty branches shoot forth vigorously. The blasts of hell cannot wither it; the fire of the world's wrath cannot touch it; but while "every tree that the Father has not planted shall be rooted up," this "plant of renown," which is the "kingdom of heaven," growing up on the face of the earth, shall stretch out its mighty boughs, and yield forth its precious fruit, till the whole earth reposes under its shelter, and the heavenly ones shall "lodge in the branches thereof."

FAITH AND TRADITION.

BY ELDER WILLIAM GIBSON.

When the Son of Man cometh, shall he find faith on the earth? Yes: but it will be as it was in the days of Noah, among a few, comparatively speaking, while with the great majority, their boasted faith in God will be found to be only faith in the traditions of their fathers, while their fear towards him is that which has been taught them by the precepts of men.

All nations have faith in some superior power to that of man; and some have faith in written revelations, said to have emanated from the being they call God. The Jew professes to believe in Moses and the Prophets, the Christian in the Bible, the Mahometan in the Koran, &c.; and all declare that their faith is the only true faith, and that all else is error and infidelity, and that the doctrines they teach, and the books they profess to believe in, are the only true words of God. And as to the God they worship: while the Jew believes in a God who, with his own voice, spake to his fathers amidst the thunders of Sinai, and with Moses, their great law giver, spake face to face, as a man speaketh to his friend, the Christian believes in a three in one God, without body, parts, or passions, immaterial and invisible, having neither form nor shape. The Hindoo worships his god in various forms, and under different names. The Persian and other nations worship the sun, fire, beasts, and reptiles: all these are worshipped as god, or forms of god. And from the Jew who professes to worship the God of Abraham, to the poor savage who worships a thing he himself has formed, be it a stock or stone, all claim to worship the true God, and to have true faith in him. But this is not faith in God; it is only faith in the traditions of their fathers. Faith in God is to believe and obey the word of God, when made known to man by one whom God (not man) has called and sent to proclaim it. Thus, in the days of Noah, God called and sent him with a message of salvation to the inhabitants of the earth; to believe his testimony and obey it, was the only way to save them from the coming judgment: that was the word of God to them. They might believe all their fathers taught them, concerning God and the creation of the world, they might believe that Enoch was a man of God, and that his prophecy was true, but the faith required of them by God, was faith in the testimony of Noah, the man he had called and sent to them, and to obey the commandments he gave them: all other faith was vain and powerless to save them from the impending doom.

And although their belief in the

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teachings and traditions of their fathers might be sincere, yet there was something to prove their faith in God. To them, no doubt, it would appear the very height of folly and absurdity, for Noah to build such a boat on dry land, and then to expect a flood of water to come and float the ark, and drown the world; for if the testimony that an angel of God has come in the present day, appears so ridiculous to men who profess to believe that they once did come, and that they still exist, and will, at some future time, come, how absurd, indeed, must the testimony of Noah have appeared to the antedeluvian world. Although it was the testimony of one man against the faith of a whole world, yet that man was the ambassador of God, and to reject his word, no matter how strange it might appear to men, was to reject the word of God; and in the end they found, when too late to save themselves, that Noah was right, and the whole world was wrong.

What faith could save the inhabitants of Sodom in the days of Lot? Would faith in the testimony of Noah save them? No: the faith, required by God of them, was faith in and obedience to the testimony of his living servant Lot, whom he had sent among them; and although the idea of being destroyed by a shower of fire and brimstone, might have appeared as absurd to them, as the flood did to those who lived in the day of Noah, yet it was just as true, the traditions of their fathers had not taught them to look for such a thing; but believing these traditions in preference to the word of God given them by his servant Lot, they perished in their sins.

It was faith in God, and not tradition, that saved the Ninevites in the days of Jonah. They believed the word of the living witness God sent; and believing, repented and turned from their wickedness, and thus were saved from the threatened judgment.

And what has doomed the chosen seed of Abraham, the friend of God, to wander for eighteen hundred years, outcasts and fugitive, without a country, and without a home? It was because they preferred the traditions of their fathers to the teachings of the Son of God and his Apostles; and as he told them, they rejected the law of God, that they might keep their own traditions, and their fear towards God was taught by the doctrines and commandments of men; therefore, they rejected and crucified him, whom the Father had sanctified and sent to redeem them, and desired that his blood should be on them and their children. True, he did not come as the traditions of their fathers had taught them to believe he would do; they looked for him to come as some mighty conqueror, who would fight their battles, deliver them from their enemies, and make them again a mighty nation: but when he came as the babe of Bethlehem, the acknowledged son of Mary, the reputed son of Joseph the carpenter, it was as hard for them to believe in him, as their Messiah, as for the inhabitants of the old world to believe in the testimony of Noah. And yet these individuals professed to believe in Moses and the Prophets, and built the tombs, and garnished the sepulchres of those whom their fathers killed, for the same reason that they, the children, crucified the Son of God, namely, that the testimony of the Prophets, when they lived, came in contact with the traditions which their fathers held, and that the doctrines they taught were contrary to those which their fathers taught by their own wisdom, or professed to receive from the writings of those Prophets who were before them, and who were persecuted and put to death by their fathers again for the very testimony that their children now professed to believe; and so it has gone on from generation to generation, since the days of righteous Abel to the day in which we live. For the Christians of the present day, like the Jews in the days of Jesus, profess to believe in Moses and the Prophets, Christ and his Apostles, in the testimony of those who are dead, but who, while they lived, were persecuted, and many of them put to death, by the generation they lived amongst, for the very testimony that those who now live profess to believe. Why this change? Because the testimony for which they were persecuted in the day they lived, and which, if the people they lived

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amongst, had believed, would have been faith in God to them, but which they rejected, has now become tradition to the people, who say, as the Jews did when the Savior came, O, if we had lived in their day, we would not have been partakers with them who shed the blood of the Prophets, or of Jesus and his Apostles; and we will honor those whom they murdered, by building churches to their memory, and garnishing their altars. But let a Prophet of God come to them now, and tell these professed believers in the revelations given in ages past, that God has sent an angel now, with the everlasting Gospel to the sons of men, let him claim to be a Prophet of the living God, sent with a message and a warning voice to man, ere the judgments of an offended God fall on a guilty world, and as it was in the days of Noah, as it was in the days of Lot, as it was in the days of Jesus, so will it be in this day. Yes, it has been so already: for God hath sent you wise men and Prophets, and some of them ye have killed, and persecuted the rest from city to city, that upon you may come all the righteous blood that has been shed on earth, since the days of Abel. You have proven, by your works, that you are the children of the same father as those who killed the Messiah and the Prophets in ancient days; for as they have done, so do ye. But behold! ye despisers, and wonder and perish! for God is establishing his kingdom on the tops of the mountains, and in a very little while, the stone upon which the Jews fell and were broken, will fall on the nations and grind them to powder.

PAPAL ALLOCUTION.

The following is the full text of the Pope's address recently promulgated from Rome:—

Venerable Brothers, — More than once, O venerable brothers, exercising our apostolic office, we have deplored, either in our published letters, or in divers allocutions delivered in your most august assembly, the affliction which has hung for a long time in Italy over the affairs of our very holy religion, and the very grave insults offered to us and to the Holy See by the sub-alpine Government. Moreover, you must comprehend with what grief we are seized now that we see that Government, with a passion that is increasing every day, constantly attacking the Catholic church, its wholesome laws, and all its sacred ministers; when we see, alas! venerable bishops, and the most virtuous clergy, both secular and regular, and other most excellent Catholic citizens, sent into exile by that Government, without the least regard for religion, justice, or humanity, or thrown into prison or condemned to forced residence, molested in the most unworthy manner; dioceses deprived of their pastors, to the great detriment of souls; virgins devoted to God taken away from the convents and reduced to beggary; God's temples violated; diocesian schools closed against the members of the clergy; the education of Catholic youths taken out of the pale of Christian discipline, and confided to the professors of errors and iniquities, and the patrimony of the church usurped and sold.

That same Government, in contempt of ecclesiastical censures, and without paying the least regard to our most just complaints, and those of our venerable brethren the bishops of Italy, has sanctioned similar laws, totally contrary to the Catholic church, to its doctrine and its rights, and condemned by us; and it has not hesitated to promulgate a law respecting civil marriage, as it is called—a law quite contrary not only to Catholic doctrine, but likewise to the well-being of civil society. Such a law tramples under foot the dignity and sacredness of

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marriage. It destroys it as an institution, and encourages a concubinage that is perfectly scandalous. In fact, a marriage cannot take place amongst the faithful, without there being at the same time a sacrament. It belongs, therefore, exclusively to the church to decide on everything concerning the sacrament of marriage.

Moreover, that Government — injuring in an evident manner the condition of those who make public profession of religious views, which have always had and always will have force in God's church, and not recognizing the very great advantage of the regular orders which, founded by men of holiness and approved by the Holy Apostolic See, have in an especial manner deserved the thanks of the Christian republic, civil and literary, by so many glorious labors and so many pious and useful works—has not feared to sanction a law suppressing throughout its entire territory, all religious corporations of both sexes; it has appropriated all their property, and a great deal of other property belonging to the church, and has ordered it to be divided. Before entering into possession of the Venetian province, it did not hesitate to extend thereto the same laws, and it enjoined, contrary to all law and justice, the total abrogation and annihilation of the convention which was come to between us and our very dear son in Jesus Christ, Francis Joseph, Emperor of Austria.

Therefore, faithful to the very serious duty of our apostolic ministry, we raise anew in your most august assembly our voice on behalf of religion, of the church, of its holy laws, the rights belonging to the authority of this chair of St. Peter, and with all our strength we deplore and condemn all and each of the things which, contrary to the church, its laws, and its rights, have been decreed, done, and attempted by the sub-alpine Government, and by all other subordinate authorities; and by our apostolic authority we abrogate and proclaim null and void, and without force or effect, all the aforesaid decrees, and everything that appertains to them.

We likewise beg their authors, who glory in the name of Christians, to bear in mind and seriously to consider that they have unfortunately incurred the censures and the spiritual pains inflicted by the apostolic constitution, and the decrees of the general councils upon whosoever should attack the rights of the church.

You know, venerable brethren, that certain astute men oppose us, and interpret in their own sense the blessings which we gave to Italy, when assuredly without any merit of our own; but, thanks to the impenetrable judgment of God, we spontaneously pronounced the words of pardon and peace out of love for the people of the Pontifical State.

In truth, full of solicitude for the welfare and happiness of the entire flock, asking by our prayers from God the good of Italy, we besought him with fervor and humility, that he might deliver her from the evils which afflicted her, and that the most precious gift of the Catholic faith might be all powerful in Italy, and that rectitude of manners, justice, charity, and all Christian virtues might flourish there more and more. Once more today we do not cease to send up our most fervent prayers to God, that in his goodness he would deign to remove from the Catholic people of Italy, the many and great calamities of every kind which are afflicting and assailing them through the fault of the governors of Italy, and in consequence of a multiform persecution. But, above all things, we beseech our most merciful Lord to aid and fortify, by his heavenly help, the people of Italy, in order that they may remain firm and immutable in the divine faith and in their religion, and that they may be able with Christian fortitude to support and endure so many misfortunes and evils.

Foolish, however, are those who, on the strength of this, do not cease to demand of us, already despoiled, and with the most manifest injustice, of several provinces of our Pontifical territory, that we should renounce our civil sovereignty, and that of the Apostolic See. Surely every one must see how unjust and prejudicial to the Church is such a demand. By a singular arrangement of Divine Providence, as we have said on a former occasion, it happened that the Roman

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empire having fallen, and being divided into many kingdoms and divers states, the Roman Pontiff, in the midst of such great variety of kingdoms, and in the actual state of human society, was invested with his civil sovereignty, in consequence of which, never being subject to any lay power, he exercises in entire liberty supreme authority and his jurisdiction over the church, which has been divinely confided to him by our Lord Jesus Christ. And the faithful, with full tranquility of conscience and entire confidence, obeying the decrees, warnings, and orders of the Pontiff, submit themselves thereto without ever entertaining the least suspicion that his acts are subject to the will and impulse of any sovereign or any civil power. We cannot renounce the civil power established by the divine wisdom of Providence for the good of the universal church. We are bound, on the contrary, to defend that government and to protect the rights of that civil power, and to complain strongly of the sacrilegious usurpation of the provinces of the Holy See, as we have already done, and as we do now, remonstrating and protesting to the utmost of our power.

Every one knows that the bishops of the Catholic world have never ceased to defend with zeal, orally and in writing, our civil sovereignty and that of the Apostolic See, and all have proclaimed that that sovereignty, especially in the actual condition of the affairs of this world, is absolutely necessary to establish and defend the perfect liberty of the Roman Pontiff, who feeds all the Catholic flock—a liberty which is so intimately connected with the freedom of the entire church.

These same men fear not even to go about crying everywhere that we ought to reconcile ourselves with Italy —that is to say, with the enemies of our religion, who boast themselves of having founded Italy. But how can we, the appointed champions and defenders of our most holy religion, and of the salutary doctrine of virtue and of justice, who have to watch for the salvation of all, march in concert with those who, not upholding the holy doctrine and refusing to hear the truth, keep themselves away from us?—those who would never condescend to grant our desires nor to meet our demands, to the effect that so many dioceses of Italy, deprived of the pastoral consolation and protection, should have their bishops.

Would to Heaven that all those who so vehemently oppose the church, us, and this Apostolic See, turning their regards and their souls to truth and justice, may be enlightened once for all, and, thinking of themselves, and looking to the good of their souls, moved by a holy repentance, may endeavor to come back to us.

Nothing would be more agreeable to us than to go forward to meet them, following the example of our evangelical father, and to embrace them, rejoicing in the Lord that his children were dead and are alive again, that they went astray and have been found. Then, indeed, it would be seen that our venerable religion, the mother and the fruitful nurse of every virtue, and the scourge of vice, conducts equally to the happiness of the individual and the welfare of all. Where religion and her wholesome doctrines prevail, there must necessarily flourish uprightness of manners, integrity, peace, justice, charity, and all the virtues. Then people are not afflicted with those grievous calamities which unhappily weigh upon them wheresoever religion and its doctrines are not recognised.

By the deplorable facts related summarily and with pain, and by the sad contemporary events in Italy, everbody can easily see and divine to what great perils this Apostolic See is exposed, and how it is the mark of the most bitter threats of rebellion, the hatred of unbelievers, and the anger of the enemies of Christ's cross.

On every side are continually heard frenzied voices, which find an echo in our desperate enemies, declaring that this city of Rome must share in this unhappy Italian perturbation and rebellion —nay, must become its capital. But God, who is rich in mercy, will, by his omnipotence, make the impious counsels and desires of our enemies fail. He will never permit this noble city, so dear to us, in which out of his great and singular goodness he has fixed the chair of Peter, the impregna-

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ble basis of his divine faith and religion, to return to that unfortunate condition so admirably described by our holy predecessor, Leo the Great, in which she found herself when for the first time the holy prince of the Apostles entered this city, then the mistress of the world.

As to us, even when deprived of almost all human assistance, faithful still to our mission, and confiding absolutely in the aid of Almighty God, we are ready to combat without fear, even to the peril of our life, for the cause of the church divinely confided to us by the Lord Jesus Christ, and if need be to remove thence, where we shall be able to exercise in the best manner our supreme apostolic mission. And seeing that in such a horrible tempest our best and only support must be prayer, we address ourselves to all the venerable brothers and bishops of the entire Catholic universe, to all the Catholic clergy, and to all the children of the holy mother church, who have never ceased to lavish on us such striking evidences of love and respect, and to come to our aid in our gravest trials and those of the Holy See; we beg of them more and more to offer constantly with faith, hope, and charity, fervent prayers to God for the defeat of the enemies of the church, and for their return to the path of salvation.

For to avail ourselves of the words of Chrysostom, prayer constitutes a powerful arm—a great security—a real treasure—an excellent harbor—a very sure asylum—provided that, attentive and vigilant, we present ourselves before the Lord, the mind collected, and without leaving any access to the enemy of our salvation. In the midst of the deep anguish which afflicts us, we have a great consolation—knowing that God, when this church has no human support, effects marvellous prodigies, which manifest most clearly his omnipotence and his divine hand, and come to confirm this truth, that the gates of hell will never prevail against the church, which will always remain immoveable, triumphing over its enemies until the consummation of time. But it is exceedingly painful that it is not precisely determined that a nation shall always preserve the precious treasure of our divine faith and of our religion. In truth, there are many nations who have kept faithfully the deposit of the faith and the discipline of its manners; but, alas! they have been detached from the rock upon which rests the edifice of the church, and separated from him to whom has been given the power to confirm the brethren and to feed the lambs and the sheep: not agreeing amongst themselves, and enveloped in the darkness of error, they are in the greatest danger as to their salvation.

And here we cannot abstain, by reason of our mission, from adjuring in the name of the Lord, all sovereigns and other governors of states to examine, once for all, and carefully to consider the very grave obligation they are under to endeavor that love and respect for religion should increase amongst nations, and with all their strength to prevent the torch of faith from being extinguished amongst them.

Woe, then, to those governors who, forgetting that they are the ministers of God unto good, shall have neglected to promote that worship when they could and ought. It is for them to fear and tremble, when through their work especially they destroy the most precious treasure of the Catholic faith, without which it is impossible to please God. When they shall be summoned before the tribunal of Christ for most severe judgment, they shall see what a dreadful thing it is to fall under the displeasure of the living God, and to feel his strict justice. Finally, we cannot doubt, venerable brethren, witnesses and companions of our labors, appreciating your excellent and well-known religion, your piety, and your deep love for Catholicism, that you will desire to unite your fervent prayers to ours, and to those of the whole church, and earnestly to conjure the very gracious Father of mercies, in order that through the merits of his only Son, our Lord Jesus Christ, he would take pity on Italy, on all Europe, and on the entire world, and that by his divine omnipotence, he would cause that after the destruction of all errors, and the cessation of bitterness and perturbations, his holy church may fully enjoy entire liberty and

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peace—that human society may be freed from the many evils that afflict it—and that all nations may be blended in the unity of the faith, and in acknowledgement of his Son, walking in the paths of the Lord, and producing fruits in good work of every kind.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 24, 1866.

"THE MOTHER OF HARLOTS."

"And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood."

"And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church shall tumble to the dust, and great shall be the fall of it."

"And the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh; for the time speedily shall come, that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble."

"Woe unto them that turn aside the just for a thing of nought, and revile against that which is good, and say that it is of no worth; for the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity, they shall perish. But behold, if the inhabitants of the earth shall repent of their wickedness and abominations, they shall not be destroyed, saith the Lord of Hosts. But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof; for the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger and perish; for behold, in that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good."

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"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumours of wars among all the nations and kindreds of the earth; and as there began to be wars and rumours of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh, that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel."

We have quoted the above extracts from the visions and prophecies of Nephi, who lived upon the American continent, nearly six centuries before Christ. Many other prophecies, in the Book of Mormon, relating to the same great events, might also have been quoted. But these are abundantly sufficient, to make us thoroughly acquainted with the awful judgments, and terrible destiny in store, for that great, corrupt, ecclesiastical power, called the mother of harlots, or apostate Christendom, numbering some two or three hundred millions of the present population of our globe. To this power there are many heads, horns, and branches, or, in the words of the Apostle John, harlot daughters, who sprang from the whorish mother. And the whole conglomerated mass forms a Babel of confusion, rightly named in the Apocalypse, "Mystery Babylon the great, the mother of harlots and abominations of the earth."

Though the Apostle, on Patmos, has described the downfall, and utter extinction from the earth, of this great apostate power, yet the ancient American Bible has furnished us with the grand key by which we may know of a certainty, the times and seasons, when God would rise up to utterly overthrow it, and prepare the way for his universal kingdom, and the peaceful Millennial reign. The period foretold is now near at hand, and we may look with the most unshaken confidence, for the foregoing prophecies to have a speedy accomplishment.

Already the first scenery in the frightful panorama has been exhibited, in pictures of blood, upon the broad canvas of the American soil. Picture after picture will succeed, in rapid succession, until Catholic, Greek, and Protestant churches shall be known no more, until the many-headed beast, who has carried the filthy whore, and sustained her by the civil power, shall be utterly exterminated.

The Pope, whose allocution we have published in this number, may well tremble and quake at the frightful aspect presented by his political and ecclesiastical horizon. The dark clouds loom up from every quarter, charged with the thunderbolts of the fierceness of the wrath of Almighty God; they will burst with awful vengeance upon the seven mountains of Rome—the polluted seat and head quarters of Satan's kingdom. Austria, with her thirty-one millions of Catholics, has already been struck, as if with the vivid lightning flash, and palsied in every limb, fearfully awaiting the convulsive throes of dissolution. Spain,—the land of cruelty and blood, is on the quiver, as if her

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days were numbered, and the hour of her execution had come. France, England, Russia, and all the European powers, are preparing engines of destruction, by which they can quickly pour out, like rivers, each others' blood, and thus hasten the fulfilment of the prophecies we have quoted. Seeing these things, and being commanded from on high, a hundred thousand Saints have gone out from the midst of doomed Babylon, and fled to the far-off mountains of Zion, for refuge from the impending storm. We say to all moral honest men, whether members of our Church, or otherwise, if you value your lives, and the lives of your wives and children, and the safety of your wealth, depart from among these guilty nations, and seek safety among those who regard the laws of heaven, and who love righteousness and hate iniquity: otherwise you will surely perish; for God will spare none who remain in Babylon.

O. P.

APPOINTMENT.—Elder Elmer Taylor is released from travelling in the Norwich Conference, and appointed to travel and preach in the Birmingham Conference, under the direction of the President, Francis Platt.

MINUTES OF A CONFERENCE

HELD IN THE ELDON STREET SCHOOL ROOM, SHEFFIELD, ON SUNDAY, OCTOBER 8TH, 1866.

(*Reported by Elder H. W. Parkin.*)

There were present on the Stand—Of the Twelve Apostles, Orson Pratt and Franklin D. Richards; District Presidents, W. S. Warren, W. R. Smith, and William Gibson; Presidents of Conferences, Anson V. Call, John Barker, Leonard G. Rice, Joseph G. Brown, and Robert N. Russell; Travelling Elders, John E. Pace and Edwin Walker.

10.30 a.m.—After singing, and prayer by Elder W. R. Smith,

Elder A. V. Call, President of the Sheffield Conference, expressed his grateful pleasure at meeting with the Saints in Conference, and with so many of the visiting Elders from Zion; invoked the guidance of the holy Spirit in the labors of the day, and called upon Presidents of Branches to represent, as correctly and briefly as possible, the true condition of the several Branches over which they respectively preside in the Conference. This accomplished, Elder Call said he was able to state that the reports given in were correct, that he had endeavored to see all in the Conference, had done considerable out-door preaching, and few had obeyed the Gospel. Most of the Elders and Saints were striving to magnify their callings, and to live their holy religion in the fear of God. Read the Statistical and Financial Reports, which showed among other things, that several had been cut off, and others had been lost whose residences were not known; that he intended to search them out and learn their standing, and encourage all possible in the way of life; had never regretted coming to this country to labor for Zion, but on the contrary, had experienced great joy in his labors; hoped all present might realise their covenants, and be able to return to their fields of labor with the light of truth renewed in them.

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Elder John E. Pace expressed much joy and satisfaction in his labors; found the Saints, where he travelled, were diligently striving to do their duties, and earnestly desired for himself to do his whole duty, that he might fulfil his mission honestly, and return gladly to his father's house and the Saints in Zion.

Elder Warren felt pride and pleasure in giving his report; he had been travelling three weeks in the Conference with brother Call, and had found the Saints alive in the work, doing their best for the furtherance of the Gospel; thought the subject of Tithing was not correctly understood by all the Saints, and exhorted them to be faithful and prompt in the discharge of this duty; said the inclination of the Saints to gather was very great generally throughout the Conference, that the Priesthood were well united and diligent in teaching the Saints how to lay by the means necessary to emigrate; rejoiced much in meeting with so many old and familiar faces from Utah, and invoked the blessing of Heaven upon the Conference.

President O. Pratt referred the Saints to the present and abiding obligation resting upon them to gather up to Zion, showing that if any failed to make ready and go when they had an opportunity, that the displeasure of the Lord would rest upon them, and they might perhaps never have another opportunity, unless in deep repentance they should prevail upon the Lord to give them another chance.

Singing by the choir. Benediction by Elder John Barker.

2.30 p.m.—After singing, and prayer by Elder William Gibson,

President Pratt presented the Authorities of the Church, which were adopted and sustained unanimously.

Elder F. D. Richards then addressed the Conference, showing that if the standing ministry—the Priests and Teachers—had done their duty efficiently, it would be impossible for the names of so many to appear upon the Church records who could not be found, and their whereabouts known; enjoined it upon the Priesthood to acquaint themselves with their duties, that they might become skilful in saving souls; also, that if we are faithful and efficient here in all our duties, it will be the best evidence we can have, that we shall be the same when gathered in Zion; dwelt upon the prosperity of the Church in Utah, and the blessings of God upon the people, and upon the earth for their sakes; and exhorted the Saints to give all diligence to escape the contaminations which surround them here, and gather where they can make their callings and election sure.

Singing, and benediction by Elder W. S. Warren.

6.30 p.m.—After singing, and prayer by Elder Robert N. Russell,

President Orson Pratt showed from the Scriptures, many testimonies of the Prophets, that a great and mighty work, marvellous and wonderful, was to be wrought out on the earth, like unto the one in which the Latter-day Saints are engaged; the necessity of a Prophet being raised up to receive and dispense the mind of the Lord, to organize and direct the Church of Christ; to gather the people from the four quarters of the earth, and build them up a nation of kings and Priests unto Him; that the "house of the Lord" was to be in the mountains, that the honest of all nations should flow to it, and there learn of His ways, and walk in His precepts, and concluded by blessing the Saints, and asking the Lord to comfort his people, and open up the way for them to gather.

Conference adjourned by singing, and benediction by Elder F. D. Richards.

THE AMAZON.

Professor Agassiz recently delivered a lecture at Boston, on the natural features of the Amazon basin. The lecture was for the benefit of the Young Men's Christian Association. Several distinguished Americans were

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on the platform, among them Mr. Peabody and Mr. Thayor, the latter the gentleman who defrayed all the expenses of the Professor's trip to the Amazon. Professor Agassiz stated in his lecture, that the whole Amazonian basin is a vast plain. There are no hills, but an immense expanse of woods and water. The distance from the source of the Amazon in the Andes to the Atlantic Ocean, is 2,000 miles in a direct line, but by the course of the river 4 000 miles. The plain through which the river and its tributaries flow, is 1.200 miles wide, and in some places 1,800. It is so low that the whole slope from the Andes to the Atlantic is not over 250 feet. It cannot be compared to an ordinary river valley, and the river itself is different from all others in the world. Its mouth is 160 miles wide, and its mud tinges the ocean for a long distance. The branches and tributaries of the Andes were shown by drawings on a black board to be a perfect network. Lakes and lagoons are numerous. In August and September the snow on the Andes begins to melt, but its influence is very slowly felt by the Amazon, the lower section not feeling the rise till the month of March. The river is highest from June to October. The rise is not less than thirty feet, and sometimes exceeds fifty feet. By a singular operation of natural causes, the southern tributaries of the Amazon are fullest when those on the northern bank are lowest, and *vice versa*. There are times when the whole basin is under water, and the dense forests may be navigated. The color of the water in the streams flowing from the Andes is turbid, a sort of cream color, while that in the tributaries from the plains is black. The latter carry along such immense amounts of sediment, that the cream-colored streams produce no visible effect on the color of the Amazon, which colors the ocean for fifty miles from the main land, so dense is its blackness. The colossal dimensions of this water system can hardly be conceived, and surpasses everything of the kind in the world. The climate is delightful—by no means hot, like tropical Africa. The nights are cool, because the Amazon runs from west to east, in the face of the trade winds, so that cool breezes are continually blowing up the river. The average temperature is 82 deg.; the highest 95 deg., and the lowest 72 deg. The fresh breezes make themselves felt every evening, and it is one of the most healthy and desirable of tropical regions. Yet it has had a bad reputation, owing to the bad management of the Brazilian Government, and the way in which the people live. Young men, inexperienced in government, are sent to administer the affairs of the country. It is regarded as a sort of exile, and in order to get away from it as soon as possible, they represent it in the most unfavorable colors. The steamers of the Amazon Steamship Company are so comfortable and well managed, that a trip to the foot of the Andes in them is as agreeable as an excursion on the Rhine. The whites abuse and degrade the natives, instead of attempting to improve them. The forests would be a great field for Eastern lumbermen, the woods are so full of timber of the most exquisite varieties, there being 170 kinds of costly timber. There is not a sawmill on the river, and great trees are cut down to make one plank, which is chopped out with a hatchet. The region is now closed to commerce, but it will soon be opened to it. One great feature of the river is that it has no delta,, or projection of accumulated mud extending into the sea, like the Mississippi, the Nile, and the Ganges; yet it carries an immense amount of mud in its waters. This is explained by the fact that, owing to a combination of circumstances not yet unravelled, the ocean encroaches at a fearful rate on the continent north of the eastern promontory of Brazil. Above that point the coast of Brazil ran nearly north, so that a belt 200 or 300 miles wide has already disappeared. The Amazon once extended 300 miles beyond its present month. Whether it is owing to the softness of the soil or the configuration of the coast, the lecturer was unable to say; there is no subsidence of the ocean shore. The basin of the Amazon is composed of laminated clay of a grey color; above that a sandstone containing oxyde of iron, and upon that a kind

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of sandy loam. This foundation is seen in the banks of the Amazon and all its tributaries. There is no difficulty in navigating the Amazon and all its tributaries with steamers.—*Boston Journal.*

SUMMARY OF NEWS.

ROME.—Writing from Rome on the 20th ult., the correspondent of the *Pall Mall Gazette* says—"I have received a deplorable account of the Roman legion at Viterbo. In fact, it is rapidly disbanding, for the soldiers desert in squads, 20 having gone during the last week, and 16 more in the last two days. The captain of the 16 wished them to say their prayers every evening together, but they refused to submit to this monastic rule. No less than 55 soldiers are in prison for breaches of discipline and insubordination to their officers; but the public has not had to complain of a single offence. There is a belief in high quarters that the legion will soon cease to exist; therefore it is probable that the Emperor will abandon his project of a second battalion. The breakdown is a very grave matter for the Pontifical Government, which cannot reckon upon the Zouaves, while the native force would bodily turn against it on the first outbreak. Meanwhile, there is a daily growth of disaffection among the people, exasperated by the infliction of wounds at the door of the Chamber of Commerce, where the poor go to cash their Roman bank-notes, and where even a life was taken the other day. The discount charge has again mounted to 12 per cent. in spite of the Government guarantee, and specie has almost disappeared. The Government, in the greatest strait, has alienated the large estate of Galidora, belonging to the hospital of San Spirito. It is thought safer to lay hands on the property of the hospitals than that of the chapters, particularly when the successor of St. Peter has 9,000,000 of crowns in his private coffers. But the population seizes every opportunity of evincing discontent. Recently there was a performance at the hippodrome in the mausoleum of Augustus, when an allegorical figure wearing a mural crown appeared in a chariot, and, being supposed to represent Italy, so excited the spectators that the air rang with their cries of 'Viva l'Italia!' The authorities were much incensed, and ordered the equestrian company of Guillaume to quit the city within 24 hours, but the proprietor appealed to the French ambassador, and through his interposition obtained leave to remain,

SPAIN.—Letters received from Madrid give a gloomy account of the internal condition of Spain. The tyranny of General Narvaez is exercised so frightfully upon the inhabitants of Madrid, that the men of affluence, who usually at this season of the year resort to the capital to take up their winter residence, are afraid to leave the country, lest under some false pretence they should be arrested and transported. The Paris correspondent of the *Times* says—The state of things in Spain itself continues about as bad as it can be; without accusation or trial of any kind, persons are daily arrested in numbers, associated with assassins and other malefactors, and despatched to the pestilential islands of Fernando Po. To the more valuable and healthy colonies, such as the Havana, Porto Rico, and even the Philippines, the Spanish Government fears to send them, the number of malcontents and political exiles being already so great there. Persons of all classes and of the highest respectability are seized and thus sent off to the galleys in company with the vilest criminals. A letter from Seville says, that during the night of the 27th to the 28th of September, a razzia of 185 persons, belonging chiefly to the better classes, was made in Barcelona. They were conveyed at once on board ship, and were expected to leave for the Port Mahon lazaretto, thence to be shipped for Fernando Po. There will be no peace or prosperity in Spain until the present dynasty be expelled.

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A REMARKABLE DREAM.—A strange story is told of a farmer in Pennsylvania who—so the story runs—had a dream, during the recent severe and protracted storm, that the fill across a chasm some hundred feet deep, on the Atlantic and Great Western Railroad, near Mansfield, Ohio, had given way under a passenger train, and let it down into the abyss. The next morning he visited the place and found the road all right, but the dream made such an impression upon his mind that he could not sleep that night. Getting up he procured a lantern and went to the chasm, found that the fill had been washed out since morning, leaving nothing but the unsupported ties and track over the chasm. Hearing the train approaching he clambered across the break, and, running down the road, succeeding in stopping it just at the edge of the chasm. The train was a very large one, and was filled with persons who had been to the grand union meeting at Mansfield.

ADDRESSES.

A Simmonds, care of Edward Crockett, Old Spittlegate, Grantham, Lincolnshire.
Barry Wride, at E. Parry, smith, Chapel Street, Pontlottyn, Rhymney, Mon.

DIED:

LEWELLYN—October 4th, 1866, at Fountain Green, San Pete county, Utah, Ann Lewellyn, aged 60 years, native of Merthyr Tydvil, Wales.

ISHERWOOD—July 2nd, 1866, in St. Helens, Kay Ashworth, son of James and Martha Isherwood, aged 14 months and 9 days.

POETRY.

HUMBLE LIFE.

Tell me not that he's a poor man,
  That his dress is course and bare;
Tell me not his daily pittance
  Is a workman's scanty fare,
Tell me not his birth is humble,
  That his parentage is low;
Is he honest in his actions?
  That is all I want to know.

Is his word to be relied on?
  Has his character no blame?
Then I care not if he's low born—
  Then I care not whence his name,
Would he from an unjust action
  Turn away with scornful eye?
Would he, than defraud another,
  Sooner on the scaffold die?

Would he spend his hard-gained earnings
  On a brother in distress?
Would he succor the afflicted
  And the weak one's wrongs redress
Then he is a man deserving
  Of my love and my esteem,
And I care not what his birth-place
  In the eyes of man may seem.

Let it be a low-thatched hovel—
  Let it be a clay-built cot—
Let it be the parish workhouse—
  In my eye it matters not.
And if others will disown him,
  As inferior to their caste,
Let them do it—I'll befriend him
  As a brother to the last.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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SACRED STONES IN THE VICINITY OF NEWARK, LICKING COUNTY, OHIO.

—o—

In No. 41 of the present volume of the STAR, we published an article under the head of THE TWO BIBLES, in which some extracts were made from an American exchange paper, relative to the discovery of SACRED STONES, containing Hebrew writings, found buried in the ancient Indian mounds of that country. Since writing that article, we have fortunately been favored with a more complete description of these sacred Relics and their inscriptions. We are sure that our readers will hail these late discoveries with unbounded joy, as the most incontrovertible external evidences of the divine authenticity of the sacred writings, taken from the Nephite gold Plates, found in the hill Cumorah, in the State of New York, Sept. 22nd, 1827. Two of the Ohio Sacred Stones were found thirty-three years, and the other two, thirty-eight years, after obtaining the gold plates. Hundreds of thousands who have read the 563 pages of the ancient history of the people of Nephi (or "Nephel") cannot fail to recognize that the American Israelites, whose inscriptions are found upon the Sacred Stones, are the same identical nation whose history is inscribed upon the metalic plates. The "Occident," an American paper, contains the following interesting article, which we recommend to the careful consideration of all our readers:—

"Having just returned home, Mr. Editor, after some days spent in Cincinnati, I hasten to give you some account of the stones, with Hebrew inscriptions, which have been disinterred from Indian mounds near Newark, in Licking county, Ohio. All these stones I carried with me to Cincinnati, and they have been examined by Drs. Lilienthal, Illowy, and other excellent scholars. I regret that more such scholars did not see them.

I will begin with the smallest, and probably the least valuable of all the four relics. It belongs to Mr. Dennis, a lawyer of Newark. It was found in a mound about three miles east from Newark, which has been described to me as being about seven feet high, and it was lodged near the base or the level of the ground, where human

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bones were also disinterred. It is the figure of a human head cut off from the body, and cut off so close that there is no part of the neck with it. The forehead, the eyes, nose and mouth, and all parts of the face are very plainly figured. Two marks represent the ears. The forehead is low, and rather singular as a receding forehead. The face does not appear to me to have any resemblance to the Indian face. There is an occipital protrusion, which appears to represent very nicely an abundance of hair. The whole is not an inch and a half high, and it does not cover the length of two inches. The stone itself is rough, and I would guess that it is some common sandstone. Five Hebrew letters are cut in the forehead. When Dr. Lilienthal saw it, he instantly decided that the last three letters were *nun, pe, lamed*. The little Hebrew boy, says he, will tell you at once that these are the letters. The whole inscription appears to be this : י-ה נפל Dr. Illowy gives it as his judgment that the words are "Yerachamehu Adonai Nephel," "May the Lord have mercy on him, an untimely birth," or an abortion. Both Job and David use the word Nephel with this meaning. If I might take the liberty to add one suggestion to this most plausible and interesting solution of the scholar, it would be this, that the affixed pronoun of the first word be changed to the first person, and then the interpretation will be, "May the Lord have mercy on me, an untimely birth." The expression may be illustrated by such verses as these : "I am a worm and no man ; a reproach of men, and despised of the people." (Psalm xxii, 6.) "I am a brother to dragons, and a companion to owls." (Job xxx, 29.) We have, accordingly, found written in the rock one of the most interesting expressions of humility and contrition. The man feels that he has failed to reach the high mark of human life ; that all his life has been a failure ; that he once had excellent prospects, but all his promises have proved to be only the blossoms where the fruit fails, and now he leaves it written in the rock : "May the Lord have mercy on me, an utter failure," a Nephel ! Here is a most solemn insight into the humble heart, the repenting and praying mind.

Another relic is so singular, that when Dr. Lilienthal looked at it a moment, the first expression of his emotions was that is was the strangest thing he had ever seen. It was extracted from the same little mound which has just been mentioned, and is now the property of Mr. Shrock, of Newark. Its form is nearer a right-angled triangle than a square, but it differs widely from both. Its most extreme parts are separated by just three inches and a half. Its greatest thickness is about one inch, where the same rounded part is on one side the forehead of a human face, and on another side it is the forehead of another human face. These foreheads come together at the right angle of the figure. Antiquity is impressed on the whole figure. The stone has almost the same whiteness as limestone. First, I take a lateral view of it, and there stands very plainly before me an animal ; shall I say it is a dog, erect and long ? or shall I say it is a panther ?—this I cannot determine. Behold there the head, the highest part of the figure as it now stands ; there are ears, eyes, nose, mouth, the neck is singularly long, the two legs in front are there, and behind them is an open space through which I can push my little finger, and I now have my finger between the two legs in front and the two behind. The tail is nicely carved, rather bushy at the end, and measures about half the distance from the back to the ground. Four or five letters are cut in the side of this animal, which we are not able to explain. Next we turn our eyes from the animal to the human faces. We adjust the whole figure, so that the animal is standing with its face to us, and we look right into its eyes. Beneath its face is a human face : evidently forehead, eyes, nose, and mouth cannot here be mistaken. Next, throw the animal on its back, laying the back of its head right on the ground, while we are still standing right in front of it : and here above the animal's head is a human face, singularly long, and as plainly carved as such an object can be. Mark it, long nose, receding eyes, prominent

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chin, open mouth, receding lips. Several Hebrew letters are on the forehead, but we will pass these by just now, naming them the mysterious inscription, to which we will soon revert. We leave this forehead and try to look round to the back part of the head, and this brings us round to another forehead at the point where the right angle of the triangle is. This is a large forehead, and the letter *shin* clearly inscribed on it. Here the first thought is that this *shin* stands for "Shaddai," or Almighty, and that it is the *shin* of the phylactery. It will not be doubted that this is the aspect of devotion, and the phylactery is in its place. Beneath this forehead are all the other parts of the human face, eyebrows, eyes, nose, cheeks, mouth, lips, and chin; and, what is again most singular, if you just turn this face so as to place the top of the head right on the ground, the two hind feet of the animal then become supreme and rest on the forehead of another human face, which you instantly see to be such, and parts of the face last mentioned are in this one. Two sides of the right angle exhibit each one two human faces, that is, four faces in all, and all having their backs to the centre of the stone.

We must revert to the mysterious inscription. My own first impression would be that these are the letters. טלחבב. The first letter might stand for טוב, which means "good;" the last is the initial of זקן, which means "old man," "aged;" and, accordingly, the sentence would be, "It is good to love the aged;" or, "It is good to bring the aged under obligations to you." The face which bears this inscription on its forehead has the marks of extreme old age. The sentiment itself is most praiseworthy. It has its richest bloom at the grave of departed excellence. It is equally honorable to deceased and survivors. I know not, however, that any accomplished scholar would acquiesce in this solution. Dr. Illowy has suggested another of imcomparably greater beauty. The first ב he takes to be a ך. He argues that the lower mark, which makes it more like a beth than a daleth, is more recent than the original letter, and daleth has been used as a substitute for the Lord or the Ineffable Name. He takes the last letter to be nun: perhaps he is right. The first two letters make טל, which means dew. Let ח stand for חיים, life, ך for the Lord (Adonai), ב for בהקיץ "in awaking," and נ for נרדמים or נפשות, and the result is the brilliant sentence, "The dew of life is the Lord in awaking those that sleep," or "in awaking souls." Most clearly those that sleep are those that sleep in the dust—the souls that are asleep in death. There was the same association of ideas among the Prophets. Dew became one of the figures in the language of the resurrection of the dead. Isaiah unites the two ideas in this verse: "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isaiah xxvi, 19). The sentence which Dr. Illowy has brought out cannot be surpassed in respect to either beauty, or force, or appropriateness. If it could only be proved to be the true solution, it would make this stone one of the most interesting and valuable in the world. The only fear is, that there is more fantastic beauty than solid verity.

The wedge-shaped stone next claims our attention. It is now the property of Mr. David M. Johnson, of Coshocton, Ohio. It was found in a sink or depression of ground near Newark, which has been compared to the sinking clay that fills up a well. Its length does not reach six inches; its widest part is hardly three inches. Its color approaches near the chocolate. It has the shape of a wedge; at its small end it tapers, or is rounded, and the end itself is a flattened surface of about half an inch in diameter. At the other end there rests on the head of the wedge a handle. A Hebrew inscription is on each of its four sides, and these inscriptions are as plain as the word "Occident" ever is on the first page of your magazine. The inscriptions are—

מלך ארץ

תורת יהוה

דבר יהוה

קדש קדשים

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A Jew does not need to be informed that the meaning is, the King of the earth, the Law of the Lord, the Word of the Lord, and the Holy of Holies. Here is a most suggestive summary of all religion, both natural and revealed. Here is all dogmatic theology comprehended in four phrases. The fundamental idea of all religion is the idea of the King of the earth, the Creator, the Preserver, the Supreme Disposer. We mount one step higher, and become acquainted with the Law of the Lord, we become a learner at Mount Sinai. We advance farther and become acquainted with the Word of the Lord, spoken by the Prophets, and all these Prophets direct their fingers to a particular object that blazes in the future—it is the Holy of Holies. The great religious idea which united and comforted the Jews, during the Babylonish captivity, was that of a new temple and a more pure worship, a better age approaching, when "he that is feeble among them should be as David, and the house of David should be as God, as the angel of the Lord before them." (Zech. xii, 8). Ezekiel devoted several of his last chapters to the description of the new temple, and the better Holy of Holies which should be among the Jews. Daniel spoke of a Holy of Holies (the very words that are on this stone) which should be anointed at an appointed time. Thus the four inscriptions begin with the first idea of natural religion, the King of the earth; then they place before us God's Law at Sinai; then they introduce us to the Word of the Lord by all the Prophets; and finally, they mention the great hope of the world, the Holy of Holies—the more magnificent temple that was promised and expected, the regeneration of our fallen nature, the glory of God blazing before the eyes of all the world. More comprehensive items of a religious faith were never written than just the four items on that stone. And we feel as if it must be the sublime, hopeful lessons of the Babylonish captivity that are concentrated in that one phrase on the stone, the Holy of Holies.

The fourth stone is immeasurably a greater mystery, and an object of greater interest than the others. It is the stone presenting the engraving of the Ten Commandments. It was disinterred in 1860, the same year in which the wedge-shaped stone was found. The other two were found in 1865. It is also the property of Mr. Johnson, who bought it from Mr. Wyrick, the gentleman who found it.

There is an extended series of Indian mounds, fortifications, and enclosures around Newark. One of the most remarkable was an enormous stone mound of conical form, eight miles south of the spot where Newark now stands. It is believed that some thousands of loads of stone have been taken from it in wagons for the Ohio canal and other purposes. It was once five hundred and eighty feet in circumference at the base, and from forty to fifty feet high. It became an impression among the workmen that there was a circle of little mounds, consisting of pure clay, enclosed within the great mound, and standing round near the periphery at the base. In the removal of one of these clay mounds, a piece of wood was found, like the shell of an old log, and on it several copper rings were lying. A farther examination decided that this piece of wood was only the covering of a lower piece, which had the form of a large trough, and all its interior seems to have been once lined with a very coarse cloth, so rotten at present that a piece as large as a thumb nail could not be held together. This trough contained several human bones, "a locket of very fine black hair, about six or eight inches long," and ten other copper rings. It was farther found that this coffin lay in a bed of very tough fire clay of the color of putty, and two feet thickness. In digging into this fire clay, a stone box was struck in the lower part of it. The box was drawn out with care, was found to be of a rounded oblong shape, and of a metallic color, lighter than copper. Its two halves were cemented together, and, after considerable effort, the cement was broken, the two halves separated, and, behold! in the centre of the box was this stone with the engraving of the Ten Commandments. Now, keep these facts in their connection: the stone lodged in the centre of the stone box, this box

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buried in a stratum of fire clay, the coffin also lodged in the fire clay and above the box, the clay mound over all, and then the enormous stone mound covering all.

The stone has for its length about six inches and seven eighths, for its width about two inches and seven eighths, and for its thickness about one inch and five eighths. On one side the greater part of the surface is depressed, and the carved human figure is in this depression. On the opposite side the central surface is a protruded plane, but the protrusion on one side does not correspond exactly with the depression on the other side. The human figure stands out in relief on the depressed plane; it has the appearance of a noble man; every thing is oriental; the man presents his left side to you; there is the turban, the garment thrown over the shoulder, the thick and peculiar vestment for the breast, the girdle, and beneath this the flowing robe, the varied folds of which are nicely carved; the eye is penetrating; the left arm has its hand at the breast; and the letters משה, that is, Moses, are over the head, engraved in the plane of the depression. This decides that the image represents Moses.

At the feet of the image there is an empty space through the stone, and then a round handle is united to the main stone at its ends, as if the stone was once carried by a strap passed through this empty space. The end of the stone at the head of the image is circular, and accordingly the border of the stone is at that end like an arch over the inscription at the head of the image and the whole image. This elevated border runs down on both sides of the image to the feet. Beginning at a peculiar mark in the arch, right above the head of the image, we read these words on the raised border in front of the image: "Who have brought thee out of the land of Egypt." This brings us to the foot of the image, and now the stone must be turned over, and there, close to the open space at the handle, are the words: "Out of the house of servants." All this back of the stone and the sides, with the exception of the [illegible] are covered with letters, or lines of letters, running in different ways; and finally, we must again turn the image up, and, proceeding from the raised border nearest its feet, we find these words on the raised border, rather behind the image, running up to that peculiar mark in the arch over the head, the same mark where we first started, "Nor his ox, nor his ass, nor anything that is thy neighbour's."

We will now translate the whole inscription, showing all the parts of the Decalogue that are on the stone.

"Who have brought thee out of the land of Egypt, out of the house of servants."

"I am the Lord thy God."

"Thou shalt have no other gods before me."

"Thou shalt not make unto thee any graven image or any. Thou shalt not bow down thyself to them, nor serve them."

"Thou shalt not take the name of the Lord thy God in vain."

"Remember the Sabbath day to keep it holy. Six days, and thou shalt do all thy work."

"Honour thy father and thy mother."

"Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal."

"Thou shalt not bear false witness against thy neighbour."

"Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbour's."

One of the first things noticed by the scholar on the stone is, that there is no distinction between initial and final letters. Mem has exactly the same form at the beginning of Moses as at the end of Mitsrayim. Kaph is the same form at the beginning and end of words.

The second word appears to have a daleth where the right letter is vav, as if it was pronounced Hadtsethicha.

In Mitsrayim the yod is omitted, as if it was pronounced Mitsram.

In the phrase translated "other gods," the word for gods has the he placed after the mem, and the yod is omitted.

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The third commandment, so far as it is given, is written perfectly.

The fourth commandment has only לרשו where the right word is לקדשו. The next mark after this is a round figure like O, which appears to have no other object than to fill out the line. "All thy work" is clearly Kelachtecha, instead of Melachtecha.

Some letters are omitted in that part of the fifth commandment which is given. The sixth commandment appears to be לא תרעח, which is a considerable error.

The ninth commandment is perfect.

The first part of the tenth commandment has some mistakes. The word "covet" does not appear to have just the same letters in the two instances of its use.

The words "his ox" are partly written at the end of one line, and then they are written in full at the beginning of the next line, on the opposite side of the stone.

One of the greatest mysteries here is the peculiar alphabet. The letters are very different from the letters of all the other stones, and this convinces Dr. Lilienthal and others that this stone is much the most ancient. I have examined several alephs in different languages, and found no aleph like the one here. Take a daleth, and draw its horizontal stroke a little farther towards your left; make its perpendicular stroke a little wider, and then place your pen directly beneath the end of the horizontal stroke which you have extended, and as far down as the foot of the perpendicular stroke, and draw a mark directly towards the right angle, but stopping short of it, and this is the aleph. The mem is very similar to the Samaritan yod or the Samaritan tsadhe, as Nordheimer gives these in his grammar. Draw a horizontal stroke, then draw a similar stroke down from each of its ends, and draw another stroke down from its centre, and this is the mem. The lamed is the Roman L, with the horizontal stroke turned over, so as to point to our left hand. The vav and yod appear to be equally long. The ayin is like a square drawn within a circle, one angle touching the circle above, and the opposite angle touching it below. Fourteen of these letters differ very widely from the present square character sometimes called Assyrian, and sometimes Chaldee. And this suggests the most interesting question, Whether this stone exhibits the original Hebrew alphabet, in which the holy books were written, before the Babylonish captivity?

The memorable record of the Talmud on this point is in Sanhedrin, fol. 21, col. 2, and is as follows:—

"Mar Zutra says, and some say it was Mar Ukba, In the beginning the Law was given to Israel in the Hebrew writing (letters) and the holy tongue. Again it was given to them in the days of Ezra in the Assyrian writing and the Aramaic tongue. Israel chose to themselves the Assyrian writing and the holy tongue, and they left to the plebeians the Hebrew writing and the Aramaic tongue. Who were the plebeians? Rabbi Chasda says, The Samaritans. What was the Hebrew writing? Rabbi Chasda says, The Libonaah writing."

This extract from the Talmud furnishes a good foundation for an argument that this stone exhibits the original Hebrew letters in which the twelve tribes had all their sacred literature in the centuries preceding the Babylonish captivity. Ezra and the two tribes that went back to Palestine, carried with them the Hebrew language and the newly adopted Assyrian or square writing, and they have preserved both ever since. Now, mark how the Talmud answers the question where the original Hebrew writing or alphabet was then left. It was left with the Hedyototh, the plebeians, the uneducated, common people. Assuredly, it was a plebeian, an uneducated Hebrew, who engraved this stone. No competent Rabbi or educated Hebrew would ever write the Decalogue with so many omissions and mistakes, and evident confusion in the arrangement of the lines. No Rabbi would ever write Kelachtecha instead of Melachtecha. The Talmud says the original Hebrew letters remained with these uneducated writers. Next follows the answer to the question, Who are the Hedyototh, the plebeians? They are the Samaritans. The Samaritans got their alphabet from the ten tribes whose places they

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came to fill in Palestine. It was the orginal Hebrew letters that they got and retained, and they never changed them for the Assyrian character. The last question and answer are equally weighty in our argument. What is the Hebrew writing? It is the Libonaah letters. One lexicon defines this as meaning the letters that were made on rocks. Very well: so far as this goes, it decides that this black, polished rock, which we are examining, and which my friend, a stone cutter, tells me is the strangest stone he has ever seen, ought to exhibit the original Hebrew writing. Rashi's definition of the Libonaah letters is still better. He says, "The letters used on the talisman and mezuzah קמיעות ומזוזה." Consequently, if we can prove that this stone is a talisman, that it is a veritable specimen of the very ancient Teraphim, we have the authority of the Talmud, that the original Hebrew alphabet was preserved on such objects.

Ezra would never have permitted such a stone to pass from his hands, and no disciple of Ezra, no approved scribe of the law in Judea from Ezra's time, five hundred years before Christ, till the present hour, would ever have made such a wretched engraving of the Decalogue. Possibly Ezra would not have been ashamed of the wedge-shaped stone. It exhibits that Assyrian character which it is said he adopted, and the letters are beautifully made; but Ezra would never have owned this stone as his work. And when we consider farther, the prohibition of the Mosaic law was so strict against any use of figures carved in stone, whether of man or animal, in religious services, and how, from the time of Ezra, the restored tribes have utterly detested all such objects, we may well doubt whether such a stone as this could ever have been cut and treated with any respect among the restored tribes. There is not now a respectable Jewish Synagogue on the face of the earth, where such a defective writing of the Ten Commandments would be permitted to be read in the service. All things on the stone point to the time before Ezra rather than to a later period, to the ten lost tribes rather than the two restored tribes, to the kingdom of Israel rather than the kingdom of David, and to Samaria rather than Jerusalem.

(To be Continued.)

PARIS.—A PRIZE AWARDED.—The Academy of Inscriptions and Fine Arts has awarded a prize to a co-religionist, M. Francois Lenormant, sub-librarian of the Institute, for his learned work, "The most ancient forms of the Phœnician Alphabet (or rather the primitive Hebrew) and its spread among the several nations of the ancient world." It is an extensive work, as yet in manuscript, by which it is expected much light will be thrown on several Biblical texts.—*Jewish Chronicle.*

MR. PEABODY IN AMERICA.—Mr. Peabody passed through this city (New York) on his way to Baltimore, for the inauguration of his institute, to which he has made a further gift of $500,000. He has also just presented $150,000 to Harvard University, for the foundation and maintenance of a museum and professorship of American Archæology and Ethnology. The field is most interesting, and has been little explored. Forty-five thousand dollars are to be invested in a fund, the income to be applied to the collection of antiquities relating to the early races on the American continent. The income of a like sum is set apart for the support of a Professor of American Archœology and Ethnology in the University; and the remaining sum of $60,000 is to be invested as a building fund for the erection of a suitable fire-proof museum building.—*New York Times.*

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 1, 1866.

SUGGESTIONS TO AMERICAN ARCHÆOLOGISTS.

In the development of American antiquities, we shall probably be furnished with specimens of the most ancient forms of Hebrew writing now in existence. South America, being colonized from Jerusalem, over five centuries earlier than the great Mississippi valley, will, very likely, present a field very fruitful for the researches of archæologists. From the Isthmus to the Amazon, and on the western coast even so far south as Chili, will be found the most ancient Israelitish ruins upon the continent. There, it is possible to discover Hebrew writing of the same form and character as that which prevailed at Jerusalem, six centuries before Christ, It is now generally believed by the learned, that the most ancient forms of the Phœnician alphabet are identical with the early Hebrew. It will, indeed, be interesting to procure the learned work of M. Francois Lenormant, the sub-librarian of the Academy of Inscriptions at Paris, alluded to on the preceding page, and compare the primitive Hebrew of the East with that of the great Western World. The identity of the form of the letters, will, not only point out the origin of the American aborigines, but the period of their migrations from the East. And thus, another link will be added to the almost endless chain of testimony in confirmation of the Book of Mormon.

We are happy to learn, that the celebrated philanthropist, Mr. Peabody, has presented the Harvard University, in America, with $150,000 "for the foundation and maintenance" of a Museum and professorship of American Archæology and Ethnology, and for the collection of antiquities, relating to the early races on that continent. We would suggest that one room in this Museum be appropriated as a Library, in which shall be arranged, the Book of Mormon, translated into all the languages of the earth; let this occupy the most conspicuous place in the depository; next in order, arrange the ante-diluvian inscriptions; (if any should be discovered;) thirdly, the inscriptions of the Jaredites, from the time they left the tower of Babel, until six centuries before Christ; fourthly, the Hebrew and Egyptian inscriptions of the Israelites from six centuries before Christ, till the close of the fourth century of the Christian era; and lastly, the Mexican hieroglyphics of the Lamanites till the discovery of America by Europeans. The first five volumes of Lord Kingsborough's Herculean

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work, are wholly occupied with the Mexican or Lamanite hieroglyphics, plates, &c., while the remaining four volumes are mostly the published manuscripts of the early Spanish and European historians relating to the New World. Should the institution be unable to procure elswhere, these nine huge volumes, we do not know but we might be prevailed upon to part with our own, now in Salt Lake City. We would further suggest, that the apartment for the Library be constructed of sufficient dimensions, for the translations of the Brass Plates in different languages, together with the translations of numerous other Sacred and Historical records of Ancient America, which will appear during the present and following century. Though there will be, during the present generation, erected in Western Missouri, an extensive Museum or Sacred Depository of all the original Metalic Plates, yet branch libraries can be furnished with authenticated copies of their translations. In the mean time, we hail with unbounded satisfaction, the proposed great work of American Archæologists.

O. P.

The last company of the emigrating Saints, for this year, arrived in Salt Lake Valley on the 22nd of October. They can now appreciate the sacred song, "How beautiful upon the mountains," &c.

SACRED METALIC PLATES.

BY O. PRATT.

—o—

The Sacred Stones, with inscribed Hebrew characters, are creating quite a sensation among archæologists. Ancient American history seems to be revealing itself from the archives of the tomb; and the learned are beginning to ask, Who were the people who constructed the ancient mounds of the New World, and wrote in ancient Hebrew characters, extracts and sentiments from the Hebrew Scriptures? The Nephite history, translated from the Gold Plates, and published nearly thirty-seven years ago, replies, that they were Israelites, not the ten tribes, but the descendants of Joseph and Judah. The Nephites were principally the descendants of Manasseh, the son of Joseph. The Prophet Nephi and his small company were brought out of Jerusalem, eleven years before the Babylonish captivity, or six centuries before Christ; they sailed from the southern portions of Arabia over the Indian and Pacific oceans, landing on the Western coast of South America, not far from where now stands the city of Valparaiso, in Chili. In the first year of the captivity, the Lord led forth another small company from Jerusalem, under the leadership of Mulek, one of the sons of Zedekiah. Mulek was consequently a descendant of Judah, through the lineage of king David. This last company landed in North America, some distance North of the Isthmus of Darien, and soon after, emigrated into the northern portions of South America, where they dwelt, until they were discovered by the Nephites who united with them. This union took place some four centuries after the land was colonized from Jerusalem. During this long period, the Mulekites had become much degenerated: not having brought any copies of the Scriptures with them from Asia, their language had become so corrupted, that the two nations could not understand each other: but,

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by constant intercourse with the people of Nephi, they were reclaimed, and taught properly in the language and religion of their fathers.

But when did the Nephites send forth their colonies into North America? The Nephite history says, "And it came to pass that in the thirty and seventh year of the reign of the Judges," (being the 546th year from the time Nephi left Jerusalem, and the 54th year before Christ,) "there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla," (the Northern part of South America,) "into the land which was northward.

And it came to pass that Hagoth, he being an exceeding curious man, therefore he went forth and built him an exceeding large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward. And behold, there were many of the Nephites who did enter therein, and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year. And in the thirty and eighth year, this man built other ships. And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward. And it came to pass that they were never heard of more. And we suppose that they were drowned up in the depths of the sea. And it came to pass that one other ship also did sail forth; and whither she did go, we know not. And it came to pass that in this year, there were many people who went forth into the land northward. And thus ended the thirty and eighth year. And it came to pass in the thirty and ninth year of the reign of the Judges, Shiblon died also, and Corianton had gone forth to the land northward, in a ship, to carry forth provisions unto the people who had gone forth into that land; therefore it became expedient for Shiblon to confer those sacred things, before his death, upon the son of Helaman, who was called Helaman, being called after the name of his father. Now behold, all those engravings which were in the possession of Helaman were written and sent forth among the children of men, throughout all the land." (Book of Mormon p. 387.)

"And it came to pass in the forty and sixth year, yea, there was much contention and many dissensions; in the which there were an exceeding great many who departed out of the land of Zarahemla, and went forth unto the land northward to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers; yea, and even they did spread forth into all parts of the land, into whatsoever parts it had not been rendered desolate, and without timber, because of the many inhabitants who had before inherited the land.* And now no part of the land was desolate save it were for timber, &c.; but because of the greatness of the destruction of the people who had before inhabited the land, it was called desolate. And there being but little timber upon the face of the land, nevertheless the people who went forth, became exceeding expert in the working of cement; therefore they did build houses of cement, in the which they did dwell. And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east. And the people who were in the land northward, did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land, that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings. And it came to pass as timber was exceeding scarce in the land northward, they did

* North America had previously been occupied by a very dense population called Jaredites, who came from the Tower of Babel, and were destroyed about six centuries before Christ.

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send forth much by the way of shipping; and thus they did enable the people in the land northward, that they might build many cities, both of wood and cement. And it came to pass that there were many of the people of Ammon, who were Lamanites, by birth, did also go forth into this land.

And there were many records kept of the proceedings of this people, by many of this people, which are particular, and very large, concerning them; but behold, a hundredth part of the proceedings of this people, yea, the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissentions, and their preaching, and their prophecies, and their shipping, and their building of ships, and their building of temples, and of synagogues, and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations, and whoredoms, cannot be contained in this work; but behold there are many Books, and many records of every kind, and they have been kept chiefly by the Nephites, and they have been handed down from one generation to another by the Nephites." p. 393.

During the first ten years, after the Nephite emigration commenced from South to North America, there must undoubtedly have been several hundred thousand souls spread over the North wing of the continent. Many of these were settled along the western coast, while others afterwards boldly penetrated into the great interior, travelling a great distance, and founded colonies, near "LARGE BODIES OF WATER, AND MANY RIVERS." From the description, their country must have bordered upon the great lakes, in the vast region of the mounds, embracing some fifteen hundred thousand square miles in the great Mississippi valley. It must be borne in mind, that this great influx of Israelites from the South to the North, commenced near the beginning of the first half century before Christ. And during the next four centuries, the whole continent both North and South, became densely populated. But they were divided into two separate nations, the Lamanites occupying South, and the Nephites, North America. This was their position three hundred and seventy-five years after Christ, at which period, after the continent had been convulsed by war for fifty years, the Lamanites began to prevail over the Nephites, and drove them from the Isthmus, and from various parts of the land, burning and destroying their towns and cities. And finally, in the three hundred and eighty-fourth year after Christ, the whole Nephite nation having been collected in the interior of the State of New York, were overpowered and destroyed, the Lamanites alone remaining in possession of the land. The Prophet Moroni, who had possession of the Gold Plates, kept himself hid from the Lamanites, and continued his history, until four hundred and twenty years after Christ, and being commanded of the Lord, hid up the Plates in the hill Cumorah, in Ontario county, in the State of New York, where they remained a little over fourteen centuries, being discovered to Joseph Smith by an angel of God, and obtained by him, Sept. 22nd, 1827.

These plates were seen by twelve men who lived in that part of the State, four of whom, including the translator, also saw them in the hands of an holy angel in his glory, and heard the voice of God, testifying to the correctness of their translation by the Prophet Joseph Smith, through the gift and power of God: after which the plates, by the command of God, were again hid up, under the charge of the angel, to be hereafter revealed in the Lord's own due time. The English translation was published early in the spring of 1830. The solemn testimonies of the twelve witnesses, are prefixed to the printed editions, in the eight different languages into which this ancient American Bible has already been translated.

Before proceeding further, we unhesitatingly say, that there are no discoveries, since the New World was revealed to Europeans, that, in the least, militate against the true and faithful history, which God has revealed in the wonderful Book of Mormon. But, on the contrary, there is

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a world of evidence, derived from both internal and external sources, from American antiquities, and from the religious customs, traditions, and languages of the aborigines, to establish the divine authenticity of that sacred Book upon a basis, as firm and immoveable as the Rock of ages.

(To be continued.)

THIRTY-SIXTH SEMI-ANNUAL CONFERENCE.

(From the Deseret News.)

The Semi-Annual Conference convened in the Bowery in this city on Saturday morning, October 6th, 1866, President Brigham Young presiding.

On the Stand during the meetings were Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells, the First Presidency; Orson Hyde, John Taylor, Wilford Woodruff, Geo. A. Smith, Amasa M. Lyman, Ezra T. Benson, Lorenzo Snow, Erastus Snow, and George Q. Cannon, of the Twelve Apostles; John Smith, Patriarch; Joseph Young, sen., Levi W. Hancock, Albert P. Rockwood, Horace S. Eldredge, and John Van Cott, of the Presidency of the Seventies; John Young, Edwin D. Woolley, and Samuel W. Richards, the Presidency of the High Priests' Quorum; Daniel Spencer and George B. Wallace, of the Presidency of this Stake of Zion; Edward Hunter, Leonard W. Hardy, and Jesse C. Little, the Presidency of the Bishopric; Peter Maughan, presiding Bishop of Cache county; Lorin Farr, President, and C. W. West, presiding Bishop of Weber county; Geo. D. Watt, and Edward L. Sloan, Reporters, with other Elders and Bishops from various parts of the Territory.

In front of the Stand were the Tabernacle choir, led by Elder Robert Sands; the Ogden choir, led by Elder William Pugh; and the Logan choir, led by Elder William Knowles.

The Conference was called to order by President Brigham Young. The Tabernacle choir sang, "The morning breaks." Elder Orson Hyde prayed. Singing, "Go ye messengers of glory," by the Tabernacle choir.

President B. Young expressed himself that his desires and prayers were and are, that the Elders of Israel and all the Saints, may have the Spirit of God to such an extent, that they may never be deceived; and he asked, would it not be well for the Elders in speaking, to bear testimony to the work of the Lord? He bore testimony to its growth, and the growth of the Saints in the principles of eternal life; and inquired, if any had failed to increase in faith and in receiving the revelations of God, who had hindered them from so doing, or taught them anything that would prevent them from receiving any blessing they could desire in righteousness?

President H. C. Kimball spoke in testimony concerning the establishment of the kingdom of God, quoting the words of Jesus, "The kingdom of God is within you," and showing that those who have rendered obedience to the truth, and have the Spirit of the Lord with them, and the principles of the kingdom in their hearts, are the recipients of the blessings expressed in those words. He bore testimony to the Saints, as a people, having increased in righteousness, faith, and good works.

President D. H. Wells reasoned upon the promise made by the Lord to his Elders, that if they would go forth without purse and scrip, and bear His Gospel to the nations, they should be fed and clothed, and have means put into their hands, and pointed to the realization of that promise by all who had gone forth in faith. Also, the promise made through the Elders, that those who would obey the Gospel should receive a testimony of its truth —a promise which no impostor could make with the most remote prospect of its being fulfilled. Yet it has been proven true by thousands, and thou-

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sands to-day can bear testimony to its truth. He exhorted the Saints to diligence and faithfulness in the performance of the duties which are required at their hands, and referred to the rich blessings which we enjoy—blessings of the heaven and the earth; enjoining the necessity of taking care of the grain which the earth has abundantly brought forth this season, and of every blessing, temporal or spiritual; and urged prayerfulness and humility before the Lord, that the Saints might be preserved from evil.

Singing by the choir. Prayer by Elder Geo. Q. Cannon.

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2 p.m.

Singing by the Ogden choir. Prayer by Elder John Taylor. An original piece, composed by Elder H. W. Naisbett for the occasion, was sung by Elder George Teasdale, chorused by the Tabernacle choir.

Elder Orson Hyde addressed the congregation in a very instructive manner, quoting the words of Jesus to the Nephites, "Then shall the work commence with the Father among all nations," &c., showing by figure and illustration, that the work of the Lord, for the accomplishment of his purposes, has commenced among the nations, and that they are being prepared for desolations and great misery, if they will not receive the truth, as the Saints of God are being prepared for unnumbered blessings if they continue faithful. He bore a strong testimony to Joseph Smith being a Prophet of God, and to President Brigham Young being the man appointed and accepted of the Lord to lead his Church since the death of the Prophet Joseph.

Singing by the Logan choir.

Elder John Taylor treated on the order of the organization of the Church of Christ, showing that the churches of modern Christendom are wrong in doctrine and organization according to the Bible, on which, as a revelation from God, they are professedly based. He referred to his early studies of the Scriptures, and to his being satisfied that the Church of Christ, as organized in the days of Jesus and his immediate disciples, had in it Apostles, Prophets, helps, gifts, and blessings, which were to continue while the Church was recognized and owned by God. These he could not find in the churches of the world; but when he found them, with the power of God, as revealed through Joseph Smith, he had received the message brought with gladness. The Lord had confirmed to him, as to thousands of others, the truth of the words spoken by his servants. He showed that the preaching of the Gospel, the authority of the Priesthood, and bearing the testimony of the truth in power to the nations, had gathered all who have come together to keep the commandments of God.

Speaking of testimonies, he said, "God has spoken, the heavens have been opened, and who of the Saints does not know it? He has spoken from the heavens, he is our God, we are his people, and we know it; and no power can stay the onward progress of his work."

Singing by the Ogden choir. Prayer by Bishop P. H. Young.

Sunday 7th, 10 a.m.

The vast Bowery was crowded to excess, with an interesting and attentive congregation, while crowds were compelled to go away, being unable to get within hearing distance of the speakers.

Singing by the Tabernacle choir. Elder Lorenzo Snow prayed. Logan choir sung, "Sweet is Thy work."

Elder Wilford Woodruff occupied the Stand, and spoke by way of testimony in a most interesting manner, referring to the way in which the Lord had worked upon him when a young man, before he had heard of the Gospel, preparing him to receive it; and of the manner in which God had worked upon President B. Young and many other Elders, for the same purpose. He also spoke of the efforts of the adversary to destroy those noble spirits who had received the truth at an early day of the Church, and of evil spirits coming to them in numbers, at various times and places, with this object; bearing testimony of having been so attacked in London, when in company with Elder George A. Smith, and of three angels appearing to him, who relieved him from the power and presence of the wicked spirits. This testimony, he said, he had never borne

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publicly before; and the spirit which accompanied it declared its truth to the immense congregation to whom it was for the first time given. During his remarks, he related many interesting incidents of the protecting care which the Lord has exercised over his servants.

Elder John D. T. McAllister sang, "I live for those who love me."

Elder Erastus Snow followed, speaking of the Gospel being brought to him when a boy in the State of Vermont, and of the power of God which rested upon him, sealing upon his heart the truth of the testimony borne to him by Elder O. Pratt, who first preached the truth to him. From that time until the present, he had been engaged in bearing testimony of the Gospel to this and other nations, seeking out the honest in heart. He narrated part of his personal history connected with the Church, and some of the persecutions he had endured with his brethren for the truth's sake; and testified that it was and is the power of God, and not of man, which has ever sustained His servants and controlled the destinies of His work. In bearing testimony to the work of God, he pointed out the effects of the Gospel upon those who receive it, and referred to the coming forth of the Book of Mormon, the simplicity of the doctrines contained in it, and the blessings which are received by those who believe in, and accept it as a revelation from God.

Singing by the Ogden choir. Prayer by Elder George D. Watt.

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2 p.m.

The congregation was larger and denser, if possible, than in the morning.

Singing by the Tabernacle choir. Prayer by Elder W. W. Phelps. Singing by the Ogden choir. Sacrament administered by Bishop Hunter and assisting brethren.

President B. Young spoke of the unanimity of feeling enjoyed by all who receive the Gospel, and their desires to make known its truths to all the children of men. Mankind can never find out God by any other than the Lord's own appointed way. He referred to his first hearing the Gospel, and to the correctness with which the plan laid before him by illiterate men, corresponded with the plan laid down in the New Testament; and spoke of the overwhelming testimony by which the work of God was sustained in this age, even in an early day after the organization of the Church. The systems of religion taught among men do not teach mankind, nor have they power to advance them in the knowledge of God. The Gospel is the only true philosophy in the heavens or in the earth; and when it is preached to all nations as a witness, then will come the end of the reign of wickedness on the earth.

He reviewed the settlement of this country by the Latter-day Saints; the difficulties which had to be encountered and contended with; the kind manner in which strangers were treated when passing through in the early days of the country's being settled, and the perfect security to life and virtue—the freedom from assault and insult—which then characterized this city and all the settlements in the Territory. The "civilization" now sought to be introduced into this community, is trying to change this, endeavoring to destroy peace, virtue, order, sobriety, and everything wholesome and good. He asked the people, as a whole—the Latter-day Saints and those that are not Latter-day Saints, who are friends to wholesome laws and good order, to express themselves, whether they would permit gambling houses, grog shops, and places that lead to and produce such kinds of iniquity? The vast concourse of people present declared, by uplifted hand, that they would not permit gambling, houses of ill fame, nor grog shops to exist in their midst. An opposite vote was called, but failed to receive the response of a single uplifted hand. The President continued, showing the evils of gambling, drinking, and other kindred vices. There are but a very few of those who have come among this community, entertaining views different to the people here, that follow these vices, encourage them, or seek to aid those engaged in them; and all good citizens, irrespective of creed or faith, will aid in their suppression, that the welfare, peace, and good order of the community may be promoted.

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He alluded to the family of Joseph Smith the Prophet, and to the kindly feelings which have been entertained towards them by the Authorities of the Church and the Saints; and called up portions of the history of the Prophet Joseph, which proved how far that family have gone astray, as will all who follow after them in their present course.

He then stated that he would hold Conference until he felt it was right to dismiss it.

The Tabernacle choir sang an anthem.

President H. C. Kimball spoke a few minutes, corroborating the remarks of President Young with regard to the family of the Prophet Joseph, and closed the meeting with prayer.

Half-past 6 p.m.

A meeting of the Priesthood was held in the Tabernacle, the building being crowded. Addresses were delivered by Bishop Hunter, Elder John Taylor, and Elder George Q. Cannon, instructing the brethren on many items connected with their duties.

8th, 10 a.m.

Singing by the Tabernacle choir. Prayer by Elder Joseph F. Smith. Ogden choir sang.

Elder George A. Smith addressed the congregation, calling up many points in the history of the latter days of the life of Joseph the Prophet; the troubles he had to contend with, produced by false brethren and from other causes; his receiving the revelation on plurality of wives; the last conversation brother George A. had with him on the subject, in which he showed the salvation, glory, and exaltation that it would produce; and referring to many other interesting points and incidents.

President B. Young followed, also recalling incidents and facts in the history of the Prophet Joseph, with regard to the authority conferred upon the Twelve to build up the kingdom, and that to them were given all the keys and power for that purpose.

Elder George A. Smith made a few further remarks, bearing testimony to the remarks of President Young.

Singing by the Logan choir. Prayer by President D. H. Wells.

(*To be continued.*)

SPAIN.—The Queen Dowager (says the *Avenir National*) has added her solicitations to the advice tendered by the Duchess de Monpensier to Queen Isabella, but without effect. The Marquis de Miraflores, one of the oldest of the Spanish nobility, and formerly President of the Council, next endeavored to show the Queen the danger of the course she was pursuing, but his influence was equally unavailing. Arrests continue to be made amongst the people and in the army. The colonel of the King's regiment and other officers have been sent off to the Philippines. The influence of Gonzales-Bravo is increasing every day. Father Claret has confidence in him alone, and Sister Patrocinio considers that he is the man appointed by God to save the Church and Spain.

Our news from Spain (says the *Siecle*) is most afflicting. Never has such a state of things existed. Everything is in paralysis. Commerce, trade, and agriculture, are at the last gasp, and the severity with which the immediate payment of taxes is enforced, terrifies the population. In the great centres of business there remain some resources, but in the small towns there is desolation. The representations of pauperised families have no effect in mitigating the misery to which they are doomed. At the same time the prisons are full of innocent citizens. Neither age nor sex is respected. There is grief in families, disgust in the army, and fear everywhere, but greatest in the Government, which is expecting a revolution on all sides. M. Berger, Marquis d'Isidori, a French citizen, was arrested in his bed at three o'clock in the morning, The private letters are opened, and the provincial governors seize on all correspondence that is suspected by them. This state of things cannot possibly last, and a catastrophe is momentarily expected, for despair and misery have exhausted all patience.

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The estimated cost of the Mont Cenis tunnel is stated to be at about the rate of £166 per lineal yard.

One of the coal mines at Whitehaven extends under the sea to a distance of 3,200 yards from the shore.

Some idea of the magnitude of the Paris Exhibition building may be formed from the fact that the outer gallery is nearly a mile in circumference, more than 100ft. in width, and 80 ft. in height.

A guide to the first vase room of the British Museum has recently been issued by Mr. Newton, the keeper of the Greek and Roman antiquities. The vases themselves have been critically examined and chronologically arranged, and many labels are attached, which, by determining dates, subjects, and styles, facilitate study.

POETRY.

THE EARTHLY STAGE OF THE IMMORTAL LIFE!

If but one ray of glory shone
From realms of everlasting light,
Absorbing night,
Then we who plod
Along life's path so drear and lone,
Would feel our every care take wing,
As winter melts at genial spring,
Beneath the smile of God.

The dead at Bethany brought back
No memories of eternity,
Hidden they be
From mortal gaze
That cannot pierce the shining track
'Long which our spirits came to earth,
From glorious realms where they had birth
Ere God did worlds upraise.

It is ordain'd we should progress
In wisdom as the Savior did,
Knowledge was hid
From His great soul,
When as a child he *learnt* to bless
His Father's name, as you might be
Taught at a loving mother's knee
Each passion to control.

How weak the scarings of the mind!
Her life-long toils in nothing end,
We seek to tend
To whence we came
But O, a thousand cares we find,
Blot out the glimpses we obtain
Of heaven, and drag us back to pain
And toil always the same.

I would my heart were wholly pure
That like a mirror it might be
Or summer Sea
Reflecting clear
The golden light of heaven above!
Then peace her gladdening song should sing
Like woodland chorus of the spring,
I should have heaven *here*.

Lord let us learn as children now
With simple faith unquestioning,
And to Thee cling,
Till all may see,
We in thy perfect likeness grow,
And by *our* brightness, shed abroad
A shadow of the glorious Lord
That shall win souls to Thee!

G. de la P. B.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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SACRED STONES IN THE VICINITY OF NEWARK, LICKING COUNTY, OHIO.

(*Concluded from page 759.*)

If we pronounce this stone a genuine Teraphim, we do not mean that it shows us the very form of the Teraphim which Rachel stole from her father Laban, and which he called his gods; because the Ten Commandments were not in existence at that time to be engraved on such objects. But when, in the time of the Judges, the citizen of Mount Ephraim furnished his house with the Teraphim, along with an ephod, a graven image, and a molten image, and was afterwards so happy when he could have a Levite for the priest of his house, it is highly probable that his Teraphim was such an object as this stone, that, if we could see what he had, we would see something similar to this. The roving Danites took his Teraphim from him by violence, along with his ephod, the graven image, and the molten image, and the Levite, because they desired Teraphim and priest to guide them in their journey northward to the foot of Lebanon, and furnish them with an oracle in their new settlement. Aben Ezra says the Teraphim exhibited the form of a human being: this is just what we have on this stone. He says that this human image in the Teraphim was made in the belief that the power of higher spirits would enter into it. The impression appears to have prevailed, that if the Teraphim was made at a particular auspicious hour, it would continue to be a speaking image. The great value of the Teraphim was in the belief that it revealed future events, and directed men in the best course. Its voice was to be the guide of the traveller. The Prophet Zechariah denounced the Teraphim as a false guide, when he said, "The Teraphim have spoken vanity." (Zech. x, 2.) Rachel stole her father's Teraphim, that it might not tell him how to follow them, and he felt that his gods were stolen. The Teraphim sent Nebuchadnezzar and his army to Jerusalem, as we learn from the Prophet Ezekiel, chapter xxi. When this monarch came to the head of two great roads, he practiced divination to determine which road he should take, and this he did in three ways: first, he polished his arrows, perhaps

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expecting to see human forms on the bright surface: secondly, he inquired of the Teraphim; and thirdly, he inspected the liver. He inquired of the Teraphim whether he should take the right hand road to Jerusalem, or the left hand road to Rabbath Ammon.

Remember what a powerful influence the Teraphim held in Chaldea and Assyria, and how the ten tribes, especially, were brought under the idolatrous influence of eastern divination, and it is easily explained how such a stone as this, clearly indicating a wonderful mixture of genuine Mosaic theology and heathen superstition, could come into existence among some of the twelve tribes and acquire an awful sacredness. This stone was never made to be a graven image hung on the wall that men might bow down to it. In such a position most of the inscription would be against the wall and concealed by it, and any strap passed round the handle would have carried the image with the head to the ground. If it was intended that the inscription should ever be read, it was intended that the stone be taken in the hand and turned over and round and round. Need any one hesitate to pronounce it a genuine Teraphim? The sculptured man is on it, and the name "Moses" is over his head. Much larger than this must have been the Teraphim which the daughter of Saul placed in the bed of David, and which made the bed appear as if David was lying in it, but the smaller Teraphim may have been as sacred as any other. Moses stands here in the midst of the Ten Commandments, those celestial oracles which Moses received at Mount Sinai, and all the people heard them: they are on the arch over his head, and in front of him, and behind him, and spread all over the opposite part of the stone and on the two sides and at the ends. How could any literary surrounding be more awful? The arch over the head may signify heaven; and farther, I am not certain that that central mark in the arch is not a star. The stone may have received its first honors in Palestine, and more probably from the sons of Joseph than from the sons of Judah. If any tribe carried it with them into foreign lands and the sore afflictions of the captive state, it would gradually increase in sacredness and gather the hearts of the tribe around it. They would often mention Moses, and go over the history how he led them forty years in the Wilderness, and they would express the wish that Moses were again with them and leading them. If they knew that they were carrying with them the figure of Moses carved in stone, they would attribute to it an inexpressible sacredness, and often the wish would be uttered that they could hear one voice from him, and thus be assured that they were not utterly doomed to perish. If the report ever spread among them that the image did once speak, they would feel as if their success or ruin depended on the image. No voice was more needed by them than the voice of Moses; and as they honor the ten great oracles of Sinai by writing them over and all round the figure of Moses, do they not deserve to receive a new oracle in their present need? and whence can such an oracle come more appropriately than from the lips of their sculptured Moses, and the bosom of the engraved Decalogue? If they passed over the ocean and found the American continent, it was natural they should say that their Teraphim, in the name of Moses, had preserved them on the mighty deep. And as they wandered through America, their sculptured Moses or Teraphim may have been consulted at every change of their course. It may have continued in America, during many centuries, to be the guide and palladium of the tribe. But finally, under the evil influences of a homeless and uncivilized life, they may have lost all that they knew about Moses, and all their knowledge of the mysterious letters; they may have even lost their confidence in their ancient talisman, and finally buried it with the last one of their learned Levites or their greatest warrior. When they were carrying their greatest leader to his grave, they may have said, "Let the Teraphim, which has led our tribe in this world for so many centuries, go with him to be his guide in the land of spirits and shades."

Upon a review of all the four relics, there are some points which are established beyond all question. First, it is established beyond all question, that in the most remote antiquity

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families came from Asia to the American continent. The cradle for the infancy of the human family appears to have been in some part of Asia, and from that primitive home the race spread to all parts of the earth. It is established beyond all question, that Hebrews labored in the construction of the immense mounds of this western country, and laid their bones beneath them. Here are Hebrew letters, and words, and sentences, and law, brought out from the depths of these mounds. This is not that Syrian language which Rabshakeh was requested to speak at Jerusalem, but then the people on the wall would not have understood him, but it is that same Hebrew which he persevered in speaking with a loud voice, that all the people might hear, and understand, and lose their courage. These letters are not Syriac, or Arabic, or Egyptian, or Chinese. They are Hebrew, and Hebrews must have placed them where we find them. If no other Hebrew inscription had been found, except the one engraving of the Ten Commandments, in that colossal stone mound, we might conclude that some solitary vagrant Hebrew had become the supreme leader of a tribe of Indians, and that when he died the Indians honored his grave with a holy inscription in his own national tongue; but the fact must not be overlooked, that other Hebrew inscriptions have been found in other places, several miles distant. The sons of Jacob were walking on the soil of Ohio many centuries before the birth of Columbus. The ten thunders which uttered the Ten Commandments from the flaming top of Mount Sinai, have struck on the colossal stone mound near Newark, and they echo back from the quiet stones and bones in its depth. Both the beautiful letters which Ezra used, and the letters which preceded him, have come to light in these Indian works. Farther, the evidences are unmistakable of a two-fold decline, a decline of religion and a decline of literature. If the carved Moses was a figure before which men should bow themselves in worship, it indicates that the people were given to idolatry, and their state was growing worse; or if, on the other extreme, the chief use of the stone was pedagogic, if the figure was nothing more than a respectful memorial of Moses, if the Ten Commandments were cut on the stone to preserve them from becoming lost, and preserve the knowledge of the letters among the people, and instruct the scribes how to transcribe them, the arrangement is so poor, and the many mistakes so glaring, that we must conclude the sacred literature of the people had already reached the lowest stage of decline. If the truth lies between these two views, and is this, that the stone was a highly prized talisman, or, more specifically, the old Teraphim, it is still the same unmistakable evidence that the people were fearfully sinking from that high position where they once stood. The stone shows us God's law with a desolating eclipse on it. When that stone box was deposited in the fire clay, and the personage was buried above, the sun of divine truth had already sunk beneath the horizon, and only its last rays were still visible on the lower edge of the western cloud, and the night of heathenism and barbarism was already on the tribe. A fourth point, which must be marked as established beyond question, is that the builders of these mounds cherished a high respect for their dead, and the hope of an existence after death. The forehead, with the letter Shin inscribed on it, meaning Shaddai, or Almighty, was left in the grave with the body, to be a witness of the man's piety when all his bones should be changed into dust; it indicated that that had been a praying Hebrew, that he was buried in the name of the Almighty, that his grave was a holy house, and demons might not enter it. When the Indians deposited articles with their dead, they did it with the idea that these articles might be useful to the dead in another life. In one part of this continent the aborigines had a custom that, when their chief was buried, many of his servants were buried with him, on the supposition that he might need them to wait on him in the other world.

But, around this most interesting record of unquestionable points, there is a very wide margin for conjecture, fancy, and interrogation. First, conjecture may look towards the tribe of

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Reuben, which was settled east of the Jordan, and was one of the first tribes to suffer from the Assyrians, and be swept into a foreign land. Did Reuben wander through Asia northward, pass into America at Behring's Strait, and, after a bitter experience of Asiatic oppression, seek a resting place in the New World? Did this tribe bring with them to America the history of Moses and the Decalogue? and, after some years of vagrant life, did they have this stone prepared, to be an enduring monument, when they felt the danger that both Moses and the Decalogue might become forgotten? Did they then preserve this stone, with all the sacredness of a shrine for many ages, until finally it seemed best that it should be buried with the last man in the tribe who could tell the names of its letters? Or, conjecture may look towards the tribe of Dan, which, at a very early period, preferred the society of the heathen to the heart of Palestine, and fixed its settlement in the north at the foot of Lebanon. Did the Danites preserve most sacredly the Teraphim which they took violently from the house in Ephraim, along with the graven image, the molten image, and the ephod, and did they find all which the Teraphim told them concerning their journey and destiny to be true? Was that only the start of their wandering life? Did they wander over many unfriendly countries and wide seas until they found America, and always have their Teraphim with them to direct their course? Was this stone their tribal talisman or revered Teraphim, for many ages in America, until finally it was buried with the last man of the tribe who could communicate with its spirit or cared for it? Or, conjecture may look towards Zebulun, who should have the abundance of the seas. Did some of this tribe sail for Tarshish, measure the length of the Mediterranean, pass through the strait, and go out into the Atlantic, there to get new ideas of the abundance of the seas? And when their ship was mounting up to the clouds, or plunging down between the mountains of water, and all nature was in one darkening universal storm, was this stone with them in the ship, to assure them that the storm would end, and they would reach land? or that, if they must go down to the ocean's bottom, it would go down with them, to be an imperishable witness at their watery grave, that they were men of God, and open the gate of paradise to their souls? But let Joseph be mentioned as the representative—the front and chief of all the ten tribes. Their first king, Jeroboam, was of the tribe of Joseph, and Samaria belonged to the same tribe which we always find standing as the pre-eminent tribe. The Patriarchs were astounded in Egypt when they heard the words, I am Joseph; but vastly more wonderful it is if the voice that comes to us from the bones and buried rock in the depth of that stone mound of gray antiquity, a few miles from Newark, is really this, I am Joseph. Does Judah still live? Does David still occupy a throne? Is it possible that Joseph is to be found here? It is most amazing, if the true voice in that rude receptacle of the ancient dead is, I am Joseph. The weight of many centuries of a dismal captivity was on me when I laid my bones down here. We tried to carry in our memories the wonderful life of Moses, and we carried the Ten Commandments inscribed on a rock. We carried for ages our little sculptured Moses, and we hung over it and around it the ten blazing oracles of Sinai. We located heathenish divination even within the bosom of the Ten Commandments. We carried our talismanic rock or Teraphim until we lost confidence in it, or some disaster occurred to it, which deprived it of its magic power, and then we laid it in the grave with our most honored dead, and with the burial of that stone the darkness of night was upon us, and the mighty waves of barbarism were rolling on us and becoming more stormy, until we went down. We did go down.—This stone marks the last moment before we went down; and when we buried this Teraphim, we had entirely forgotten how a Prophet in our own land had declared that the children of Israel should remain many days without Teraphim, as well as without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and

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that after these many days they should return and seek the Lord their God and David their king. Our wanderings among enemies and through deserts, and over land and ocean, our wars and woes, never can be told: never! never! but the sum of all the long experience of Joseph is this, that it is a most evil and bitter thing to depart from the God of Judah.

I have purposely not touched the subject of the relation between the American Indians and that ancient people who made these Hebrew inscriptions, and built the mounds, as this would introduce the difficult question whether the Indians are not a separate barbarous race, who rolled over the country in desolating waves, sweeping the earlier and better people before them. The faces carved on these stones are not, in our judgment, Indian. But if the Indians did conquer an earlier Hebrew population, there is evidence that they learned from the Hebrews. The Indian name Manito, the name for the Great Spirit, the Supreme Creator, the Master of life, may be the Hebrew "mah attah," "Who art thou?" a phrase which the inquiring, devout, and praying mind would very naturally address to Him who is incomprehensible and supreme. The Indian name, "malcha manito," the name for the demon or evil spirit, may be the same as the angel of "manito," or the Hebrew "malach maveth," "angel of death." Sorcery was universal among the Indians, which fact is consistent with the idea that the stone carrying the Ten Commandments was an ancient Hebrew talisman. It is an interesting fact, that both the nation of Indians called Iroquois and the earliest Arabs of Asia, called the same constellation by the name of the "Great Bear," while the constellation in no way resembles a bear or any other animal. It is appropriate to add that Mendelssohn, when he comes to give his comment on that law which required the Hebrews to have fringes, threads, knots, and a ribbon of blue attached to their garment, finds an illustration of his subject in those sacred boxes belonging to the original inhabitants of Peru, which contained threads, knots, ribbons, and different colours, and by these the record was accurately preserved of the lives of their kings and the history of their empire for ages.

The great and irretrievable wrong step of the ten tribes occurred at the fountain-head of their separate existence, when they declared that they had no portion in David, and cut themselves off from David's house, and the same pernicious sentiment manifests itself now in the question what we have to do now with David's son. It is a sentiment which is now taking deep root among the more favoured tribes, that the prediction of the prophet, after the captivity, that in a future day the feeble one of Israel should be as David, and the house of David should be as God, as the Angel of the Lord before them, may now be laid aside as one of the illusive pictures of patriotic hope, and that the Jews and the world can now advance and fulfil their highest mission without any son of David. Sad feelings come over us, as we meditate how that stone, engraved with the Ten Commandments, was laid beneath the coffin, deep in the bottom of the tumulus, and how the last rays of sacred knowledge were then leaving the tribe to the night of barbarism; but there is a way in which the same thing can be done now, and the law of God be made just as dead and useless. If we take away from the Ten Commandments all those brilliant surroundings of miracle which they had at Sinai, and pronounce all the great fire, smoke, cloud, and trumpet-voice to be the only phenomena of nature; if we find the origin of the Decalogue in the enlightened statesmanship of Moses, rather than in any Voice from Heaven, which was heard by all the people, and suspect that Moses shrewdly constructed a national God for the Hebrews, out of the materials of the Egyptian system, and that, when he furnished the water at Horeb, he knew where to strike the rock, where water was, without any miracle, and that the manna was only the waxy substance that drops from the tarfa shrub, and that when the company of Korah were buried in the earth it was the result of some concealed contrivance of Moses; but he ascribed it to God, that he might hold the people in awe,—if we avow these

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principles, we are really divesting the Ten Commandments of all that celestial radiance which originally and naturally surrounds them, and changing them into a lifeless, black, common stone; and we may just as well form a funeral procession, and carry them in a coffin before us, and let them down into a grave, and then, when they are covered up, speak the funeral oration over the dead and buried.

M. R. M.

P. S. Since the foregoing article was written and finished, I have become able to answer a question which my friends often asked when they were examining the relics, but I could not give the answer, namely:—Whether the little handle at the feet of the sculptured Moses, reaching from side to side of the stone, which was broken off, had been found broken off when the stone box was first opened, or whether it has since been broken off? I have conversed with Dr. Nicol of Newark, who saw Mr. Wyrick strike the stone box, and draw it out from its bed in the fire clay, and who saw it opened. He assures me that the handle was found broken off when the box was first opened, and that it must have been lying in the box broken off, before they touched the box.. It is fortunate that this question is now settled. That fracture of the stone may have been the principal reason why it was buried. It may have been considered as cancelling the sacredness of the stone, or destroying its magic virtue, and prohibiting its farther use, and consequently it was buried; just as I have been informed by persons who have given their lives to the study of such subjects, that if a synagogue scroll becomes defaced or unfit from age to be read, it is buried with some Rabbi, and phylacteries, when they are worn out, are buried. If an idolator breaks a piece off from his idol, a Jew can then put the idol to some use, because the fracture has desecrated it.

THIRTY-SIXTH SEMI-ANNUAL CONFERENCE.

(*Concluded from page* 767.)

Monday, 8th, 2 p.m.

The Ogden choir sang an anthem. Prayer by Bishop David Evans. Anthem by Tabernacle choir.

Elder Edward L. Sloan presented the Authorities of the Church, who were unanimously sustained by the vote of Conference in the following order:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Heber C. Kimball his first, and Daniel H. Wells his second Counsellor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the Church.

Daniel Spencer, President of this Stake of Zion, and George B. Wallace, and Joseph W. Young, his Counsellors.

William Eddington, John T. Caine, John L. Blythe, Howard O. Spencer, Claudius V. Spencer, John Squires, William H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, George W. Thatcher, Joseph F. Smith, Peter Nebeker, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley, and Samuel W. Richards, his Counsellors.

Joseph Young, President of the First Seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates, and John Van Cott, members of the First Seven Presidents of the Seventies.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel G. Ladd, President of the

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Priests' Quorum; William Carmichael and Robert Rice, his Counsellors.

Adam Spiers, President of the Teachers' Quorum; Henry I. Doremus and Martin Lenzi, his Counsellors.

James Leach, President of the Deacons' Quorum; Warren Hardie, his Counsellor.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works; John Sharp, his Assistant.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigration Fund to gather the poor; Heber C. Kimball, Daniel H. Wells, and Edward Hunter, his Assistants and Agents for said Fund.

George A. Smith, Historian and General Recorder, and Wilford Woodruff, his Assistant.

President Joseph Young spoke in a fatherly manner on the importance of embodying in our lives the principles of the Gospel, and having the Spirit of God with us, so as to be prepared for every change and every emergency. He alluded to the labors of the early settlers, and to the fact that all the grain, fruits, and other products of the earth that are produced in this Territory, are the results of the labors of the "Mormons;" and asked why men should want to cut down the fruit trees, destroy our cities, and exterminate the very people by whose labors they obtain bread to eat. He spoke of his first visit to the Prophet Joseph; bore testimony to the truth, and blessed all who desire to do right; inculcating charity and kindness upon all men, and urging the Elders, especially the Seventies over whom he presides, to be temperate in all things and sober.

Elder Charles C. Goodman sang a song.

Elder Levi W. Hancock bore his testimony to the work of God, and to his confidence in the constituted Authorities of the Church.

The Ogden choir sang. Elders John D. T. McAllister, Henry C. Fowler and Samuel L. Adams, sang several songs. The Tabernacle choir finished with an anthem.

President John Young expressed his strong faith in the work of God, and said if any person wanted to find out those who were recognized of the Lord with power to build up his kingdom, they could find them in the men who were hunted by the agents of the adversary, and hated with the most intense bitterness for the truth's sake. This was the case with Joseph and Hyrum, and others of the Priesthood, who have gone behind the vail, while they were in the flesh; and it has been the case with brother Brigham, brother Heber, brother Daniel, and those who stand by them all the time, and with all the Saints of God. He testified that the work of God would endure forever and continually increase; blessed the people in the name of Jesus by virtue of his Patriarchal Priesthood, and dismissed the congregation, adjourning the Conference until the 6th of April, 1867, at 10 a.m.

EDWARD L. SLOAN,
Clerk of Conference.

DISCOVERY OF AN AMERICAN MASTODON.

A New York paper states that on the 8th of November, workmen excavating a foundation for a mill at the manufacturing village of Cohoes, near Troy, found the remains of a complete skeleton of a huge mastodon 83 feet below the surface, and about 100 feet from the Mohawk River. It is believed that the frame can be made quite perfect. The remains were carefully gathered together, cleaned, and oiled, and it was expected that Professor Agassiz would arrive to inspect them. The jaw is 4 feet 9 inches in length from the mouth to the cranium, to which a portion of the backbone and jaw are still connected. The cranium rises very much like that of an ele-

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phant. The two tusks each measure 8 feet in length, and their true position is well marked on the upper jaw. The hip bone is 5 feet long, and weighs 100 lbs., while the shoulder blades measure 10 feet 9 inches, and weigh about 50 lbs. each. The under jaw, found some weeks since, precisely fits the upper jaw now exhumed, and the ribs are found to be 4½ feet in length. The measurements show that the animal must have stood at least 15 feet in height, and have been a little upwards of 20 feet in length, independent of the tusks, already stated to be each 8 feet in length. Professor Marsh, of the Yale College Scientific School, gives it as his opinion that the remains discovered are those of a great North American mastodon, comparing in all its parts fully with the description of the animal given in the scientific works as follows :—The animal has the vaulted and cellular skull of the elephant, with large tusks in the upper jaw and heavy form. From the character of the nasal bones and the shortness of the head and neck, it has been concluded it had a trunk."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 8, 1866.

THE MASTODON OF THE BOOK OF ETHER.

—o—

The Book of Ether is a condensed Sacred History of the great nation of the Jaredites, who colonized North America from the Tower of Babel ; and after dwelling therein about sixteen centuries were destroyed. The name of their last Prophet was Ether, who wrote his book about six centuries before Christ upon TWENTY-FOUR PLATES OF GOLD. Moroni, who was the last Prophet of the Nephites, abridged the Jaredite History. Moroni's abridgement was written, in the beginning of the fifth century of the Christian era, after the destruction of the Nephites, and was compiled as the Book of Ether, among other Sacred Books, in the collection of the Prophet Mormon.

The Jaredites, after being 344 days upon the water, landed upon the western coast of North America. In the days of Omer, who was a descendant of the fourth generation from Jared, a branch of the Jaredites founded a colony upon the sea-shore, east from the State of New York. Moroni gives a description of their journey, and of the locality of the colony, as follows :—

"And the Lord warned Omer in a dream that he should depart out of the land ; wherefore Omer departed out of the land, with his family, and travelled many days, and came over by the place where the Nephites were destroyed, and from thence eastward, and came to a place which was called Ablom, by the sea-shore, and there he pitched his tent, and also his sons and his daughters, and all his household." (See Book of Mormon, p. 532.)

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In the days of Emer, the son of Omer, we have a description of their great prosperity, and, among other things, of their domesticated animals. We extract the following :—

"And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years they had become exceeding strong, insomuch that they became exceeding rich, having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things, and also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for the food of man; and they also had horses, and asses, and there were ELEPHANTS, and CURELOMS, and CUMOMS; all of which were useful unto man, and more especially, the Elephants, and Cureloms, and Cumoms." (p. 533.)

When the Nephites came from Jerusalem, they gave us no account of finding these huge animals upon the continent, although they found an abundance of the other animals above referred to. We may, therefore, reasonably conclude that the three last named perished with the Jaredite nation. But it is remarkably strange that the bones of these animals should resist decomposition for the immense period of three or four thousand years. The mind also naturally inquires, How came the bones of this Curelom or Cumom to be 83 feet below the surface of the earth? Were its deep coverings the result of the 3000 years' accumulations of the *debris* or washings of the Mohawk river? Or was the skeleton suddenly engulphed during the tremendous convulsions of the New World, at the time of the crucifixion? (See Book of Mormon, p. 450.) Professor Agassiz, by an inspection of the locality, will no doubt be able to throw much light upon these questions. The Omerites who inhabited all that region of country, nearly four thousand years ago, would have been filled with the wildest astonishment, had they foreseen, the intense curiosity and peculiar care, which the New Yorkers are now bestowing upon the bones of one of their domestic animals.

O. P.

APPOINTMENT.—Elder Joseph Lawson is released from laboring in the Isle of Man, and is appointed to preach in the Welsh District, under the direction of President Abel Evans.

SACRED METALIC PLATES.

BY O. PRATT.

(*Continued from page* 764.)

Let us next inquire, how the Nephites preserved the knowledge of the Jewish Scriptures? Did they carry a copy with them from Jerusalem? Or were they merely dependent upon their own memories? They inform us, that they carried a copy with them, engraved on Brass Plates. These are described by Nephi, as follows :—

"My father Lehi took the records

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which were engraven upon the Plates of Brass, and he did search them from the beginning. And he beheld, that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents; and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; and also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah, and also many prophecies which have been spoken by the mouth of Jeremiah.

And it came to pass that my father Lehi also found upon the Plates of Brass, a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father Jacob, and all his household from perishing with famine." (Book of Mormon page 10.)

"And now when my father saw all these things, he was filled with the Spirit, and began to prophesy concerning his seed; that these Plates of Brass should go forth unto all nations, kindreds, tongues, and people who were of his seed. Wherefore he said, that these Plates of Brass should never perish; neither should they be dimmed any more by time." (page 11.)

These Brass Plates, before they came into the possession of Lehi, were kept by one of the Elders of Israel, who was a descendant of Joseph, and had been handed down from his forefathers; hence the writing upon them must have been very ancient. It is very probable that this copy of the Scriptures is the oldest one in existence: it contains many sacred prophecies, such as the prophecies of Jacob, of Joseph in Egypt, the prophecies of Zenock, of Zenos, &c., &c., which are unknown in modern compilations. Being written in the Egyptian language, and undoubtedly in the Egyptian characters also, it will prove invaluable as a grand key for deciphering the Hieratic inscriptions of the ancient catecombs of that renowned country. During the many centuries that Israel were in Egypt, they, no doubt, adopted the language of that nation, and at the same time preserved, as far as possible, that of their fathers, or the Hebrew. The learning of Egypt, their language, their alphabetic or phonetic characters, together with their arts and sciences, formed, without doubt, a part of the course of education among Israel, from generation to generation, and especially among that branch of them, called the Jews; hence the Prophet Nephi says:—

"I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians." Again he says, "I was taught somewhat in all the learning of my father." (page 1.)

Four hundred and seventy-six years, after the Nephites left Jerusalem, king Benjamin gives some instruction to his sons, concerning the Brass Plates, as follows:—

"Were it not for these Plates, which contain these records, and these commandments, we must have suffered in ignorance, even at this present time, not knowing the mysteries of God; for it were not possible that our father Lehi could have remembered all these things, to have taught them to his children, except it were for the help of these Plates: for he having been taught in the language of the Egyptians, therefore he could read these engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this present time. (page 143.)

Thus we learn that Lehi was "taught in the languags of the Egyptians," from which we may infer that it was a language, the acquirement of which was considered important to a good Jewish education.

These Brass Plates have been preserved, and will, in a few years, be revealed for the benefit of all nations. The Prophet Alma, seventy-three years before Christ, writes thus:—

"It has been prophesied by our fathers, that they (the Brass Plates) should be kept, and handed down from one generation to another, and be kept and preserved by the hand of the Lord, until they should go forth

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unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon. And now behold, if they are kept, they must retain their brightness; yea, and they will retain their brightness; yea, and also shall all the Plates which do contain that which is holy writ." (page 321.)

As the pot of manna was preserved in its freshness and purity for generations, so the Lord has promised to preserve all the sacred writings, engraved upon Plates, among the Nephites, and not suffer the metal to become dimmed or oxydated to the end of time. A very great number of sacred Records were kept upon metalic Plates by the American Israelites, both in Hebrew and Egyptian. But, like all other languages and alphabets, they became, during the thousand years in which the history was handed down, altered and changed from the original Hebrew and Egyptian. The Prophet Moroni, after the destruction of the Nephites, near the close of the fourth century after Christ, in speaking of the Gold Plates on which he was about finishing the history and revelations which he had been commanded to write, preparatory to their being hid up, writes as follows:—

"And now behold, we have written this record, according to our knowledge in the characters which are called among us the reformed Egyptian, being handed down, and altered by us, according to our manner of speech. And if our Plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof." (page 515.)

With all the advantages of printed characters and books, yet it has been impossible for the learned nations to preserve their languages, even for the short space of 400 years, from great changes or mutations. As evidence of this statement, compare the English printed works of the fifteenth century with those of the present period. The former can scarcely be understood. How great, then, must be the disparity between manuscripts written (not printed) at long intervals of five hundred or one thousand years? Besides the gradual changes, introduced by age, languages, or alphabets more especially, may be purposely remodeled, with the aim of obtaining something more suitable or perfect. This seems to have been the case with the Hebrew and Egyptian in America. The Hebrew method of writing, evidently was considered more perfect than that of the Egyptian. But as the translation, in the latter times, was to be given from on high, through the means prepared of God, it was certain that such inspired translation would be perfect, and correspond with the real sentiment, intended to be conveyed in the original.

We have the testimony of many popular and learned antiquarians, that the ancient Hebrews of Palestine, did engrave many of their sacred writings, upon metalic Plates, and that many leaves of such Plates were united together in the form of Books by rings, passing through near the edge or back of each; and that rods or bars, running through the rings, served the purpose of a handle, for the convenience of carrying. (See Smith's Dictionary of the Bible, page 1801; also many works on Biblical Antiquities.) These were also the general form of the American Israelites' metalic Books. Future generations on the New World will be blessed with a large library of ancient sacred books, unfolding the wondrous history of nations, peoples, and tongues, upon that holy land, from the most remote ages of antiquity.

By reference to the article on the Sacred Stones, found in the Ohio mounds, published in the last No. of the STAR, it will be perceived that the Hebrew writing, on the stone head of a human figure, is translated by learned Hebraists, thus:—

"MAY THE LORD HAVE MERCY UPON (HIM) ME, A NEPHEL."

"NEPHEL" seems to have been the name of the nation, to which the individual, buried in the mound, belonged. Is not "NEPHEL" the national name of the descendants of the Prophet

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NEPHI? The extracts from the Book of Mormon, published in a former part of this article, show that the people of "NEPHEL" or "NEPHITES" dwelt in the country of the mounds, from fifty years before Christ, till three hundred and eighty-four years after Christ. It is not, therefore, unreasonable to suppose, that the illustrious dead should have some token or pious sentiment, in the sacred Hebrew character, interred with them: indeed, it is the Indian custom, even to this day, to deposit with their dead, many implements or articles, as tokens of respect for their departed ones. What more religious sentiment, or pious ejaculation, could have been chosen, than the one inscribed upon this stone? What could have been more respectful to his ancestors, than this inscription in the sacred Hebrew, commemorating the national name NEPHEL—the descendants of their great leader and Prophet Nephi, who brought their fathers out of the land of Jerusalem, and delivered them from the cruelties of the Babylonish captivity? The very name NEPHEL, or as rendered in English NEPHITE, was a tower of strength to all his righteous descendants.

We shall now show the great probability, that the learned translator is mistaken in assuming the last letter in the word, which he calls NEPHEL, to be *lamedh* or *l*. He admits that some of the Hebrew inscriptions, found near Newark, exhibit the "*Assyrian character*," being beautifully made." By reference to F. Ballhorn's compilation of ancient and modern alphabets, (Trübner & Co., London,) it is perceived that the alphabets of the ancient Hebrews, Phœnicians, Numidians, Syrians, and many other nations, closely resemble each other in many of their characters. For instance, on page 18, the Syriac *Tau* or *t* (marked 148,) is almost identical with the early Hebrew *Lamedh* or *l*, on page 8. The resemblance is so great, that the *l* might easily be mistaken for the *t*. May not this ancient Syrian form be the real Hebrew *Tav* or *t*? If so, the Hebrew word from the American mound would be NEPHITE, instead of NEPHEL; and the sentence would then be rendered,

"May the Lord have mercy upon me a NEPHITE."

But let it be remembered that there are two great branches of the Abrahamic or Hebrew family, namely, Israelites and Ismaelites, or Arabians. It is reasonable to suppose, that the most ancient alphabetical characters of the two branches, would have a near resemblance to each other in the form of some of the letters. Accordingly we find that the *lamedh*, or *l*, in the old *Kufic* alphabet of the Ishmaelites, is precisely of the same shape as the *lamedh* on one of the Sacred Stones; and what is still more remarkable, the Kufic *tau* or *t* is precisely the same shape, though not quite so large, as the Kufic *lamedh*. The *t*, being of the same form as the *l*, might easily be mistaken for *l*. (For the Kufic alphabet, see page 9, Balhorn's compilation.) Here then we have the strongest kind of evidence, that the word erroneously rendered NEPHEL should be NEPHITE. But if any learned Hebraist should maintain that the word was merely the name of the person buried, and not a national name, then we would refer them to the old Kufic *yodh*, in English called *i*, and they will at once perceive that the Kufic *lamedh*, *tav*, and *yodh*, are exactly of the same shape, and that each are precisely like the American Hebrew *lamedh*; hence, we are at liberty to translate it in three ways, namely, *Nephil*, *Nephit*, *Nephi*: *nun*, *pe*, and *yodh* would be *Nephi*, the same as *lamedh*, *vav*, and *yodh* are rendered *Levi*. Thus we should have

"*Yerachamehu Adonai*" *Nephi*.

"*May the Lord have mercy on* (*him*) *me*." *Nephi*.

This would indicate that some illustrious descendant of the Prophet Nephi had inherited the sacred name of his venerable ancestor, and was buried with this memorable token.

It should also be borne in mind that the vowel, short ĕ is an arbitary substitution of the translator; a short or a long *i*, (called in the pointing of modern Hebrew, *Chireq*) could have been substituted before the last letter with equal propriety.

Let it be distinctly remembered, that this Hebrew sentence was taken

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from the bottom of an ancient mound, thirty-five years after the Book of Mormon, (which is a history of the NEPHITE nation,) was in print. The opponents of this book have, therefore, discovered and translated an ancient Hebrew inscription, inadvertently confirming in a most remarkable manner, the divine authenticity of the sacred Bible of the Nephites.

MINUTES OF A CONFERENCE

HELD AT 10, KING STREET, QUEEN SQUARE, BRISTOL, OCTOBER 6, 1866.

Present — Elders John W. Young, from the Liverpool Office; N. H. Felt, President of the London District; James Ure, President of the Cheltenham District; W. A. McMaster, President of the Bristol Conference; Moses Thatcher, President of the Cheltenham Conference; Edwin Frost, President of the Hereford Conference, and Edward Petty, Travelling Elder in the Bristol Conference.

Meeting opened in the usual manner. The President of the Conference presented the business before them, and hoped that all present might realize the holy Spirit assisting them. Elders Richard Rawle and Simon Irwin were appointed clerks.

The day was spent in transacting the business of the Conference, which, on account of the distant location of some of the Branches, and scattered condition of some of their members, required special consideration, and the appointment of Elders to visit and labor among them.

Elder William Chappel was appointed to labor in the South Molten, Barnstable, and Eastdown Branches, and have charge of the same. Elder Charles Barritt to take charge of, and labor in the Taunton district. Elder Simon Irwin to labor in Wington, Banwell, Nailsea, and vicinity. Elders Joseph Sharp, William Lond, and John Davey, to labor in Bristol, Bath, and regions round about. Elder — Ellis to labor in Steeple-Ashton, Great Chiveral, East and West Lavington, Easterton, Divises, Chalcott, Calne, Chippenham, Melksham, Trowbridge, and Chalford. Elder James Dunford to take charge of Upton Noble, Wincanton, North Chariton and vicinity, and labor therein, assisted by Elder James Rawlings.

The Conference Report was read and accepted.

President McMaster gave much suitable instruction to the Elders, directing their labors among the people to the best advantage for the work, and as would render them most approved in their ministry, and improve them most by their labor and experience.

Benediction by Elder M. Thatcher. Adjourned till 10.30 a.m., to-morrow.

Sunday, 10.30 a.m.

After singing, and prayer by Elder J. W. Young,

President McMaster congratulated the Saints upon having so many of the Elders from Zion present with them, some who had been reared in the Church, sons of the Prophets, whose fathers had endured the burthen and heat of the day. Stated the object of their coming was to benefit the people, and it was intended to so organize the affairs of the Conference, that the honest in heart might be found out, and be blessed with the Gospel, even all within its jurisdiction.

The transaction of business was abbreviated by reading the minutes of yesterday's proceedings, which were accepted.

Elder Thatcher felt it a blessing to assemble with Saints to worship God; that limited as was his experience in the ministry, he had confidence that the Lord would sustain him, and all who would keep their covenants and do his will. He attributed the indifference and lukewarmness of some of the Saints among whom he travelled, to their own neglect of daily duties, and a proper course of life, assuring them that God was as willing to bless the faithful here as in Zion, and was as ready to do so now, as

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when they first rendered obedience, and greatly encouraged the Saints to seek for and live in the light of the holy Spirit, that then they would not be forgotten, but would eventually be gathered home.

Elder J. W. Young rejoiced in his privileges among the people of God. Approved the remarks of Elder Thatcher, being assured they were promptings of the holy Spirit. Because he had been reared among the Church in Zion, his experience was therefore different from that of those who had received the Gospel in these lands. Said the truly wonderful advancement and improvement of the Saints in Zion, was not attained by the dullness and slothfulness which he too often observed in these countries, but by the most diligent perseverance and untiring industry; that it was necessary for the Saints here to awake to their utmost diligence, and make exertions corresponding to those made for them from America, or many of them never would be gathered. Exhorted the Saints, for the sake of their children, to arise up and gather without delay, also that they sanctify their homes by the prayer of faith, by teaching their families the principles of life and salvation, and walking together as the children of God, and invoked his blessing upon their efforts.

Singing. Benediction by Elder N. H. Felt.

---

2 p.m.

Singing, and prayer by Elder Edwin Frost.

Elder W. A. McMaster presented the various Authorities of the Church, at home and abroad, which were accepted by vote of the Conference, and requested most earnest attention to the remarks that might be made.

Elder Edwin Frost, in addition to the common joy of meeting in Conference with the Saints, felt special pleasure in the society of Elders present with whom he had been early acquainted in another land. Testified of the truth and power of the work of God in which we are engaged, and the increased responsibility thereby involved upon us; also, how much greater is the force of example than of precept upon the minds of all, and of how little worth 'is precept without corresponding example. Exhorted the Saints to faithfulness in keeping covenant with God and each other.

Elder James Ure felt that it was good to meet with Saints here who have been identified with the Church a long time, some twenty years or more, and had received much instruction; inquired how far they had been benefitted by it. Of the importance of gathering, quoted the sayings of Jeremiah to Israel in a strange land, that they should not marry neither bear children; if they did, it would be for the sword, pestilence, and famine to destroy; so if the young Saints marry in Babylon, they rear up their children to scenes of misery, poverty, licentiousness, and pestilence, and if thereby delayed in gathering, perhaps to famine and the sword, or other promised judgments. Deemed it more advisable that they gather to Zion first, and there learn the importance of the marriage relation, then they would bring up their children in the fear of God without sin unto salvation. Instructed them to avoid all jarring and strife in their families, be constant and fervent in prayer, that the way might be opened for their gathering, and make their homes foundations of their happiness and heaven.

Elder Edward Petty said, as long as he had lived with the Saints in Zion, he never saw such misery and poverty as exists in this conntry, till since he landed in Liverpool last July. When I beheld the wretchedness and want, the degradation and crime, that everywhere met my eyes in this land, I cried, O, my mountain home! He exhorted the Saints to arouse with their utmost diligence and strive to get away, and God would help all who did so to an opportunity for gathering.

Ordination and confirmations were then administered.

After singing, benediction by Elder James Ure.

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6 p.m.

Meeting opened by singing, and prayer by Elder Petty.

Elder J. W. Young testified there was much of the Spirit of God present with us; great privileges were extended

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to us by our heavenly Father, in permitting the expression of our determinations to uphold and sustain the servants of God. If we do as we covenant, He will bless us. There are many who come into the Church who are not honest at heart, and such fall out by the way. Some who were honest, for lack of understanding might go astray, and be cut off, but such would repent and turn to the Lord, and he would forgive and bless them. Urged the Saints to pay their Tithing, donations to the Perpetual Emigration Fund, and Emigration Deposits.

Elder N. H. Felt desired to speak by the wisdom of the holy Spirit. If there were any present who had itching ears, he would say to such, repent and be baptized for the remission of your sins, that you may receive the Holy Ghost, and understand with us the ways of the Lord. Compared the opposition arrayed against Christ and his disciples, with the persecution inflicted upon the Church in this the dispensation of the fulness of times, showing that the world manifested the same hatred of the truth now that it did then; that although the Gospel net, now as then, gathers of all kinds, good and bad, the good will abide, while the wicked will, in one way or another by the providence of God, be cast out and go to their own place. Corrupt minded persons are permitted to come among the Saints, that they may draw away those who, like themselves, are unworthy of the truth, holding it in unrighteousness. The experience of the Saints tests all, and finds out who are for God and his kingdom, and who are for the world. With much good instruction, urged the Saints to pay their Tithing, and devise, as fast as possible, the means of their emigration, relying upon the Lord in humble faith to accomplish what was impossible for them to do.

Choir sang, "When shall we all meet again." Benediction by Elder J. W. Young.

RETURNED.

(From the Salt Lake Daily Telegraph, Oct. 26th.)

Elder Brigham Young, jun., accompanied by Elder A. K. Thurber, of Spanish Fork, arrived in the city yesterday afternoon, having had a somewhat tedious and perilous journey, both on land and ocean. Elder Young left Liverpool on the 19th ult. From the frontiers he was accompanied by Elder A. K. Thurber. They took the Pacific railway at Wyandotte, and came as far as Manhattan, 120 miles west, whence they took stage *via* the Smoky Hill *route*. They were delayed several hours at Grennell's Station, by some Indian demonstrations, and eighty miles beyond Denver, encountered the late severe snowstorm, during which the snow fell so deep, that the passengers were obliged to walk ahead for miles to keep the animals on the track.

Elder Thurber left Liverpool on the steamer *City of London*, a few days previous to the departure of Elder Young. During a terrific storm at sea, the *City of Paris*, on which Elder Young took passage, was dismantled, and, it was feared, would be lost. We are all pleased to see their genial faces again among us.

Elder Young has been absent upwards of two and one-half years. During most of this period he has held the Presidency of the European Mission, which is represented in a very prosperous condition.

Elder Thurber has been absent a little over two years, and returns with the full approval of his brethren.

An American paper states that "a petrified human hand was lately found in red sandstone at Memphis, Tennessee, in a perfect state of preservation."

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ERRATA.—In Star, No. 45, p. 717, 1st col., 9th line, for claims *read* shuns. Also 2nd col. 34th line, for obscene *read* obscure.

MARRIED:

In S. L. City, Oct. 9th, 1866, by Elder Wilford Woodruff, Mr. George Holyoak, jun. of Parowan, and Miss. Elizabeth Ferguson, late of Bermondsy, London, England.

In S. L. City, Oct. 20th, 1866, by President Heber C. Kimball, Duncan M. McAllister, of Glasgow, Scotland, and Catherine E. Perkes, of Liverpool, England.

POETRY.

OH, ENGLAND! MY COUNTRY!

TUNE.—"*Erin go Bragh.*"

'Oh, England! my country, I thought thee the fairest
And happiest land on this life-teeming earth,
I gazed with delight on thy world-famed old banner,
And hailed thee with pride as the land of my birth.
But that was in youth, when the cords of my spirit
Were tuned to thy praise by no hand but thine own,
But the voice of past years, with the scenes they have painted
Have broken the spell that around me was thrown.

Oh, England! I view thee with eyes disenchanted;
The spots on the face of thy beauty I see,
And I hear, far above the shrill noise of thy boasting,
The cry of oppressed ones who pant to be free.
The wail of the starving, who beg but for labor,
Comes loudly and mournfully pleading in vain,
And the pestilent holes where the poor herd together.
Their million-voiced murmurs unite in the strain.

Oh, England! thy glory and might are departing,
The world feels no fear at the sound of thy name,
Thy rulers and statesmen are smitten with folly,
And scheme but to cover each other with shame,
The beauties and spirit of faith and devotion,
That hallowed thy worship and softened thy pride,
Are perished and gone, with the value of virtue,
And naught but their names in thy churches abide.

I turn with disgust from the breath of corruption,
That covers thee o'er, like the fog of thy shores,
And my heart reaches out to my home in the mountains,
To Utah, the land which my spirit adores!
Where virtue doth flourish, and purity blossoms,
The odours of Paradise shedding around,
Where poverty lives not, and bondage is banished,
And toilers are rich with the fruits of the ground:

Where all men are brothers, in unity striving
To conquer the evils that fetter the soul,
To live for mankind, to enlighten their darkness,
And free the whole world from oppression's control.
Where righteous men govern, where Zion is rising,
To spread forth her glory to every shore.
'Tis the rest of the saints, and my home of adoption,
Oh, England! I'll call thee my country no more!

CHARLES W. PENROSE.

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LIVERPOOL:

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON AND BY ALL BOOKSELLERS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 50, Vol. XXVIII. Saturday, December 15, 1866. Price One Penny.

SACRED METALIC PLATES.

BY O. PRATT.

(*Continued from page* 781.)

The second "Sacred Stone," whose description was given in the 48th No. of the STAR, contained inscriptions in two apparently different alphabets,—namely, four or five characters on the side of a figure of an animal which could not be deciphered, and several Hebrew characters on the head of one of the human figures, and also the Hebrew letter *Shin* on another head. It is to be hoped that, at some future time, exact copies of all these characters will be printed, for the inspection of the learned. It is not impossible that the undeciphered portion may yet be read. The Book of Mormon informs us that the Nephites wrote in two different languages, and used two different sets of alphabetic characters, namely, Hebrew and Egyptian, both of which were, in process of time, altered and reformed, from what they were, when they left Jerusalem. May not the undeciphered letters upon the stone be the Egyptian? Or are they Hebrew in a state so defaced, that they cannot be distinctly read? In either case, it completely upsets the hypothesis that the aborigines of that continent had no alphabet, and were unacquainted with the art of writing.

The inscriptions upon the wedge-shaped stone, are certainly very remarkable, embodying, in a few words, some of the most sublime sentiments, contained in divine revelation. It would have been difficult for the most civilized believers in revealed religion, to have framed short sentences more beautiful and expressive than the following:—

"KING OF THE EARTH."
"LAW OF THE LORD."
"WORD OF THE LORD."
"HOLY OF HOLIES."

Could any people, but enlightened Hebrews, have written these holy sentiments, in the sacred Hebrew character?

The stone, containing the abstract of the Ten Commandments, and a figure, dressed in priestly garments, with a flowing robe over the shoulder, and over whose head is the Hebrew name for Moses, is, indeed, peculiarly

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interesting. It is evident that the ancient possessor of this stone, did not consider himself violating any of these commandments, by carving out the figure of the man who received them from Sinai. It was doubtless a mere token of remembrance, to bring more forcibly to the mind, in an engraved hieroglyphic form, the great law-giver and Prophet of Israel. It is also very evident that the Hebrew writer did not intend to quote from their voluminous sacred Records, every word and phrase of the Ten Commandments, but merely to give an extract, omitting now and then a sentence or a phrase, but incorporating all the most prominent and essential portions. Precisely the same course has been pursued, in making Scriptural quotations, by the learned in all ages.

Let us next examine some of the translator's remarks, concerning what he terms the imperfections of the spelling, &c. He says a *daleth* has been improperly used for a *vav*. But is not the translator himself mistaken? The old Phœnician *vav* (or "primitive Hebrew") very much resembles the present Hebrew *daleth;* hence, the former might very easily be mistaken for the latter. Again he says, In two other words the *yod* is omitted, namely, in *Mitsraim*, and in *Elohim*. But as the former is in the dual form, and is literally translated *Egypts* instead of *Egypt*, there is no doubt but the ancient American Israelites, purposely left out the *yod*, so as to pronounce the same *Mitsram*, and thus render it in the singular form. *Elohim* is also a plural noun, and signifies *gods*, but by omitting the *yod*, and transposing the letters *he* and *mem*, they pronounced the word *Elomeh*, which is no doubt in the singular form, and was certainly, in this one instance, the Hebrew word for *God* in the country of the mounds. And thus the commandment would be rendered, "Thou shalt have no other" *god* "before me." In the inspired translation of this commandment, as recorded in the Book of Mormon, (page 172,) we have precisely the same rendering, the original being translated *god* instead of *gods*. Therefore, instead of the omissions of *yod*, and the transposition of *mem* and *he*, indicating a carelessness or a want of learning, as supposed by the translator, it shows a refinement or improvement in their language, far beyond what has been manifested in the mutilated copies which have, on the Eastern World, descended to our times. Hebrews of the East have been obliged to translate *Elohim* both in the singular and plural; while it seems that the ancient Hebrews of the New World, had a special form indicating the singular; and what is still more remarkable, this form coincides with the same sentence, translated from the Gold Plates, some thirty years before the Stone was disinterred.

The translator says, "No Rabbi would ever write Kelachtecha instead of Melachtecha." But has not the learned Hebrew critic again blundered, and mistaken *mem* for *kaph?* One of the three forms of the letter *mem* in the old Phœnician, which is generally believed to be the ancient Hebrew, is very much like one of the three forms for the letter *kaph;* and hence, one might easily be mistaken for the other. *Kaph* and *mem* is not so very unlike on the old Hebrew coins, but that they might easily be mistaken, one for the other, unless great care were taken in the exact construction of the two letters.

It is also stated, that "The words 'his ox' are partly written at the end of one line, and then they are written in full at the beginning of the next line on the opposite side of the stone." But this is not an imperfection: indeed, it is the precise method adopted by the Hebrews of the East. (See Smith's Dictionary of the Bible, pp. 1798 and 1799.

"One of the greatest mysteries here," says the reporter to the Occident, "is the peculiar alphabet. The letters are very different from the letters of all the other stones, and this convinces Dr. Lilienthal and others, that this stone is much the most ancient." In this we entirely disagree with the learned Dr. The characters upon the first three stones resemble more nearly the Hebrew characters of the East, than those on the fourth stone; hence, there is the greatest probability that the inscriptions upon the former three were made before the alphabet had be-

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come materially altered by succeeding generations in the New World: but the great alterations of the form of the letters on the last stone, would prove that it had passed through many reformations, after arriving in America, and consequently, was more modern than the others. The Book of Mormon informs us, that the first colony of Hebrews settled in the region, where now are found the mounds, about five and one-half centuries after they left Jerusalem; and that they remained there, about four and one-half centuries before their destruction. It is highly probable, that the writing upon the first three stones was made in the early period of their settlement; while the Ten Commandments were engraved at a much later period, after the Hebrew characters became very much altered, as they are said to have been, by Moroni, who wrote at the beginning of the fifth century of the Christian era. (See Book of Mormon, p. 515.) We have already quoted a passage from the Book of Mormon, to show that about one-half century before Christ, copies of the sacred Scriptures were sent into all parts of the land among the people. Consequently the Hebrews who constructed the mounds, were not so ignorant, as the learned writer for the Occident has endeavored to prove.

To show the great alterations, made in the Hebrew characters, the translator says, "I have examined several *alephs* in different languages, and found no *aleph* like the one here." And from the description which he gives of its shape, it must resemble the two adjoining sides of a square, in the same position as the *daleth*, with a diagonal drawn from the right angle. Why did not the translator look for the equivalent of *aleph* or *a*, in the letter *he*? If he had done so, he would have found that the Aramaic *he* very much resembles his description of the newly discovered Hebrew *aleph*. Now the Aramaic was spoken by the Samaritans, to whom was left "the Hebrew writing;" and the Samaritan *he*, although a consonant, is often used as *aleph* or short *ă* (See Ballhorn's compi. p. 15); the Aramaic and the early Hebrew letters upon the coins are very nearly the same; and undoubtedly the Aramaic *he* was used by the American Hebrews, instead of *aleph*. The American Hebrew *mem* resembles the Samaritan *yod*. The American Hebrew *lamedh* is like the Roman L, with its horizontal line reversed, which is like the old Kufic *l*, and also like one of the eight forms of the Etrurian *l*, which was, without doubt, in a great measure, derived from the Hebrew. The newly discovered Hebrew *ayin*, is like the *ayin* upon the Hebrew coins, with the addition of a circle drawn around it. Again, the author of the article in the Occident says, "Fourteen of these letters differ very widely from the present square character, sometimes called Assyrian, and sometimes Chaldee;" and he also has proved that they differ, in some measure, from the old Hebrew on the coins. And perceiving all this he says, "This suggests the most interesting question, Whether this stone exhibits the original Hebrew alphabet in which the holy Books were written, before the Babylonish captivity?" The Book of Mormon answers this question, that it is, indeed, the old Hebrew before the captivity, remodeled by successive generations in America. The writing upon the first three stones is probably a nearer approach to the primitive Hebrew of that early age. These discoveries likewise settle the long disputed question in regard to the time of the commencement of the square form of the Hebrew characters. Some have contended, in opposition to the Jewish Talmud, that this form was originated not far from the commencement of the Christian era; while others, with apparently much evidence, have assigned a much more ancient date, and believe that Ezra wrote the Scriptures in the Assyrian square form. Now these late discoveries of the first three Sacred Stones show a distant approximation to the square form, and seem to sustain the assertion in the Talmud, concerning the great antiquity of that form.

It is also asserted that on the stones, "there is no distinction between initial and final letters." It is believed by most of learned Hebraists, that the five final letters, used in modern Hebrew, were unknown before the capti-

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vity. This circumstance proves the great antiquity of the Hebrew colonists in America.

The formation of vowel points is an invention, introduced since the commencement of the Christian era; but as the Hebrew of the mounds knows nothing of the invention, it is evident that its antiquity preceded this comparatively modern innovation.

Several copper rings were found on the shell of the coffin, and on the inside, "several human bones, 'a locket of very fine black hair, about six or eight inches long,' and ten other copper rings." What are these copper rings? They no doubt were the uncoined money of these ancient Hebrews. It is generally supposed that coined money was unknown before the captivity; but the Egyptians, Jews, and Phœnicians, used copper, silver, and gold money, uncoined, from the days of Abraham down. Its value was determined by weight, instead of being determined as a coinage. The shape of these uncoined pieces was in the form of rings. (See Smith's Dictionary of the Bible, vol. ii, p. 406.) We can thus perceive, why the money of the mounds had the form of rings. It was the form which they were well acquainted with, when they left Jerusalem. The Hebrews, in the northern part of South America, five hundred and nineteen years after they left Jerusalem, had in circulation a metalic currency, which, from the description given of the values of different pieces, was evidently a coinage; but the shape of the coins is not described: some of them may have been in the form of rings; others, may have been in other shapes. As the names are given in the original Nephite language, it will be interesting, in this place, to give the following quotation concerning them:—

"These are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites: for they did not reckon after the manner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews, but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the Judges; they having been established by king Mosiah. Now the reckoning is thus: a senine of gold, a seon of gold, a shum of gold, and a limnah of gold. A senum of silver, an amnor of silver, an ezrom of silver, and an onti of silver. A senum of silver was equal to a senine of gold: and either for a measure of barley, and also for a measure of every kind of grain. Now the amount of a seon of gold, was twice the value of a senine; and a shum of gold was twice the value of a seon; and a limnah of gold was the value of them all; and an amnor of silver was as great as two senums; and an ezrom of silver was as great as four senums; and an onti was as great as them all. Now this is the value of the lesser numbers of their reckoning: a shiblon is half of a senum: therefore, a shiblon for half a measure of barley; and a shiblum is half of a shiblon; and a leah is the half of a shiblum. Now this is their number, according to their reckoning. Now an antion of gold is equal to three shublons." (Book of Mormon, p. 239.)

The coins of greater value were of gold or silver; those of less value may have been copper. May not the copper rings of the mound have belonged to this latter class? A very singular fact is developed in the above extract, namely, that the Nephites seem to have had one permanent price for their grain; in other words, the Nephite grain market was not a fluctuating, speculative element, as it is in modern times; but, like their currency, it had one uniform standard value, and some stability about it.

(*To be Continued.*)

Irregularity and want of method are only supportable in men of great learning or genius, who are often too full to be exact, and therefore choose to throw down their pearls in heaps before the reader, rather than be at the pains of stringing them.

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ACCIDENT AND DESIGN.

BY J. BURROWS.

A great variety of opinion is entertained by a great many people, on the subject of accident and design, in relation to God's dealings with the inhabitants of this earth, and the great events that have taken prominent parts in the wonderful drama of human life, at various periods of the history of mankind. Indeed, many people cherish very inconsistent ideas respecting not only their origin, but also their destiny; therefore, it is the duty of every individual to be careful in considering and deciding upon the truth of the ideas entertained, in regard to this all-important subject. When the Lord created man, and placed him in the Garden of Eden, he had a design in so doing, which was, that he (man) might obtain, by experience, a knowledge of good and evil, right and wrong, happiness and misery, life and death; and though man was tempted by Satan to partake of the forbidden fruit, and yielded to that temptation, and thereby sinned, yet, by so doing, he discovered a great and important fact, namely, that he *had* sinned, and must pay the penalty of sin, which was misery and death. Thus man was, as it were, placed at school, received his first lesson, learned it, and commenced to fulfil his Father's design in sending him forth from heaven to earth.

Some people seem to think, that the Lord designed that man should enjoy eternally the felicity of Eden, and that it was quite an accident that he fell to mortality; but it is evident that the Lord designed that man should have the liberty to fall, as we are informed by revelation, that "Adam fell that man might be." If man had not partaken of the forbidden fruit, he would not have disobeyed—he would not have sinned, and thereby transgressed a law, and merited the wages of sin, even death. Through disobedience, Adam and Eve merited the punishment which followed, and thus entailed suffering upon all their descendants, and by that suffering they can become the participants in the richness of the felicity of life eternal.

If our first parents had not transgressed, we should not have known, by experience, the sad consequences thereof; and hence, not knowing the opposite of happiness, namely, misery, we should not have appreciated perpetual felicity at its true value. The great and all-wise designs of God, are clearly set forth in the fact, that the human race have become the partakers of the effects of sin. "What!" says one, "do you mean to say that the Lord intended that man should suffer? Yes, he intended him to suffer, if he sinned; but after the fall, mankind knew good from evil, and were free to choose either. If they chose the good, happiness was their reward, and if they chose the evil, misery was their punishment; therefore it depended, in a great measure, upon the actions of the individual, as to the extent of his suffering. It has been truly argued, that "there is no such thing as accident with God" from the beginning up to the present. The Almighty has manifested his design to save all that would be saved, by offering them the means of salvation; and it has been the rejecting of those means of salvation, and rebelling against the will of God, that has led the human family into that degeneracy from which we are now suffering.

DID JESUS DO AWAY WITH THE LAW THAT PUT ADULTERERS TO DEATH?

A DIALOGUE.

A.—You Latter-day Saints don't believe in the teachings of Christ.

B.—Yes, we do.

A.—No, you don't; for instance, you believe adulterers should be put

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to death. Now, Jesus entirely abrogated that law.

B.—When or where?

A.—In the instance of the woman taken in adultery.

B.—That is no proof that he abolished the law; on the contrary, it proves that he recognized it as binding, for he delivered the woman over to execution.

A.—I beg your pardon, he said, "Neither do I condemn thee, go thy way and sin no more."

B.—I repeat that Jesus delivered her up to be stoned; but the law required that the executioners should have clean hands; in other words, that they should not be adulterers themselves; and the woman only escaped, because there was no one of that stamp to begin the work.

A.—How can you say so; was not Christ there? Was not he without sin?

B.—Christ did not come as an executioner; he came as a Savior.

A.—I say Christ did come as an executioner. Did he not assume that function, when he scourged the money changers out of the Temple? I repeat, that if Christ held the views you Latter-day Saints do, he was bound to put that woman to death.

B.—Bound to put the woman to death after the prosecution was abandoned?

A.—You say the law was not carried out, because there was no one there capable of being an executioner. I say there was one there, and he was bound to execute, instead of which he acquitted her.

B.—Upon what grounds did he acquit her? Let us hear his own words:—"Woman, where are those thine accusers? Hath no man condemned thee? She said, no man, Lord." What was Jesus to do under such circumstances? Should he put the woman to death, when no man condemned her? Why, you ought to be ashamed of yourself. But further, the prosecutors, by sneaking off, proved themselves to be as guilty as the woman: so if he, Christ, was bound to stone the woman, he was equally bound to stone her accusers; and not them only, but all that generation; for he denounced that whole generation, as wicked and adulterous.

A.—Good night.

B.—Good night.

London. G. C. FERGUSON.

MINUTES OF A CONFERENCE

HELD IN THE PRINCE OF WALES CONCERT HALL, KIRKGATE STREET, LEEDS, ON SUNDAY, OCTOBER 21, 1866.

Present on the Stand—Elders Orson Pratt and F. D. Richards, of the Quorum of the Twelve; William Gibson, President of the Nottingham District; W. S. Warren, President of the Sheffield District; John Barker, President of the Leeds Conference; Robert Williams, President of the Hull Conference; and Jonathan Steggell, Travelling Elder in the Leeds Conference.

10 a.m.

Conference opened by the choir singing the hymn, commencing, "The morning breaks, the shadows flee." Prayer by Elder J. Steggell. Hymn, "We'll sing the songs of Zion."

Elder John Barker then rose and said, he was indeed glad to meet with the Saints that morning, and expressed a degree of satisfaction in being honored with the privilege of meeting with the people of God. He then called upon the several Branch Presidents to report the condition of the Branches over which they presided, which report showed a general good feeling with the Saints. Many strangers were attending their meetings; a few were coming forward to be baptized; the principle of Tithing was also believed in and practiced by many of the Saints all felt a pleasure in reporting their

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several Branches in a satisfactory condition.

Elder Jonathan Steggell reported his labors in the Leeds Conference, and said that the labors for the last few months had been to him the most pleasant period of his life. He had labored diligently in out-door preaching, principally in the squares and market places; felt well in the cause of God, and happy in his present labors.

Elder W. S. Warren then rose and said—It was with great pleasure that he rose to report the general condition of the Leeds Conference, and was happy to find that Elder Barker, and those connected with him in the Priesthood, had been untiring in their efforts to inculcate true principles throughout the Conference. The principle of Tithing was understood, was being practiced, and the blessings promised were being realized.

The Financial and Statistical Reports of the Conference were then read.

Elder Pratt rose and said—I am glad to see you all; it gives me great pleasure to meet with the Saints in the different parts of England; the Saints are like one family, that have natural affection for each other: we are, indeed, a part of the great family of Christ, and God is our Father; we have been baptized into the same spirit, and have become one in Christ, and expect to be one through all the countless ages of eternity; this same oneness that begins here, will increase in us, until we become one in all things pertaining to the kingdom of God, and the blessings thereof. Elder Pratt then presented the general Authorities of the Church in Zion, as also the Authorities in these lands, who were unanimously sustained.

Choir sang the hymn, "Great is the Lord, 'tis good to praise." Benediction by Elder W. S. Warren.

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2 p.m.

Opened by choir singing the hymn, "Great God, attend while Zion sings." Prayer by Elder William Gibson. Hymn, "Sweet is the work my God, my King."

Elder F. D. Richards having been introduced, rose and said—Although this is my fourth visit to your island, this is my first visit to Leeds, and it gives me great satisfaction to hear, through the reports this forenoon, of the good condition of the Leeds Conference; I am glad to learn that so many have emigrated; and why do the Saints go to the Valleys of the Mountains, and leave all that is near and dear to them—their native land, father, mother, relatives, friends, and all that before seemed to render life a pleasure? Because those who, previous to their embracing the Gospel, sought their company, now shun their presence, consequently they seek their Father's house. He exhorted the Saints to diligence and faithfulness.

Choir sang an anthem. Benediction by Elder Robert Williams.

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6 p.m.

Hymn, "Jesus, from whom all blessings flow." Prayer by Elder W. S. Warren. Hymn, "I'll praise my Maker while I've breath."

Elder Orson Pratt rose and said, he felt himself highly favored with an opportunity of meeting so large a congregation, many of whom are members of the kingdom of God. Spoke at great length on the principle of gathering, and showed how the Lord was bringing to pass the predictions of Isaiah and other Prophets—Lift up an Ensign from afar, cast up a high way, prepare ye the way for my people, showing conclusively that the Lord was making use of the wicked to fulfill his purposes.

Choir sung the hymn, "Inspirer of the ancient seers." Prayer by Elder F. D. Richards.

MINUTES OF THE LAND'S END CONFERENCE,

HELD IN DEVONPORT, OCTOBER 14, 1866.

American Elders present—W. A. McMaster and Edward Petty.

At this Conference, Elder McMaster and others were much inspired to instruct the Saints in their duties, and inform the unbelieving of the terms

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of salvation offered in the Gospel. The Saints were refreshed and strengthened in their good resolutions to do the will of God, in hope of deliverance in due time.

The Authorities of the Church were sustained, and such business transacted, as had for its object the spread of the Gospel and the gathering of the Saints.

W. E. BURTON, President.
W. WALKER, Clerk.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 15, 1866.

ORDER AND TIME.

LET every thing be done in order, and in its time, is a maxim well worthy of the consideration of the Saints, and of the presiding authorities in these lands. The Lord has invited the Saints to voluntarily give one-tenth part of their income to him. This is not an institution to enrich the Lord; for he already holds all things in his own hands: neither is it to enrich any individual of the Church. For what purpose then is it given? It is for the poor, to help them in their emigration; for public purposes, such as the erection of temples, synagogues, and tabernacles, and other good things which the people as a whole need. Let the Saints who consider it a privilege to obey this law of the Lord, be punctual, and see that the name of the Branch, their names, and the amount which each pays, are properly entered on the tithing list. Let each Branch President furnish the President of his Conference with a copy of this list; and let each Conference President make a complete copy of all these lists, and forward the same to this office, by the last day of June in each year. For this office is required to furnish yearly Reports to the office in Utah, in regard to the Branch, name, and amount given, of every individual tithe-payer in Great Britain. When the Presidents are slack in attending to these things in their time, they disarrange the punctual business transactions of this office. If the Presidents do their duty, this office will be furnished with every tithing report by the 30th of June. Brethren, shall we have them, or shall we have to wait several weeks past the time, and then get them with some frivolous apology? We trust that the Saints will study order, and punctuality in time, so that they will not, in an unexpected moment, be compelled to cry, "The harvest is past, the summer is ended, and my soul is not saved."

O. P.

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PAUL HARRISON IN PRISON.

The Notorious Apostate, and Anti-Mormon lecturer, Paul Harrison, has been sentenced to one year's hard labor for bigamy. Upwards of sixteen years ago he was excluded from the Church of the Saints, and a warning, under the heading of, "Beware of the Apostate's Doom," was published, concerning him. This warning, and also a lengthy letter from the despairing apostate, will be found in No. 18, volume XII. of the MILLENNIAL STAR, published, September 15th, 1850. The Saints can read the prophecy, uttered by the Editor, against this wretched man, and then compare his present degraded position with the prediction, and learn that the kingdom of God is not to be trifled with by miserable apostates, without bringing upon themselves richly deserved punishments.

OBITUARY.

2, Brecon Road, Merthyr Tydfil, December 5, 1866.

Elder Orson Pratt.

Dear Brother,—It becomes our painful duty to record the departure of another faithful minister of the Gospel, Elder Abel Evans, late President of the Welsh District, who departed this life on Friday, November 30th, at about ten minutes past 7, p.m., of consumption. His first illness was contracted by standing guard over night, while the Saints were embarking on board the ship *John Bright*, at Liverpool, on or about the 1st of May last. He struggled against this cough and cold with apparent success, until some time in September last, while attending Conference in Birmingham, he got wet, which renewed the cold and coughing upon him.* His indomitable energy and courage would not allow him to yield before the influence of the destroyer, and he continued to travel and preach, out of doors and in, until he became too weak to stand, still unwilling that his afflictions should be even referred to by his friends, which was the reason that we had no correct information of his real condition, until hearing incidentally of his inability to be about. He gave us the facts in answer to our letter of particular inquiry, which reached us only within a week of his decease. At this time he was only able to be dressed daily, but not to sit up even for this. It is deeply to be regretted that we could not have known of his affliction in time, that means or changes in circumstances might have been employed to mitigate the severity of his complaint at least, if not permitted to prevail for his recovery. From the time of his confinement to the house, all that the country could afford, or that could be derived from the faithful attention and administration of affectionate Saints, was bestowed.

* Just after his getting wet at Birmingham, during the second week of October, while travelling in the Carmarthen Conference, he slept in a damp place, which fastened his cold and confirmed his cough upon him, from which time, he rapidly grew worse, until his death. This was the immediate cause of his death, added to his former exposures.

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Brother Abel Evans has been a faithful pioneer of the Gospel into almost every part of the Principality. He was born June 24th, 1813, in the village of Llanboidy, county of Carmarthen, South Wales,—was baptized on or about the 1st of March, 1844, we are unable to state by whom; but he appears to have been the fruit of Elder William Henshaw's labors, who commenced the work here shortly before Elder Dan Jones' arrival in the Principality. On the arrival of brother Jones, brother Evans engaged with fresh ardor in the ministry, travelling and opening up Branches, that have grown to Conferences; indeed, his name has become like household words among all the Welsh Saints. But a few days before he died, he told Elder John Parry that he had baptized over seven hundred souls into the Church, in Merthyr alone, and Elders Morris and Wride say, that he had recorded more than two thousand that he had baptized in Wales, before he emigrated to Zion. He was an able minister of the Holy Ghost, and the Lord wrought many miracles, among this people, through his instrumentality, healing many of their maladies, among others, several cases of cancer and cholera. Brother Evans emigrated in 1850, and was first married during this journey; I think at St. Louis. Staid at Council Point two years, and was there chosen High Counsellor. In 1852, removed to Utah, in the company of Captain Morgan, and was chosen Captain of the Guard; located in Lehi, Utah county, where he was chosen Captain of Militia, Marshal of the city, Deputy Sheriff of the county, and Counsellor to Bishop David Evans, in which offices he continued to act, until April Conference of 1865, when he was called on his last mission to his native country. He arrived in Liverpool on the 28th of July, and labored as Travelling Elder in Wales, until soon after the Birmingham Council of January last, he was appointed President of the Welsh District, where he labored with unceasing diligence, so long as the powers of life were continued to him. Elders John Parry and John D. Rees were his faithful attendants, at the residence of brother Thomas James. The deep and abiding affection which he had won in the hearts of all the Saints around, secured for him more of kindly consideration, and tender manifestation, than he could accept. He was strong and unshaken to the hour of his death, that he should recover, and rebuked those who manifested any doubt. So great was his confidence of recovery, that it was not until the day of his decease, that he consented for brother Parry to write to his family in Utah, to inform them that he was sick of a cold, but that he expected to be well in a few days, and would write them himself. He did not seem to realize that he was very ill, and had no idea that he was dangerous; nor did he complain of any disease or pain, except the inconvenience and weariness of the cough. He died with the utmost quietude, as a person falling asleep. I assisted Elders J. W. Young, Parry, Morris, Rees, and Davies, to lay his body out, just as he and his family would wish to have it done, if they could have been present to direct; and by request, I spoke to those at the funeral, according to the measure of the Spirit given to me. All was conducted with great respect throughout, and only for the very stormy weather, a very numerous company would have been present.

The funeral was on Tuesday, the 4th inst., at 3 o'clock p.m. Several of the American Elders were present, namely, John W. Young, John Parry, John Reese, Elias Morris, Richard J. Davies, Joseph Lawson, and myself.

F. D. RICHARDS.

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CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
Oct. 29, 1866. }

President Orson Pratt, sen.

Dear Brother,—Brigham, jun., arrived here, accompanied by brother A. K. Thurber, on Thursday noon, the 25th inst. They were in good health and spirits, and, of course, were delighted to meet their friends at home. They came by the Smoky Hill *route* to Denver, and had to turn back twice on account of Indians. Eighty miles below Denver, they encountered a very severe snow storm, which delayed them considerably. We had the pleasure of listening to Brigham yesterday in the Tabernacle, giving an account of his mission, and the condition of the work of God abroad, and his own feelings. We have had discourses from nearly all the returned missionaries this Fall, and have been very much interested in their testimonies and the rehearsal of their travels and labors.

There has been considerable excitement here for the past week, over the killing of a Doctor Robinson. The particulars of the transaction you will find in the papers. The inquest is still sitting, and there seems to be a determination evinced by the lawyers to draw some evidence from the witnesses, that would reflect upon myself and the community. All their efforts thus far have been unavailing, and they will be from this time forward. Time and time again they have arranged traps in which they have thought we could be caught; but, in every instance, they have met with signal defeat. This occurrence has every appearance of having been brought about by this infamous clique in the city, for the purpose of raising an excitement here, through which they hope to accomplish their ends, and have an army brought here.

Winter commenced rather early this season; but after the first storms, fine weather again visited us, and we are now having very seasonable fall weather. To-morrow the Nauvoo Legion of this district goes into camp on the other side of Jordan, for three days' drill.

It is not our intention to send any teams from here next season to bring up the poor. They are pushing the railroad ahead very fast from the East, and if nothing should interfere to prevent, they will have shortened the distance for the teams to travel, by 1868, to at least one-half what it has been this year. This will give the Saints a year to get ready for their emigration. Those who have means of their own can, of course, come along as usual; but none need expect or calculate upon any help from here. The Saints can also come to the States and obtain work, and prepare themselves for another year, should it be wisdom, and circumstances should admit of their doing so.

The companies have all arrived in the city, and were generally in good health, though the last company (which arrived here on the 22nd inst.) had considerable sickness between New York and Wyoming, and also for a while after starting on the Plains. We feel that our emigrating companies have been greatly blessed and prospered this season. When we reflect upon the constant success which has attended the journeying of our people by sea and land, and also upon the rivers, when they have been guided by the inspiration of the Holy Ghost, it is truly marvellous. The Lord has signally fulfilled his promises; and if the people would open their eyes, they could easily perceive that there has been a greater power than that of man exercised in their preservation in the midst of the varied vicissitudes through which they have passed. During the progress of the great civil war between the North and the South, it seemed many times as though it would be scarcely possible for our people to escape the dangers with which they were threatened by sea and land. Rebel cruisers roamed the ocean almost unchecked, capturing Federal vessels at their pleasure. Yet, amid all these dangers, our people passed unscathed

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under the protecting care of our Almighty Father. When the great work shall be fully consummated, and the victory be fully achieved, man will be compelled to give the praise and glory unto the Lord, for all that will have been done.

With love to yourself, John W., Brigham's family, brother Franklin, and all the other Elders, and praying the Lord to bless you in all your labors, and to give you great success, as well as the other brethren, I remain your brother,

BRIGHAM YOUNG.

ENGLAND.

BIRMINGHAM DISTRICT.

Stafford, Nov. 3, 1866.

Elder Orson Pratt.

Dear Brother,—Inasmuch as many, from time to time, set forth the condition of the people in their different fields of labor, and the prospects before them, I also take great pleasure in noting a few items for the pages of the STAR, which I trust will be acceptable.

Since my last communication, I have had the pleasure of a tour on the Continent, having left London on the 25th of June, in company with Elders W. P. Nebeker, Joseph Weiler, and B. W. Kimball.

We spent one day at Bologne, and arrived in Paris on the 27th. In this splendid capital, we spent ten days very agreeably. From here we passed on to Geneva, Switzerland; in this country we spent about one month, making a tour through the land, and visiting the churches which, President Nebeker informed me, numbered about 450 members.

We met Elder G. Sangiovanni at Neuchatel, and Elders Joseph Horne and John Hoagland, at a camp meeting on the summit of the Jura Mountains, where we had an excellent meeting, several Branches having convened there by appointment of President Nebeker. The Elders were feeling cheerful and happy, and in the enjoyment of excellent health. These brethren accompanied us through Switzerland to Shaffhausen, where we bade them farewell; they to return to their different fields of labor, and we (brother K. and myself,) to proceed to Holland with brother Weiler. We travelled by rail as far as Manhiem, calling at the cities of Frieburgh and Strasburgh. From Manhiem we took steamer down the Rhine, calling at Cologne, and arriving at Rotterdam on the 11th of August. We found awaiting us, Elder F. A. Brown, who had been laboring here for nearly four months, without seeing an Elder from the Valley. Brother Weiler and Brown bade us welcome, and in their company we made the tour of Holland, visiting Utrecht, Amsterdam, and Haag, returning to Rotterdam through Scheidam.

The Saints, both in Switzerland and Holland, received us joyfully; and it is with pleasure I think of them and their many acts of kindness. With regard to the Elders laboring in those countries, if praise were necessary, too much could not be written of them: but suffice it to say, they are all laboring faithfully, and enjoy the entire confidence of the Saints, over whom they preside.

Taking a farewell of brothers Weiler and Brown, we took steamer from Rotterdam to Hull, (210 miles) at which place we arrived safely, after a voyage (delayed by fogs, &c.) of 42 hours. With regard to the people, their manners, customs, religion, cities, and countries, through which we travelled, I shall not attempt to write a description at this time. Taking rail from Hull, we arrived at Nottingham, where I remained one day with brother Kimball, visiting Robin Hood's cave, and the old castle; thence I came to Birmingham, from which place I had been absent a little more than two months.

On the 26th of August, I attended the District Conference at Manchester; and on the 2nd of September, our Conference at Birmingham, at which yourself and President B. Young, jun., were present. Of the excellence of that meeting I need not speak, as minutes of it have been already published. Since then I have attended the Conference meeting at London, and accompanied Elder John W. Young to the Norwich Conference.

On the 21st ult., we held Conference at Coventry, for Warwickshire, at which were present, beside the Elders

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of the District, Elders John W. Young, W. B. Preston, Nicholas Groesbeck, and Moses Thatcher. From reports given, it appeared that there was a slow, but steady increase of baptisms, faith, and good works, among the Saints of this Conference. President George Hunter, assisted by Travelling Elder J. Stewart, are laboring faithfully and successfully, enjoying the confidence of the people. Short sermons were the order of the day, Elders Young and Preston occupying most of the time in the evening. The Lord blessed us with much of his holy Spirit, and it was a day profitably spent by all who attended. In the same room, on the following evening, a tea-party and concert were held, which reflected much credit upon the committee and performers.

The Birmingham Conference, under the Presidency of Elder Francis Platt, is moving along with its usual prosperity. Brother Platt's health is good, and he is laboring with untiring energy, to preach the Gospel, and bless the Saints. Brother Aldredge is faithfully performing his labors, and will be a very useful help to brother Platt.

Brother William Jennings from Salt Lake, while on a visit to Birmingham, last spring, gave me £100 which were loaned to different parties on his account, thereby assisting some 45 persons, in the Birmingham Conference, to emigrate, which favor I hope brother Jennings will again repeat.

This week, in company with brother Platt, I have held seven meetings; the last one at the town of Wolverhampton, where much excitement was being manifested, in consequence of Mr. O. S. Walsh, an ex-member of our Church, coming forward as a candidate for a Town Councillor, and being strongly opposed, which led to the posting of divers placards, denouncing him as a "Mormon," &c. Presiding Elder Sharp announced by placard, that a meeting would be held at our hall on the evening of the election, the 1st inst., at which three Elders would be present from Salt Lake City, and address the meeting; at the close of which, questions which any gentleman wished to ask, would be answered. Our hall was filled at an early hour, many not being able to gain admittance. I spoke one hour, from the texts, "Our Father which art in heaven," and "What shall we do to be saved;" after which brother Platt spoke for more than half an hour, bearing a powerful testimony to the restoration of the Gospel, with all its attendant powers and blessings: all was listened to with the strictest attention. After the close of the lecture, liberty was given for questions to be asked, which was readily improved by several gentlemen asking many questions, mostly in relation to the social condition of the people of Utah, polygamy, and Brigham Young, his salary, and how he supported so numerous a family. Taking the Stand, to all of these questions I gave direct and positive answers. Stated that polygamy was taught and practiced in Utah, and that the Bishop who, report says, has lately died, leaving several wives and many children to mourn his loss, if not dead, will most likely die some time, for that I was personally acquainted with such a Bishop, who was an intimate friend of mine. That no salaries were allowed, or given to any member in the Church, for ecclesiastical labors, and that President Young had placed himself at the head of the list of capitalists, in Utah, by the cultivation of fine farms, putting out large orchards, erecting and keeping in active operation, saw and flouring mills, and other machinery. The best order prevailed throughout the whole proceedings, not a sneer or jeer manifested. A vote of thanks was proposed by the leading questioner, and carried by the congregation, and our meeting terminated at 11 o'clock at night. Surely did not (to them) a strange spirit take possession of their minds?

I am on my way through the Staffordshire Conference with brother Southwick, and we are being kindly entertained by brother Robert Hamank, sen., who has treated the Elders with great kindness for years.

Trusting you will excuse my long silence, I pray for Heaven's blessings to rest upon you. With kind love to you, brother F. D. Richards, J. W. Young, W. B. Preston, and all in the office, I subscribe myself your brother in the Gospel,

A. Hatch.

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London, Nov. 23, 1866.

Elder Pratt.

Dear Brother, — On last Monday evening, brother Penrose, Oscar B. Young, and myself, concluded to go to the Egyptian Hall, to see and hear the immortal "Artemus" (immortal, I do not know for what,) lecture on the "Mormons." On our arrival at the hall, we found the gallery already crowded, and discovered brothers Crane and Sheffield snugly ensconced in one corner; so we pushed our way through to join them, the better to discuss this marvellous lecturer who pretends to have actually seen a live "Mormon."

While sitting among the expectant crowd, waiting the appearance of the American humorist,(?) I had half a mind to tell those around me, that one of the Prophet Brigham's sons was there with us; but thinking it might be rather annoying to Oscar to be stared at, I subsided, and merely informed some of them that I had long resided in Salt Lake City; this, of course, drew their attention to my remarks made upon the absurdities of the lecturer, and the ridiculous daubs, pretending to represent Great Salt Lake City, Temple, dwellings, and surroundings.

There was nothing decidedly offensive in Mr. Ward's allusions to the "Mormons," but a few positive falsehoods; and as we are so inured to hearing lies about us, of much greater magnitude, we can afford to pass over a few of Mr. Ward's "goaks," many of which I recollect laughing at when a boy.

I fancied all the time, during the hour and a quarter that we listened to Mr. Brown, *alias* Ward, that the *gentle rebuke* he received from President Young, when in Salt Lake City, had occasioned that subdued tone and manner, in all his remarks upon the "Mormons," and caused what some of the papers call a sort of a "Dundreary" appearance while upon that topic. You no doubt recollect, he published some scurrilous things about the "Mormons," purporting to be a visit among the Saints, &c., though he had never been to Salt Lake; but upon the occasion of his going there, some years after, he requested an introduction to President Young, who granted it, and then the question was put to him, Why he published such utter falsehoods against an innocent people? Mr. Ward apologized, saying, that it was his trade, and he did not mean any harm. President Young merely remarked to him, that it was indeed a small business, when any one having the least pretentions to the character of a gentleman, had to stoop so low, as to belie a whole people to carry on his trade.

Some of Mr. Ward's remarks, during the evening, were funny, I suppose, as the man next the stand would boisterously laugh, and then others would laugh also, and I laughed, and then looked around to see what they laughed at, and they looked round to see what I laughed at, and brother Crane, who had been winking at me all the while, reached over, with his hand to his mouth, and mysteriously whispered, "sold."

Mr. Ward spoke well of the people of Utah; said there were no "grog shops," nor houses of ill-fame to be found in Salt Lake City, (and we must acknowledge he ought to know) and remarked upon the industry and neatness of the people, their beautiful theatre, dwellings, orchards, streets, &c. But when referring to his panorama of Salt Lake, he had no need to apologize to the audience, nor "humorously" say that the public bestowed "chairs" instead of cheers upon the unfortunate perpetrator of those horrid daubs, for they were all as far from the truth, as his "goaks" were; still there was a faint resemblance to the old "Salt Lake House," as it was when he was there, and something like President Young's house and the Tabernacle; but the views of the Temple, and of Salt Lake City, were as far from the reality as a Chinese Pagoda, or the squares upon a Brussell's carpet; and as to the quaint ideas of the jealousy of one of the sons of brother Kimball, or the seventeen widows who were candidates for Mr. Ward's hand, and Brigham Young's two hundred wives, &c., it was all of a piece, and formed a portion of what is understood to be necessary to constitute, "The American humorist."

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Well, it matters little, if the public are sufficiently gullable, and he gets their shillings, and serves as "bill sticker" to "Mormonism," or in other words, if it leads the honest to investigate the truth, it is quite satisfactory to us "Mormons."

Kind regards to all in the office, in which brother Penrose joins. Your brother, &c., N. H. Felt.

SUMMARY OF NEWS.

India.—The Bombay overland mail brings advices to November 13th, and from Calcutta to the 4th. The Calcutta *Englishman* says that the famine still rages in Orissa, and money is still required for the famishing thousands requiring food and shelter. "Neither the Government of India nor that of Bengal (it adds) has given any explanation to the public of the cause of Lord Cranborne's persistent assurance that no private subscriptions were required in England. The Calcutta relief committee on the one hand, and the board of revenue and Sir Cicil Beadon on the other, are at loggerheads as to the means of carrying out the further measures of relief necessary. The private funds in the hands of the committee are almost exhausted." The *Friend of India* says on this subject—"The famine still continues without abatement in Cuttack and Maunbhoom. In Cuttack there are 43 centres of relief, at which 30,000 people are fed daily, of whom 18,000 are incapable of labor, whilst the remaining 12,000 are capable of light labor only. Paupers are dying at the rate of 2000 per week, showing a lower rate of mortality than has hitherto prevailed. In the east and south of the district which forms the delta of the Mahanuddee river, one-third of the population have already died, and the distress is expected to continue at least three or four months longer. In the west it is hoped that the famine will be brought to a close at an early date. In Maunbhoom 15,000 are fed daily. In Calcutta the plan of sending the paupers back to Orissa has been abandoned, as it was ascertained that a great many sold the cooking utensils and spent the money with which they had been provided, and then returned to Calcutta. It has also been determined to compel all able bodied men to work, paying them at the rate of one anna per diem and their rations, and hereafter of paying them three annas per diem, leaving them to find their own rations. This step, it is hoped, will pave the way for breaking up the whole camp; meanwhile the women and children are of course fed as before. As regards the official proceedings in connection with the famine, they are as unsatisfactory as ever. Much surprise has been felt that a third public meeting should have been held at London in the Mansion-house, and that the hand of charity should still be stayed by some invisible influence. The Calcutta committee have abandoned their connection with the Bengal Government, and for the future each will take action in its own way."

Remarkable Movement among the Jews in Bombay.—*The Indian Portugeza*, a Portugese journal published in Goa, states that great excitement has been caused among the Jews in Bombay, by the publication by their Pontiff, H. B. Koyn, "member of the family of Aaron," who had lately come to Bombay from Jerusalem, of a pamphlet under the title, "The Voice of the Vigilant," the object of this "Voice" being to persuade the Jews that it is useless waiting longer for the promised Messiah, as this is Jesus Christ himself, "whose doctrines have been spread all over the world without sword or force. The "Voice" is said to use arguments which are solid and conclusive. "Compare," says the Pontiff, "the Old and New Testaments, and the truth will be seen." He also adds that he was born in the old law, and under it was elevated to the pontificate, but the light had already penetrated with its rays into the deep recesses of his mind, and he is therefore persuaded, and with well-founded reasons, that it is vain that the Messiah is now looked for.

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MARRIED:

At Middlesbro-on-tees, Yorkshire, November 18th, 1866, John Pariah, to Margaret Davies Scott, by Elder W. H. Scott.—DESERET NEWS, please copy.

DIED:

BALTO—Sept. 29th, 1866, at G. S. L. City, Francis, son of Francis and Agnes Balto, aged 10 months and 20 days.
CHESTNUT—Sept. 1st, 1866, at Deseret City, Millard county, Utah, Ellen Chestnut, aged 63 years, 11 months and 11 days.
KIDGELL—Oct. 4th, 1866, at S. L. City, Harriet, wife of Charles Kidgell, sen. of accidental injuries received.
STAYNER—Oct. 15th, 1866, at S. L. City, Walter Colley, son of Thomas J. and Rebecca A. Stayner, aged 17 months.
ROPER—Oct. 2nd, 1866, at G. S. L. City, Charles Roper, aged 48 years.
MORISE—Oct. 31st, 1866, at Salt Lake City, Jane Morise, aged 83 years and 6 months.
COOPER.—Nov. 4th, 1866, in Glasgow, John, son of James and Catharine Cooper, aged 8 years, 3 months and 29 days.—DESERET NEWS, please copy.
DAVIES—Oct. 31st, 1866, at Birchgrove, near Swansea, Mary, wife of Lewis Davies, of cholera, aged 38 years—DESERET NEWS. please copy.
RIDSDALE—Feb. 13th, 1866, at Driffield, (Hull Conference), Mary Ann, daughter of Richard and Elizabeth Ridsdale, aged 1 year and 2 months.

POETRY.

MAN, BE A MAN.

Man, be a man, if thou would'st gain
The victory o'er the sordid things
Of mortal life, and e'er refrain,
From yielding unto that which brings
No happiness, unto the mind,
Nor joy unto the noble soul,
Which though incarnate is designed
The carnal feelings to control.

Man, be a man, in word and deed
In sense and in reflection too,
But still to aid thee, thou hast need
Of wisdom heavenly, and true,
To show thee that which is divine
And teach thee, how thou can'st aspire
Above the human, and incline
To truth, and virtue, which inspire.

Man, be a man, know thou art one
Of God's own children, He hath made
Thee in His image, as His Son
And skill most infinite displayed,
Of all His vast creations thou!
Art noblest, most intelligent,
With power inherent, to subdue
And conquer sin with pure intent.

Man, be a man, let every act,
Show thou'rt an hero, in this life
Where countless foes, by tense and tack
Would lay thee low amongst the strife
Display to all, thy valour true
Inspire, thy fellows, by thy side.
And ever learn till thou dost know
Thyself, and o'er thyself preside.

Birmingham. J. BURROWS.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 51, Vol. XXVIII. Saturday, December 22, 1866. Price One Penny.

SACRED METALLIC PLATES.

BY O. PRATT.

(*Concluded from page* 788.)

The correspondent of the Occident labors hard to prove to himself and others, that the Stone containing the sculptured Moses, around whom were written the Ten Commandments in the holy tongue and primitive Hebrew character, was a Teraphim or talisman which he supposes they consulted, as ancient Laban did his gods. But this is all conjecture. The Nephites, in the days of their righteousness, inquired of the Lord, through their Prophets and Seers, the same as the twelve tribes did in the land of their fathers. By divine commandment they left Jerusalem. By visions, and revelations, and prophecies, and miraculous manifestations, they were guided throughout their journeyings, both by land and water. And after arriving on the coast of Chili, they were still governed by revelations, as direct as those given to the former Prophets of Israel. Their revelations were recorded, both upon metallic Plates and other materials. Do learned Hebraists suppose that God was only the God of Judah? Was he not also with Elijah, with Elisha, and with hundreds of Prophets, raised up among the ten tribes? Was the spirit of prophecy and revelation, confined within the limits of the holy land? Did not he raise up Daniel in a foreign land? If Hebrews were in America, as is proved beyond all controversy, by these late discoveries, why refuse to them Prophets, and Seers, and Kings, and mighty men of God? Is the spirit of revelation confined to the Eastern hemisphere, and are miracles, signs, and wonders limited to Israel of the East? Is the arm of Jehovah shortened, that he could not make it bare also in behalf of the Israelites of the West? And would not a Hebrew Bible of ancient America, be just as sacred as a Hebrew Bible of ancient Asia?

The Hebrew mound builders were not a forsaken, forlorn, outcast branch of Israel, just descending into the depths of barbarism and darkness; but, they were, in the day of their righteousness, far in advance in civilization and enlightenment, of all the rest of the tribes. They had their temples built under the direction of

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Prophets; they offered their sacrifices and burnt offerings, and were as strict in all the ceremonies and rites of the law of Moses, as the ancient Jews at Jerusalem. They had their sacred breast-plate, Urim and Thummim, and living oracles,—their Priesthood, after the order of Melchisedek,—their anointed kings,—their Prophets, foretelling the future,—their Seers, beholding the wonders of eternity,—their inspired Patriarchs, blessing their children and the nation,—their sacred Records, to be revealed, in the last days, for the redemption of Israel,—their splendid miracles and pillar of fire. They also had the ministering of angels, and the voice of Jehovah; and what is greater than all, they had the personal ministry of their resurrected Messiah, who descended from heaven in their presence, and taught them for several days. As the great Shepherd and Stone of Israel, he literally led "Joseph as a flock."

Moreover, did the twelve tribes have a land of promise? So did the remnant of Joseph. Did Abraham and Isaac obtain the little country of Palestine and its immediate surroundings, for the inheritance of their seed? So did the Patriarch Israel: yes, more—his blessings "prevailed above that of his progenitors:" Canaan was too small; "the utmost bounds of the everlasting hills" were also given to him. America—the half of a world, was bequeathed to the princely Patriarch! Who among his noble sons, was worthy of this immense landed inheritance—these inexhaustible riches of the ancient mountains—these "utmost bounds" of almost another world? The aged Patriarch answers:—"They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Oh, Joseph! thou favored son of Israel! thy portion in connection with the twelve tribes in Palestine was not enough! thine inheritance was to be overspread "with a multitude of nations" of thy seed! Because of thine integrity, thou didst supplant Reuben the first born of Israel, and enter into vast possessions—into the rights of the oldest heir! As "a fruitful bough," thy "branches run over the wall;" they stretched out over the sea; thine were the "blessings of the deep that lieth under," (or nearly in the antipodes of Palestine.) "The arms of thine hands were made strong by the hands of the mighty God of Jacob." He it was who blessed "thee with the blessings of heaven above," and poured down without measure, "the precious things of heaven," which were written upon enduring tablets of metal, to help fill the earth with the knowledge of God, as the waters fill the bosom of the great deep. Well did Moses, the man of God, bless thy land above that of every other tribe. While Palestine yielded only the productions of a temperate zone, thy land was to bring forth "the precious things of the earth and the fulness thereof;" that is, it was to produce the luxuries of all climates, whether in the temperate or torrid zones. But let us have it in the prophetic words of Moses himself:—

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath." This must have reference to the Pacific ocean a little west of Chili, the landing place of the Nephites; for this is the only deep which is directly beneath Palestine; and this too is the only "deep that coucheth beneath," on which the Josephites had extensive shipping. It was on the western coast of their promised land that the sons of Joseph navigated their ships, and spread their sails to the pacific breezes of that mild ocean. But we return to the further blessings of Moses:—Blessed, "for the precious fruits brought forth by the sun, and for the precious things put forth by the moon; and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush, let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." (Deuteronomy 33: 13—16.) "The ancient mountains" has reference to the mountains of the Western hemisphere, where the ancient sons of God of the antediluvian race resided; where Enoch founded ancient Zion;

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and where Noah built his ancient ark. The land, blessed by the Patriarchs of the old antediluvian world, becomes the promised land—the Eden of the sons of Joseph. "His glory is like the firstling of his bullock," or as the glory of the first born of Israel. "His horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (verse 17.) This prediction refers to the great work which the horns of Joseph will perform in pushing the righteous together, not to Palestine, but "to the ends of the earth," or to their own promised land, which is, indeed, "to the ends of the earth" from where Moses uttered the prophecy. "The ten thousands of Ephraim," which, as Hosea predicts, are "mixed among the nations," will become "the Lord's first born," in the great latter-day dispensation. Their lineage being revealed by the everlasting covenant, through the revelations of the Spirit, God will send them forth to all nations, that they may fulfil their high destiny, first among the Gentiles, and then among the Jews.

In bringing about the great redemption of Zion and Jerusalem, Ephraim need not envy Judah, and Judah need not vex Ephraim. Both have their promised lands, and both have their predicted work to perform. The Jews will rebuild Old Jerusalem; Ephraim and Manasseh will build the New Jerusalem. The Zion of the Old Jerusalem will occupy its former place; the Zion of the New Jerusalem will be located in a place "Sought Out," and will be "a city not forsaken," as the Eastern Zion has been. The Jews will build a great temple, and their Messiah will descend upon the mount of Olives, and in his glory, will pass through the East gate of that glorious edifice, and will enter the temple and seat himself upon his throne, and fill the house with his glory. But a temple will also be built in the New Jerusalem, unto the sons of Joseph, into which the Messiah will enter in all his glory, long before he favors the Jews with his presence.

The ten tribes will come from the north countries, where they have been hid up for ages, by an encircling zone of mountain ice; but they will not return to Jerusalem, until they have visited Joseph's land, and received their blessings, under the hands of the Lord's "first born." And after the pain and severe afflictions of Judah are past, the ten tribes will join them, and receive their inheritance in the land of their fathers, and with Judah will come under one king, and "they will no more be two nations; neither be divided into two kingdoms any more at all." In those days, the land of the ancient mountains—the heritage of Joseph, will be married to the land of the East. Old ocean will seek its ancient home in the polar regions, and the dry land assume the position it occupied before the days of Peleg.

Joseph's Bible, united with Judah's, will, indeed, accomplish wonders. The Bible of the ten tribes, embracing their sacred history and numerous revelations and prophecies from the time they passed dry shod into the polar regions, until they return on the great highway which will be thrown up for them in the midst of the great deep, will be a volume of wonders, swelling the present canon of Scripture to an immense size. To all this will be added the old Jaredite Scriptures, embracing the doings of a great people, for sixteen centuries, together with the revelations of a vast number of their Prophets, whose sacred metallic Books are yet to come forth to increase the knowledge of God among men. Revelations will be multiplied on Revelations, Bibles on Bibles, until the Sacred Archives of the Old and New Jerusalems will be filled with an immensity of knowledge, shedding forth light and truth to all the surrounding nations. In that day the temple of heaven will be opened, and disclose the mighty volumes of eternity; and the sacred Books of Earth will be united with the sacred Books of Heaven, and there will be a general unsealing of volumes, and the judgment will sit, and generations and ages past, will be judged out of the volumes written, every man according to his deeds, and according to the measure of light that shone upon him in his day.

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In the midst of this overwhelming light, what will be thought of those poor ignorant creatures, called modern divines, who have been contending for generations that the canon of Scripture is full, that there will be no more Prophets—no more revelations—no more Bible—we have enough? The very thought of such heaven-daring assertions, is enough to make one shudder, and to cause poor humanity to blush with shame, for the apostacy and ignorance of our fallen race.

Notwithstanding the vast accumulations of evidence, proving the Jewish origin of the American Indians, yet the enlightened Jew has an aversion to claim in them a brotherhood. He contemplates them sunk down into the very depths of degradation and savage life, weltering apparently under the withering curse of Jehovah, with knowledge but little in advance of the brute beast, with a dirty copper colored exterior, rendered still more frightful by horrid daubs of paint and clay. Can it be possible, exclaims the Jew, that these low and degraded specimens of humanity are my kindred? Can they be the seed of Israel—the chosen seed? If so, whence then this skin of blackness—this blighting curse—this ferocious savageism? Listen! Oh, Judah, and hear the sad and mournful history of Joseph, thy brother; it is the history from the Gold Plates of Cumorah's hill; it is the voice of the dead, speaking from their ancient tombs; it is the voice of Prophets whose speech is low out of the ground, and whispers mournfully from the dust. Listen to the words of Nephi:—

"Wherefore, the word of the Lord was fulfilled which he spake unto me, saying: That inasmuch as they will not hearken unto thy words, they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence. And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceeding fair and delightsome, that they might not be enticing unto my people, the Lord God did cause a skin of blackness to come upon them. And thus saith the Lord God, I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities. And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake it, and it was done. And because of their cursing which was upon them, they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey. And the Lord God said unto me, they shall be a scourge unto thy seed, to stir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction." (Book of Mormon, p. 66.)

The people who were thus cursed were called Lamanites, being the descendants of Laman and Lemuel, who were the brothers of Nephi, and also the descendants of two or three other families who came with them, to their promised land. Nine hundred and fifty-four years, after the above extract was written, the Nephites were destroyed by the Lamanites; since which time the latter have continued to dwindle, during the long period of fourteen centuries and upwards. And now their sacred tablets come forth, virtually saying, I am Joseph, doth my brother Judah still live? And one branch of them can say, I am of the Royal lineage of David, doth his throne still survive? While I write these last sentences, my heart swells with emotions of sorrow, and my eyes are a fountain of tears. I weep over the calamities of Israel, and my soul mourns over the long-continued afflictions of the chosen seed. When, Oh when, shall the sorrows of Israel cease? O Lord our God, "Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? wilt thou not revive us again: that thy people may rejoice in thee? I will hear what God the Lord will speak." * * * "Truth shall spring out of the earth, and righteousness shall look down from heaven." (Psalm 85.) "In that day the deaf shall hear the words of the Book." * * * "And Jacob shall no longer be made

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ashamed, neither shall his face wax pale." (Isaiah 29.)

Again my heart is comforted; for in fulfilment of ancient promises, the earth has opened, and brought forth salvation; the skies pour down righteousness: the long promised Book is revealed: glad tidings for Israel have sprung out of the earth, proclaiming redemption and everlasting glory to the seed of Jacob: The seed of Joseph will soon begin to flourish and blossom as the rose: Judah will arise, and seek their ancient home: Israel in the north will remember the promised good things upon the mountains, hills, and vales of their ancestors; and they shall flow unto Zion, and their soul shall be as a watered garden, and shall sorrow no more at all; but with Judah, "they shall seek the Lord their God and David their king." Blessed be the Lord God of Israel, who hath sent his angel with words of peace and comfort to Jacob. Let all the scattered remnants, who long for the redemption of Zion, know assuredly that the God of their fathers has remembered the new and everlasting covenant, and revealed the same, not upon tablets of stone, but of gold, undimmed by time, significant of the everlasting duration of the covenant.

PROCRASTINATION.

BY ELDER FRANCIS L. GIBBONS.

There are some people who are constantly putting off till to-morrow things which should and ought to be done to-day; this is found to be the case even among the Saints, for they have not as yet reached perfection: hence, they are often found giving way to a spirit and feeling of indolence and neglect, in regard to their every-day duties. We find it recorded in sacred history, that the Apostle Paul had occasion, from time to time, to stir up the minds of the Saints who were placed under his care, to a sense of their duties and obligations to God; for they, like us, were prone to be, at times, slack concerning their duties. So long as we are here in this state of probation and trial, we are open and liable to be led astray, if we do not live and act up to our duties and callings. Procrastination may with propriety be said, to be the thief of time, and if we do not keep awake, but permit ourselves to be led astray by its evil and seducing influences, it will eventually rob us of our time, our opportunities, and blessings. It then behoves the Saints to be constantly on their guard, and never, for one moment, to so far forget themselves, as to lay aside their armor, lest, in an unguarded moment, they be suddenly assailed, and thereby become an easy prey to the enemy of their souls. Put not off till to-morrow, what ought to be done to-day; for we know not what a day or an hour may bring forth. The Scriptures say, to-day, if ye will hear his voice, harden not your hearts; for now is the accepted time, behold, now is the day of salvation. Many try to exonerate themselves from blame for neglect of present duties, by forcing upon themselves the belief, that some other time in the future will do just as well as the present; but in this they deceive themselves: say they, we will do thus and so, and will attend to this duty, and keep such and such laws, when we get home to Zion: but why not observe them now, right here: we must live in the faith and practice of the Gospel here, as well as there, and now as well as then; if we do not, we shall find ourselves destitute of the Spirit of God and the blessings of heaven. It is a mistaken idea altogether in some, to think that a few thousand miles of travel will have the effect of entirely changing their nature, feelings, and disposition in regard to the work of God. True, they will thereby gain a knowledge and experience which they were not in possession of before, in regard to tra-

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velling both by sea and land, but their disposition and tendencies will not be materially affected thereby; hence, when they have got through the journey, and have time to look around, they find that they are precisely the same kind of persons which they were previous to commencing the journey. It becomes our duty, and is our privilege as Saints of God, to live our religion from hour to hour, and from day to day; our eternal salvation depends on it, and inasmuch as we do this, we need not feel troubled about our salvation in the future; for that will be secured to us, because we thus are saved from day to day. When we are counselled to do a thing to-day, let us not put it off till what to us may seem a more convenient season, peradventure such season may never come. History does not furnish us with any proof that the season referred to ever came, in the case of Felix the Roman governor, who, when he was convinced by the reasoning of the Apostle Paul, that he was innocent of the crimes laid to his charge, stifled his conscience, and hardened his heart for the time being, saying to Paul, go thy way for this time; when I have a convenient season, I will call for thee. Had Noah, after he had been warned of God and commanded to build the ark, pursued such a course, putting off his task from day to day, he would never have accomplished it, and would, in consequence, have forfeited his salvation.

It is very erroneous to suppose, as some do, that having become acquainted with the first principles of the Gospel, they can sit down with folded arms and a contented mind, and look on with cool indifference, regardless as to their every-day duties; for the mere fact of having obeyed the first principles will save no person, be he whom or what he may; nothing short of continuing faithful in keeping the commandments of God to the end, will bring about that happy result. After obedience to the Gospel, our duties and responsibilities increase, instead of becoming less. From those to whom much is given much will be required; hence, we can perceive that our responsibilities increase in proportion to our knowledge, and the Lord has said, through his servants, that according to the measure of light and knowledge which we receive from him shall we be judged, and by no other standard, for God is just. It is the duty of all who have come to a knowledge of the truth, to practice its precepts, not only when they get to Zion, but also while they remain here; and those who are not willing, or not prepared to keep the commandments of God here, are not prepared to do so there, nor in any other place where they may happen to be. It is a lamentable fact, that there are those in the Church, at the present time, who have ample means in their possession to emigrate to Zion, and yet they put it off, from time to time, perhaps little thinking what a fearful amount of responsibility they thus incur. The word of the Lord to all is, Come out of her, my people, that ye partake not of her sins, and that ye receive not of her plagues. Then let us not trifle with God's commands any longer; for if we do, the Lord will be highly displeased with us, and will withdraw his holy Spirit from us, and we then will be left to ourselves, to grovel in the darkness of our minds, and be afflicted with the wicked and ungodly; and when we would fain be delivered, the way will be closed up against us, if we do not speedily repent. If, then, we have been neglectful in the past, let us in the future, by increasing our faith, und doubling our diligence, atone, in some measure, for our remissness in the past. Let us ever be found in the path of duty, for that is the only one of safety, seeking for the aid and assistance of the holy Spirit, to enable us to work out our salvation from day to day, so that in the end, we may be counted worthy to be crowned with glory, immortality, and eternal lives.

He who prorogues the honesty of to-day till to-morrow, will prorogue his to-morrow to eternity.

Faith in to-morrow, instead of Christ, is Satan's nurse for man's perdition.

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ANCIENT WRITING.

Mural and monumental inscriptions apart, the oldest specimens of Roman writing extant, are those discovered in Pompeii and Herculaneum. Next in order of antiquity to these, stand a Terence of the fourth century and a Virgil of the fifth, both on parchment, now in the Vatican. How happens it that, out of the multitude of manuscripts in general circulation for several centuries later, not a single known original, and hardly one perfect copy, of an eminent classic author, has survived the dark ages? The best solution will be found in the never-ceasing war waged against learning and knowledge, by bigotry and ignorance, from the decline of civilization to its revival or new birth. "The Romans," says Disraeli the elder, "burnt the books of the Jews, of the Christians, and of the philosophers; the Jews burnt the books of Christians and the Pagans. The Christians burnt the books of the Pagans and the Jews." Take for instance, the fate of Livy, of whom we have only thirty-five books, and those incomplete, out of one hundred and forty. Independently of the long chapter of accidents common to all, he was honored by the senseless enmity of Caligula, who ordered his works, along with those of Virgil and Homer, to be cast out of all the libraries. Livy was afterwards treated much in the same fashion by Gregory the Great, who placed him in the *Index*. The same Pope (says Disraeli) ordered that the library of the Palatine Apollo, a treasury of literature formed by successive emperors, should be committed to the flames. He issued this order under the notion of confining the attention of the clergy to the Holy Scriptures. From that time all ancient learning, which was not sanctioned by the authority of the Church, has been emphatically distinguished as *profane* in the opposition to *sacred*. This Pope is said to have burnt the works of Varro, the learned Roman, that Saint Austin might escape from the charge of plagiarism, being deeply indebted to Varro for much of his great work, "The City of God." This—is not the only irreparable loss that has been attributed to plagiarism. Cicero's treatise *De Gloria*, was extant in the fourteenth century, and in the possession of Petrarch, who lent it, and it was lost. Two centuries later it was traced to a convent library, from which it had disappeared under circumstances justifying a suspicion that the guardian of the library, Pierre Alegonius, had destroyed it to conceal the fraudulent use made of the contents for his treatise, *De Exilio*, many pages of which (to borrow a simile from the Critic) lie upon the surface, like lumps of marl on a barren moor, encumbering what they cannot fertilise. Leonard Aretin, believing himself the sole possessor of a manuscript of Procopius on the War of the Goths, translated it into Latin, and passed for the author, until another copy turned up. The *Causeur* relates a similar anecdote of Augustin Barbosa, Bishop of Ugento, who printed a treatise *De Officio Episcoporum*. His cook had brought home a fish wrapped in a leaf of Latin manuscript. The prelate had the curiosity to read the fragment. Struck with the subject, he ran to the market, and ransacked the stalls till he had discovered the book from which the leaf had been torn. It was the treatise *De Officiis*, which, adding very little of his own, he published amongst his works "to the greater glory of God." This was a bolder stroke for fame than that of an Irish bishop, still living, who incorporated a brother divine's sermon in his charge. Plagiarism, however, was not esteemed so henious an offence as it is at present, and our actual stores of thought and knowledge have been enriched by it. Thus, Sulpicius Severus, the Christian Sallust, is believed to have copied his account of the capture of Jerusalem from the lost books of Tacitus. How little comparative value was attached for some time after the revival of letters to the classic masterpieces, may be inferred from the confession of Petrarch, that he had seen several in his youth of which all trace had subsequently been lost; among others,

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the Second Decade of Livy. Its fate was curious, although not perhaps singular. Tho tutor of a Marquis de Ronville, playing at tennis near Saumur, found that his racket was made with a leaf of old parchment containing a fragment of this Decade. He hurried to the racket-maker to save the remains; all had passed into rackets. Tacitus had a better chance than Livy; for his imperial namesake, after supplying all the public libraries with his works, ordered ten fresh copies to be executed annually; yet thirty books were lost, and the manuscript of what are saved escaped by a miracle; a single copy in a state of rapid decomposition having been discovered in a convent in Westphalia.—*The Edinburgh Review.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 22, 1866.

TRUE CHRISTMAS AND NEW YEAR'S DAY.

—o—

CHRISTMAS, the 25th of December, will open upon us, on Tuesday next. This is a great day among Christian nations. But what peculiar influence has been imparted to this day that it should occupy so conspicuous a prominence, above other days? Was man created on Christmas? Did Noah enter the ark on Christmas? Or what great event has transpired to make Christmas so memorable? Listen, and I will inform you. In the sixth century of our era, there lived a Romish monk, by the name of Dionysius Exiguus: he imagined that Christ was born on the 25th of December. This wild conjecture, without any substantial proof, was received by the Romish Church, and handed down, like many other foolish traditions, to the present day. Learned chronologists are now fully convinced, that this monkish simpleton conceived the idea, and palmed the fabrication upon the world, entirely unsupported by evidence.

Chronologists have no certain data on which to ground a calculation, fixing the birth-day of our Redeemer. Wieseler, from approximative data, supposes it to have been about the 10th of January. Greswell, from similar data, believes it to have been the 5th of April. (See Smith's Dic. vol. i, p. 1074.)

The day of the crucifixion is not so uncertain. Some chronologists assert that it transpired in March; (See Arago's Astronomy, vol. ii, p. 772;) but the great majority maintain that it took place on the day of the Passover, as described by St. John, the Evangelist, which is said to have occurred on Friday, the 6th of April, corresponding to the 14th of the old Jewish month Abib, now called Nisan. (Smith's Dic. vol. ii, p. 719: also vol. i. p. 1067.)

The year of the Christian era is also a matter of dispute among chronologists.

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The Romish monk, Dionysius, in the sixth century after Christ, was the first who proposed to date events and years from the birth of Christ: hence, he and many of his cotemporaries conjectured, from insufficient data, that 532 years had elapsed from his birth; but the supposition, like that of his assumed Christmas, proved, in after centuries, to be incorrect, and that the birth of the Savior, was several years earlier, than he had erroneously assigned. But an alteration in the era could not well be accomplished, without producing an incalculable amount of confusion, among dated documents which had been accumulating for centuries, before the error of Dionysius was clearly detected: therefore, the epithet "*Vulgar*" was attached to our present era, to show that it is not reliable. It is to be regretted, that the term *Incorrect era* was not chosen, instead of "*Vulgar era*," for, then, uneducated persons would have, at once, known the real meaning of the adjective used: but as it is, there are but comparatively few who understand that the year, for instance, A.D. 1866, is an erroneous date, several years less than the true era.

To show the discrepances among chronologists, we will give several examples, in relation to the year of the birth of Christ.*

BIRTH OF CHRIST.	CHRONOLOGISTS.
B.C. 1 yr.	Pearson and Hug.
B.C. 2 yrs.	Schaliger.
B.C. 3 ,,	Baronius, Calvisius, Süskind, and Paulus.
B.C. 4 ,,	Lamy, Bengel, Anger, Wieseler, and Greswell.
B.C. 5 ,,	Usher and Petavius.
B.C. 7 ,,	Ideler and Sanclemente.

If Christ was born 3 years earlier than the Vulgar era of Dionysius, as calculated by Baronius, Calvisius, Süskind, and Paulus, then our present year A.D. 1866, should in reality be A.D. 1869. There is certainly much substantial evidence to prove that the Vulgar era, now in common use, is 3 years too little.

The exact age of Christ, at the time of the crucifixion, is furnished us in the Book of Mormon. The Nephite Prophets had foretold that the night, preceding the day on which Jesus should be born, should be without any darkness. Accordingly, when this great sign was given, the following day which was the birth-day of Christ, was chosen as the first day, of the first month, of the first year of their civil era. But the precise hour of the day on which Jesus was born is not given: but it is certain from the Nephite Record, that he was born after six o'clock in the morning, which was the "to-morrow" referred to in the Lord's declaration to Nephi, on page 433. And, therefore, his birth must have been after 1 o'clock in the afternoon, by the time at Jerusalem, which is seven and one-half hours later than the Nephite time, owing to the difference of the longitude of the two locations. (See Book of Mormon, pp. 426, 432, 433, 434.) It was also foretold by their Prophets that, during the time of the crucifixion, the whole of that continent should be terribly convulsed by earthquakes, in which the rocks should be rent, many mountains be thrown down, many level places be broken up, many cities destroyed, &c.; and immediately three days and three nights of darkness should succeed. All this transpired, as it was pre-

* See Smith's Dictionary of the Bible, vol. i, p. 1075,

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dicted; and the exact date of the three hours of earthquakes was given, namely, "*in the thirty and fourth year, in the first month, and in the fourth day of the month.*" Thus we perceive that 33 full years had passed away, and also 3 full days of the 34th year, and the fourth day had commenced when he expired upon the cross. (See p. 450.) A Jewish day commenced at 6 o'clock in the morning. The crucifixion at Jerusalem commenced at noon, and ended 3 hours after. With the Nephites just south-east of the Isthmus, this great event would be seven and one-half hours earlier than at Jerusalem, owing to their being seven and one-half hours west longitude from that city. With the Nephites it would be half past seven in the morning, when the three hours of earthquakes subsided, and when the darkness commenced, and therefore the death of Jesus must have been one hour and one-half after the commencement of the fourth day of his 34th year. The three days and three nights of darkness began at 7½ o'clock in the morning, and must have ended at the same time in the morning. On the 454th page, it reads, "Thus did the three days pass away; AND IT WAS IN THE MORNING, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend," &c. This proves that it was morning with the Nephites, when Jesus expired, while it was 3 o'clock in the afternoon at Jerusalem. These dates, incidentally given in connection with the remarkable events of the Nephite history, prove, beyond all controversy, the exact difference of time, owing to the difference of longitude of the two countries, which should subsist; and yet the inspired translator, Joseph Smith, died without even noticing this remarkable revelation on the difference of dates. For further particulars on this subject, our readers are referred to an article, entitled, Divinity of the Book of Mormon, published in No. 24 of the present volume of the STAR.

The civil year of the Nephites was undoubtedly of the same length as that of the Egyptians, namely, 365 days. The Mexican Lamanites, when America was first discovered, counted 365 days to the year; and at the end of every 52 years, they added 13 intercalary days. (See Lord Kingsborough's Mexican Antiquities.) The Nephite calender was probably regulated in the same way, being an improvement upon the Egyptian vague year, and maintaining the months and seasons in a permanent relation to each other, with but slight fluctuations.

As the intercalary days were not added until the end of 52 years, it is very certain that the first 33 Nephite years after Christ were each precisely 365 days, equal to 12045 days, to which add the 3 days of the 34th year, and we have 12048 days, as the age of the Savior, when crucified. This is equal to 1721 weeks and 1 day, and also equal to 32 years and 360 days, according to our present method of reckoning 365¼ days to a year.

We have already brought the testimony of chronologists to prove that he was crucified on Friday, the 6th of April. Deduct 32 of our years and 360 days from the period of the crucifixion, and we have April 11th for the exact day of his birth. Also, if we deduct 1721 weeks and 1 day from the time of the crucifixion, we find that the 11th day of April, or the first birth-day of Christ, was on Friday. If he had lived to be 33 years of age, according to our reckoning, that is, including the 8 intercalary days, (one day of which being added every 4 years,) the anniversary of his birth-day would have fallen on Wednesday: but he was crucified 5 days before this, or on the preceding Friday, which, as already observed, was on the 6th of April.

From the above data, we have arrived at the certain conclusion, that our

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Lord and Savior, Jesus Christ, was born on Friday after mid-day, (Jerusalem local time,) April 11th, which is the True Christmas and New Year's Day. Therefore, the 11th day of April next will be our TRUE CHRISTMAS AND NEW YEAR'S DAY for the True Era of our Lord 1870.

The set time that Christ, by New Revelation, organized his Latter-day Kingdom, was on the 6th of April, A.D. 1830, Dionysius' Vulgar Era, which is the same as the 6th of April, A.D. 1833, True Christian Era. This stupendous event, so long predicted by the Prophets, took place precisely 1800 years, to the very day, from his crucifixion.

O. P.

APPOINTMENTS.—Elder John Parry, now President of Glamorganshire Conference, is appointed President of the Welsh District, in the place of President Abel Evans, deceased.

Elder Elias Morris, now President of Swansea Conference, is appointed to preside over the Glamorganshire Conference.

Elder John Rees is appointed to preside over the Swansea Conference.

THE WELSH SETTLEMENT IN PATAGONIA, SOUTH AMERICA.

The following are extracts from a report written by the Rev. Lewis Humphreys, one of the first settlers in the Welsh colony in Patagonia, addressed to the secretary of the Welsh Colonising and General Trading Company, Limited :—

On my return from the Welsh colony, I was astonished and grieved to learn that many false accounts have been published throughout Great Britain to our detriment. As I participated in all the trials and successes of the colony from its commencement (July 26, 1865) to July 2, 1866, I deem it to be my duty to furnish a narrative of what took place under my own observation.

The unanimous verdict of every one of us is, that the climate is delightful and remarkably healthy. A few among us were ill some weeks after landing, owing partly to the fatigue of carrying and arranging heavy goods, and partly to their frequently getting wet through, and allowing their saturated clothing to dry upon their persons; otherwise no cases of sickness occurred, whilst many instances might be given of the perfect restoration to health of invalids. Indigestion, headache, toothache, colds, and consumption, are unknown there, although I and many others have frequently slept in the open air night after night, in the depth of winter, which is so genial that no evil effects followed an amount of exposure which would certainly have proved fatal in any part of Great Britain. Owing, however, to our being compelled to subsist on salted meat during the passage out, and for the first few months after landing, the majority of us suffered more or less from scurvy and some of us from boils. Still, all these inconveniences did not prevent our enjoying to the utmost the splended atmosphere, which kept us constantly hungry, and was praised by every one as the "healthiest a man ever breathed." I believe that every person in the colony ate double what sufficed him at home.

With such an excellent climate, it is not surprising that the land should be extremely fertiie. We discovered several kinds of edible wild plants, such as wild celery and turnips, and a sort of potato, all of which were very good.

Various unavoidable delays which took place at Liverpool and at New

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Bay, had the effect of preventing our settling ourselves ready for work until about two months after the proper season for sowing wheat, consequently all hopes of a crop the first year had to be abandoned. We sowed small quantities of Indian corn, barley, potatoes, pumpkins, and garden seeds, all of which grew excellently and yielded a gratifying crop. It is absolutely necessary to sow wheat before the end of the winter, in order that it may fructify before the period of summer heat, which would otherwise scorch it rather than ripen it. The wheat harvest takes place about Christmas, so that the news about the crops cannot reach this country before the end of January next. We labored under the grave disadvantage of not possessing an adequate stock of implements of husbandry, and consequently were unable to sow as much as we ought to have done last season. We had two ploughs from England, and Mr. Lewis Jones obtained an American plough at Patagones. We had also a few Argentine ploughs, but they were of very little use. We kept two men constantly at work ploughing, and succeeded in sowing about 60 acres with wheat; and when I left they were busily engaged preparing ground for a second setting of potatoes, Indian corn, &c. We had at that time been supplied with many thousands of young trees for planting, among which were 4000 fruit trees. The people generally were in excellent spirits, and looked forward to success as a certainty. Those among us who at first took a desponding view, and neglected to cultivate their farms, now praise the climate and the land, and persevere to work in earnest. Nothing whatever was wanted but a crop in its due season, and every indication appeared to justify our expectations of a favorable harvest. The locality has shown itself to be highly satisfactory, and our faith has given place to the certainty resulting from the possession of tangible proofs. And I may be permitted to observe that, as the products of the Chupat valley correspond in all other respect to those of the Rio Negro valley, there is no reason to suppose that wheat and sheep will prove to be exceptions. At the Spanish settlement on the Negro, (Patagones) wheat has been largely grown during the last 20 years on the same ground, and the increase has been frequently as much as forty-fold. I learnt also that the increase of sheep at Patagones has been very pleasing this year. On one estancia alone there are 100,000 sheep, being an increase of no less than 30,000 in one year. The capital on that place last year was 70,000 sheep. Cattle are fat, and horses plenty. The sheep we had at New Bay were large and well woolled, and no doubt they will have increased in the same proportion as the sheep just mentioned; in fact, they were bought from the very flocks referred to. Our horses and cattle were remarkably fine and fat, even in winter, when they require no housing or other attention, as the pasturage is abundant and excellent all the year round. At the time I left we had about 100 cattle, 60 of which were milch cows, two full grown bulls, and a number of younger ones. We had about 40 horses, and each family possessed pigs and fowls, all of which were increasing rapidly. In some of the farmyards the fowls were sufficiently abundant to recall to my mind the homesteads of Carmarthenshire. None of us chose to kill cattle for food, owing to the paucity of their number, and the pigs and fowls had not increased sufficiently for us to commence eating them; and, indeed, there was not the slightest necessity to interfere with them, for the whole territory literally swarms with game—hares, guanacos, armadilloes, ducks, geese, partridge, and ostriches, and the river and bay furnish an ample supply of fish. The hares are very large, and commonly weigh from 18 lbs. to 20 lbs., whilst the birds are very fat, and frequently find their way into the cooking kettle.

It is an act of the merest justice for me to state, that the Government of the Argentine republic has acted in a most liberal and praiseworthy manner towards the Welsh colony. Our president, Mr. William Davies, visited Buenos Ayres near the end of 1865, and obtained from the Government a monthly grant of $700, to be paid until the colony become self-supporting, and supplies have been regularly

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furnished ever since through the agency of Mr. H. Harris, a merchant long established at Patagones. I must also not omit to mention gratefully the valuable assistance afforded us by the native Indians. The chief of the tribe sent us a letter asking us for English saddles and rum in exchange for skins, &c., and I understand that a treaty of peace and commerce has since been made. Two families of Indians have been several months established in the colony, and to their assistance we owed the greater part of the game we obtained. They bartered large quantities of fresh meat for small pieces of bread, and exchanged mares for horses. The colonists now possess about 40 dogs, and the consequence of both these circumstances is, that they have begun to tire of a superabundance of flesh meat.

When I left, very few persons lived in the fort; the majority had built brick houses, and many had gone to live upon their own farms.

On the 17th September, 1865, the Commandante of Patagones, accompanied by several Argentine officials, and a military guard, performed the ceremony of formally giving us possession of the territory, and naming our first town Tre Rawson, in honor of Dr. William Rawson, the Minister of the Interior, who has manifested a deep and true interest in the establishment of the colony.

In March 1866, a sealer entered New Bay, and two of the settlers availed themselves of the opportunity to migrate to the Falkland Islands. This desertion suggested to others of a similar class, the idea of sending a memorial to the Falkland Islands, praying to be removed from the Welsh settlement. The memorial misrepresented the state of affairs, and was despatched without the knowledge of the general body of the settlers. In consequence of that memorial, H.B.M. ship Triton visited the colony in June last, to remove the people in a body, if necessary. This offer caused the greatest astonishment in the settlement, and inquiries were instituted to ascertain who among them had been guilty of sending the memorial. The commander of the Triton produced the document for inspection, when it was found that a very few names had been appended, and the greater part of those individuals denied their complicity when taxed with it. We at once declined to leave the colony, and the Triton, having assisted us to repair our little schooner, and presented us with a cask of lime juice, left us where we chose to remain. I need hardly point out that this choice proves the complete confidence of the Welsh settlers in the success of their undertaking. In fact, each man there feels that he is a freeholder; he has no fear of rent day or church rates before his eyes, nor does he risk receiving notice to quit.

CORRESPONDENCE.

HOLLAND MISSION.

Rotterdam, Nov. 27, 1866.

Elder Orson Pratt.

Dear Brother,—Thinking a few lines from us might not be uninteresting to you, and the brethren of the European Mission, we gladly forward you this, to let you know how we are prospering, and how the work of the Lord progresses in this part of the vineyard. We are in the enjoyment of most excellent health, for which we ever feel truly thankful to God, the bountiful giver of all good, and we do not feel like slackening our energies in doing all in our power to advance the interests of the Redeemer's kingdom, and publish the truths of the fulness of the everlasting Gospel to the children of men, who now lay in darkness and the shadow of death. It is true, the prospect before us is not the most flattering in the world, on account of the many obstacles we have to encounter in a new country, being destitute of our books printed in the

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language of the nation, and the lack of means to bring our doctrines properly before the people. Plenty of books are published against us, and the public journals are teeming with all manner of lies, to prejudice the minds of the people against the truth, and like the Galileeans of old, we are everywhere evily spoken of.

We have just had printed one thousand copies of the "Voice of Warning," and if the people will buy, and read them, we hope they will render us much assistance, in breaking the thick shell of tradition which seems almost impenetrable over the minds of the inhabitants of this land. They have so long been the dupes of man-made, hireling priesthood, that they have lost all faith in the true and living God, more than pertains to lip-service, to be seen of men, and to answer their ends in financial affairs, and appear to the world to be religious. Eight out of ten, who hear us preach, or with whom we converse, are ready to acknowledge it is true; it is the Bible; but they have but little inclination to embrace it, and leave the old beaten paths and errors of their fathers, especially when they are made acquainted with our "Mormon" name. They confess our doctrine is true, and the very same that Jesus and his Apostles preached, but it is too unpopular for this generation. If we would come in our own name, following the pride and popularity of the nineteenth century, we would be greeted on every corner, and invited into their stately halls, and edifices of worship; but as we come in the name of Jesus of Nazareth, with the sacred truths of heaven, we are spurned with contempt from their doors.

We find it very difficult to obtain a suitable place to hold our meetings, even by paying for it. We would willingly occupy the public squares, and even the street, to sound the words of life; but the laws are so stringent in this (so-called) Christian land, that all religious worship is confined within the walls of a house; and when we officiate in the ordinances of the Gospel, by baptising men and women after repentance, for the remission of sins, we must seek the shades of night for the solemn occasion. If we should presume to worship our God in the open air, we would subject ourselves to a heavy fine, or confinement and servitude within the walls of a prison. This is religious freedom in the Netherlands! This is a proud and stiffnecked people, and it is evident to us that God is fast withdrawing his Spirit from the nations of the earth, and they are fast hastening on to destruction. In the face of man-made priests, and their haughty followers, we stem the current of prejudice and bigotry with everlasting truth, and "Mormonism" finds its way to now and then an honest soul, who is ready and willing to receive us as the servants of God, and listen to the message we bear.

President J. Weiler has just returned from a visit through the Mission, and finds a good spirit prevailing among the brethren. We have succeeded in making dear and warm friends, who feel it an honor to administer to our wants, and to do all they can to facilitate the work, and aid us in our labors. The brethren of the Priesthood are energetic and alive to their duties, sparing no pains in sounding the Gospel trump, and hunting up scattered Israel. They are men of God, fired with the power of the Holy Ghost, and one with us in carrying out the instructions and counsels of the servants of God. Many are interrogating us upon the subject of emigration, and long for the approach of spring. A few have means sufficient of their own, and are anxious to know if they will have the opportunity of going up to Zion the coming season. We are not under the necessity of preaching the gathering to the brethren here, for all who believe and obey the Gospel, are ready to bid adieu to their fatherland, and gather with God's people, so far as their feelings are concerned; but many are deprived of the happy privilege for want of the necessary means. The work with us is not like the rushing hurricane, or the mighty waterfall, producing wonder and astoniahment to the beholder; but like the gentle rivulet, whose course is onward, wending its way gently through the low lands, and furnishing its mite to help make up the mighty ocean. Brother

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S. Van Dyk is at present busy translating a small work of yours, from the German, entitled, "The true faith," which we hope to get printed also.

May God bless you in all your labors, and all the Elders of Israel, that the inhabitants of the earth may be warned, and our garments be free from their blood, and the honest poor be gathered home to Zion, which is being established in the tops of the mountains, in accordance with the predictions of God's holy Prophets, both ancient and modern, is our prayer in the name of Jesus Christ.

Remember us kindly to the Elders and all the Saints, and believe us your brethren in the new and everlasting covenant,

JOSEPH WEILER,
FRANCIS A. BROWN.

SCANDINAVIAN MISSION.

Copenhagen, Nov. 23, 1866.

Elder Pratt.

Dear Brother,—On the 10th and 11th inst., I had the pleasure of attending a District meeting at Aalborg, Jutland, where a large congregation of Elders and Saints from Aalborg and Wendsyssel Conferences were assembled; good reports were given, and every one bore a faithful testimony to the truth of this work. We had a refreshing time from the Lord, the Saints felt to rejoice, and the strangers present were very attentive.

To-morrow I intend starting for Malmö, Sweden, to attend a Conference there on the 25th inst., and on the 2nd of December, a District meeting at Aarhuus, (Oarhoos) Jutland. In all places I visit, I find a lively spirit among the Saints, and a longing to gather home to Zion, so much so, that I have to give the poor Saints many a word of consolation, that if they are faithful in serving the Lord, and trust in him, their time of deliverance will come.

Please remember me to Elders F. D. Richards, John W. Young, and the brethren in the office, and accept of my kindest regards, in which all here join. As ever your brother in the Gospel of peace,

C. WIDERBORG.

P.S.—Elder L. P. Edholm, who presided over the northern part of Sweden, has been rather poor of health, I have therefore removed him to the District of the Islands in Denmark, the winter here being milder, and not so hard upon a man of weak health.

C. W.

On the second week of the present month, about 600 persons lost their lives, by colliery explosions, in England.

The number of deaths from cholera in St. Louis, U.S., during the rage of the epidemic, from about the 1st of August to the latter part of September, was over 3,500.

THE NOVEMBER STAR SHOWER.—It is not so very many years ago since the planetary spaces were supposed to be untenanted by anything more tangible than that mysterious fluid called ether. * * * When, however, Olmsted witnessed the shower—that of 1833—which immediately preceded the recent one, (a shower heralded and followed by less brilliant displays in 1831-2, and 1834-5-6,) and when, moreover, he had compared the phenomena with those recorded by Humboldt and Bonpland in 1799, the theory which has been so recently and brilliantly confirmed—namely, that the appearances are due to the passage of the earth through a *storm*, so to speak, of asteroids—was given to the world. * * * And nowadays it is held that the bodies which, when they enter our atmosphere, give rise to the beautiful sight we have so recently witnessed, are so numerous that there are 13,000 of them in each part of space as large as our earth; and that, could all which enter our atmosphere in a period of 24 hours—including those visible in a powerful telescope—be counted, they would number not less than 400,000,000. Still, however, there is ground for supposing that in the main these little bodies are congregated into rings, each particle composing the ring revolving like a planet round the sun.—*Macmillan's Magazine for December.*

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DIED:

NEWMAN—November 2nd, 1866, at Lye Hill, Burbage, Wiltshire,, Ephraim James, son of Henry and Jane Newman, of inflammation, on the chest, aged 9 months and 1 day.—DESERET NEWS, please copy.

LAMBERT—November 26th, 1866, at Huddersfield, of child-birth, Mary wife of Edward Lambert, aged 34 years, 4 months and 15 days.

BARR—November 11th, 1866, at Lennoxtown Campsie, Scotland, Agnes Barr, aged 20 years, 1 month and 21 days.—DESERET NEWS, please copy.

BARRATT—December 5th, 1866, at Deptford, Kent, of consumption, Harlett Barratt, aged 13 years, 3 months and 27 days. Beloved by all who knew her for her Saint-like conduct.—DESERET NEWS, please copy.

POETRY.

A WINTER SONG.

I found a violet in its leaves hiding from the biting wind,
Sweet as some dear vanish'd face in hours of sorrow kind!
It struck my soul as breezes strike a harp among the trees,
Awaking thoughts that leave behind a pang, e'en when they please.
O Earth so beautiful and fair, thy summer wreath is dead,
Thy verdant robe, thy festive song, like a bright vision fled!
The storm blast howls a wild fierce strain upon the angry sea,
And drowns the shipwreck'd mariner's last cry of agony.
Thou art an emblem of the death that waits all human things,
Each in itself however fair, its own destruction brings!
Love, like the summer roses fair, is yet found false and frail
Leaving the broken heart its wreck in anguish to bewail.
And proud ambition that has fired in battle's mortal strife
The soldier's martial soul to risk for fame's green bay, his life,
Or knowledge whose star-spangled robe we strive in vain to clasp,
Are like a bubble many-hued that bursteth in the grasp.
Man sits beside his lonely hearth and sighs for love and home,
As for some brighter spirits whose sweet presence will not come,
And oft alas! his lot is but to see joy pass him by
And then like all bright things of earth to droop his head and die!
But oh! as blooms this fairest flower, faith in the world's decay
Makes sunshine in the bleakest hour and winter turns to May!
For while all changes, she beholds truth stand forever sure,
And like its Author evermore immutable endure.
So keeps she summer in the soul when all around is gloom
As we have seen a fair rose-bud bloom on a ghastly tomb,
Her life is God's—her joy is His—her hope must then be bright
Her sky is lighted by His smile and knows no cloud—no night.

London. G. de la. P. B.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 52, Vol. XXVIII. Saturday, December 29, 1866. Price One Penny.

TOUR THROUGH SCOTLAND.

Glasgow, Dec. 17, 1866.

Elder Pratt.

Dear Brother,—After an absence of forty-six days from this city on a wandering, preaching, and visiting tour through the district of Scotland, I returned in good health and condition on the 15th inst, and in accord with my promise, I will now write you a brief account of the condition of this district, and of my own doings.

From the time I arrived in Scotland, 6th of October, till two days after the Conference held in this city, on the 28th of October, I devoted my labors particularly to the interest of the Saints in this Conference. Of the Conference meeting I need not speak, as I am informed the minutes thereof have been forwarded to you.

On the 31st of October I went to Edinburgh, and should have proceeded northward without delay; but finding some things in that Conference requiring my attention, I remained in the Conference till the 8th of November, doing what was deemed necessary to set things right, and left the Saints in better condition, I trust, than when I met them, and hope that in consequence of the instructions given to them, they will from this time onward bring forth the peaceable fruits of righteousness.

On the 8th of November, I took train to Dundee, at which place, as elsewhere, I was by the Saints very kindly received. Elder McFarlane caused a notice to be inserted in the Saturday's paper, of our meeting to be held on the Sabbath, and, as a consequence, there was a full attendance of the Saints, and many strangers. The Saints enjoyed themselves much. On Monday evening following, brother McFarlane accompanied me to Arbroath, where we held a meeting, the appointment therefor having preceded us. The Saints were nearly all present, and are profiting by the instruction received. The next morning at 8 o'clock, I started for Aberdeen, and arrived there at 11 o'clock, where I found brother Robb and family, the last remnant of the Aberdeen Branch, all the others having emigrated, or died temporally or spiritually; also a brother McMeekin and family, who are in Aberdeen temporarily, in good health; but brother Robb was rather discouraged on account of his lonely condition. I cheered him up, and

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inspired him with fresh energy to work out his own salvation, which he is now trying to accomplish.

It 6 o'clock p.m., I took steamer for Thurso, where I arrived safely on the following day at 3 o'clock p.m., after a somewhat rough passage, though to me a pleasant one. As our little boat was contending with, and climbing the ocean waves, it reminded me of the faithful Saint earnestly and steadily striving to overcome the sometimes fierce opposition which he meets on his journey to the haven of rest.

It was somewhat surprising to find Saints in that far northern country, who had not seen a Saint or Elder, other than themselves, for upwards of ten years; but so it was, there were five "live Mormons," who were known as "Mormons" by the people for quite a distance round about. It was accounted for to my mind satisfactorily. They had taken the MILLENNIAL STAR regularly, had paid for it, and *have read it.* I enjoyed my visit with these brethren very much, and imparted to them such instruction as their circumstances required. They received me with joy and gladness, and freely and cheerfully administered to my wants, and not only so, but tendered their kindnesses to a greater extent than I felt willing or at liberty to receive, therefore declined them with thanks and blessings, and may they never want. In this place I tried to get a church or a hall to preach in, but failed. The Elder who preached last in this place (I think it was Daniel McArthur) could not get a hall to preach in, nor yet would the people let him preach in the street or field, but he took advantage of Her Majesty's grounds between high and low tide, and occupied that position till the liberal, pious, and Christian(?) clergy hired the boys to throw stones at him, and thus drove him away.

At Wick, where I went on the 23rd of November by stage, 22 miles from Thurso, I met with better success. In this place I obtained the Temperance Hall, the only hall in the place, which comfortably seats about 1000 persons, for Sabbath and Monday evenings, 25th and 26th of November. Notice was given to the people by bills posted about town, and on Sabbath evening, about 700 assembled to hear what I had to say, among whom was the "Lord Provost." The entire congregation gave good attention to my remarks on the subject, "Why not present revelation, ever enjoyed by the people of God, as shown by the Bible?" On Monday evening there were only about 300 present, many staying away because of the report, circulated by some person, that I had ten wives, thereby placing me in a false position; but had the report been true, I would not complain, and as it gave me credit for more than I had, I did not think it fair. On this occasion I spoke concerning the Church of Christ, its organization with Apostles, Prophets, &c., and of the gifts of the Spirit; of this Church existing on the earth *now*, with Apostles and Prophets, and that it was organized by Joseph Smith, called of God for this work. I do not know but that I would have been called on to baptize half of my audience, if I had not mentioned the name of Joseph Smith; but as it was, I did not baptize any one. A spirit of inquiry was, however, awakened in the minds of many, who after the meeting asked many interesting questions, and were satisfied with the answers given. The closing question by these inquirers, was relative to where they could obtain our standard works on doctrine. I told them the Bible was one, and the others they could get at 42, Islington, Liverpool, they remarked that they would send for them. My preaching in that place may be like bread cast on the waters. I remained there as long as wisdom seemed to dictate, and on the evening of the 27th, I again took stage for Bonar Bridge, a distance of about 80 miles, arriving at 7 o'clock next morning, just in time for the train to Inverness, arriving at the latter place at 10 o'clock. In the afternoon I secured the Music Hall, the largest and finest in Inverness, for Sabbath evening, and gave the people due notice of the intended meeting, by bills posted and by advertisements. At the time of meeting, from 600 to 700 had assembled to hear the "Mormon Elder" speak on the advertised subject, viz., "The faith of the Latter-day Saints—*is it* confirmed by the word of God?"

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After I had spoken about three-fourths of an hour, about one-third of my audience showed their good manners and good breeding(?) by leaving like a flock of sheep going through a gateway, the other portion remained until the close of the meeting, manifesting some interest. Thinking I might never speak to them again, I made the best use of the opportunity I then had, and spoke to them for nearly two hours. At the close of the meeting, some had the honesty to say that the Bible had that night become to them a new book.

On the 3rd of December, I left Inverness for Aberdeen, at which place I remained two days, but did not attempt to obtain a hall to preach in, for I was fully convinced that it would be of no use; and I may here say, that the hearts of the people of Aberdeen are harder than the granite rock of which the city is principally built. It was in this place that one of our Elders was driven from place to place by the mob and police, while attempting to preach to the people; and after repeated efforts, he applied to the superintendent of police, and asked where he should preach, who poetically replied, by telling him to go to the Devil. The Elder, by way of a rejoinder, told him that he had been there, and that there were so many that they would not let him preach.

From Aberdeen I returned to Dundee, and for the remaining portion of the week, visited the Saints in the country, and on Saturday went to Arbroath, and spent Sunday with the Saints there. We held three meetings, and all seemed satisfied with the day's proceedings.

On leaving Arbroath, on the morning of Monday following, I had the misfortune to lose my hat from the train, and had to ride to Dundee bareheaded, and as a result, took a slight cold, and had some trouble with my teeth. When we got to Dundee, brother McFarlane, who was with me, kindly went to town and got a hat for me, till my own should come forward, I having, in the mean time, telegraphed for it to be sent by next train. In due time it came forward, none the worse for its freak of partiality towards Arbroath. This was the only casualty happening while going north and on my return.

The Elders in this District are laboring with a zeal worthy their calling, and through their efforts, accompanied by the blessing of the Lord, the Saints are increasing in faith and good works. They second with energy every suggestion made to them for the furtherance of Zion's cause, and though our labors have not resulted in many additions to the Church, we feel that we have done, and are still doing our duty, and are willing to leave the further results in the hands of God. I have extended this letter beyond intended limits. I close, ever praying for the prosperity of Israel.

I remain your brother and fellow-laborer in the Gospel,

A. Miner.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 29, 1866.

HEAVEN'S RECORD OF THE PAST.

—o—

Another year has fled into the vast ocean of eternity. Its history is recorded in the voluminous records of the past. The thoughts, and motives, and sayings, and acts, of one thousand million human beings, are written. "All

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things," said Jesus, "are written by the Father;" "for every idle thought men shall be brought into judgment." What a solemn reflection! How overpowering to our weak minds! Could we ascend the heights of heaven, and enter the grand repository of this world's history, what an immensity of books would unfold themselves to our astonished vision! The acts of each individual would require a ponderous volume. A hundred thousand million of such volumes might possibly suffice for the immense population of the successive ages of our globe. Who can grasp the vast magnitude of these heavenly archives. If each volume were no larger than the large family Bible, say four inches in thickness, one thousand shelves, each extending from England to Utah, could not contain them all. A thousand million of angelic scribes, would require several thousand years to complete the library.

Whatever may be the process of registering in heaven, one thing is certain, our acts are recorded, either in books, or upon the memories of the heavenly host. Another thing is certain, we are to be judged for our deeds by the strict law of God. Think, Oh man, upon the great volume of your own history! Could you be permitted to open the book, and read your thoughts, your motives, your doings, for each day and year, during your whole life, would you not shrink with horror from the dark catalogue of sins which you have committed? Would you not be struck with awful fear and dread to have your secret acts exposed to your fellow-man? How much more then should you fear to have them exposed before all the heavenly host? Before the great Law-Giver and Judge of all? Would not such an exposition harrow up your conscience, and kindle within your soul a misery more terrible than flames of fire? While standing in the presence of that pure and holy Being against whom you have sinned, would not a consciousness of your guilt smite you with unutterable horror?

Oh, then, if you would be freed from this terrible ordeal,—if you would have your sins blotted from the great record of eternity, and would stand before the throne of judgment with confidence and assurance, repent and be baptized in the name of Jesus Christ for the remission of the same, that you may be filled with the Holy Ghost, and be wrought upon and cleansed from all impurity, and henceforth live in newness of life. Then you will have peace of mind in this world, peace in the great judgment day, peace and a fulness of eternal life, henceforth and forever.

When we look back upon the year that is now just closing, we can behold how many imperfections we have manifested, how many impure thoughts we have suffered to come into our hearts, how many opportunities of doing good we have neglected, how many unprofitable hours we have spent, how many harsh words we have spoken, how many evil deeds we have committed. All these have been duly noticed: and if they remain unrepented of, will testify against us, in the great day, fast approaching.

A few more years will pass away, and the end of this wicked world will come, not the end of the earth, but the end of the reign of wickedness. It will come! but alas! great will be the mournings and lamentations of that day! What heart-rendings and despair will seize upon the guilty nations, when they hear the voice of the arch-angel swear by Him that liveth forever and ever, that their time shall be no longer! What joy and inexpressible happiness will that

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voice impart to the righteous! It will be the day of the Lord's redeemed,—the day of rest so long expected! a day hallowed and blessed, for the re-union of the Saints of all generations! What mortal tongue can express the fulness of the heavenly emotions that will gush forth in that day, in rapturous songs of everlasting joy! Vales and mountains, seas and dry land, will utter forth the praises of redeeming love, while "the earth will tremble with joy, and all the heavens shake with gladness."

JUDGMENTS IN 1866.

THE year 1866 has been characterized by frightful judgments. Desolating hurricanes have raged in different parts of the globe; some 2,500 shipwrecks have occurred; several villages and towns have been destroyed by the furious element; tens of thousands in India have perished by famine; scores of thousands have been swept away by cholera; bloody wars have raged in Brazil, Austria, and other quarters of the globe; in England and Europe, hundreds of thousands of cattle have died of a grievous plague; fires have desolated large cities in America; devastating floods in France, England, and India, have destroyed crops and other property; colliery explosions in England, like volcanic eruptions, have swept hundreds of human beings into eternity; and what is still more ominous, increased armaments and gigantic preparations for a general European war are hurriedly taking place; but alas! when it comes, it will be more terribly destructive than what has been known for ages. What is the cause of all these increased calamities? It is increased wickedness, and a refusal on the part of the nations to repent, and receive the warning message, sent forth by the Lord's Prophets. God has spoken, but the people will not hear.

O. P.

MINUTES OF THE GLASGOW CONFERENCE,

HELD IN BELL'S HALL, 68, TRONGATE STREET, OCTOBER 28TH, 1866.

There were present—Elders Franklin D. Richards, of the Twelve Apostles; Aurelius Miner, President of the Scotch District; Harvey H. Cluff, President of the Glasgow Conference; Frederick C. Anderson, President of the Edinburgh Conference; Andrew N. McFarlane, President of the Dundee Conference; H. T. Spencer, Travelling Elder in the Glasgow Conference.

11 a.m.

Conference opened with singing, and prayer by Elder Cluff.

Elder Miner expressed becoming gratitude for the peaceful opportunity presented the Conference to transact its business, and requested the Saints to call in the wanderings of their minds, be united in their faith and prayers, that the Holy Spirit may attend and direct their deliberations, and the instructions that may be given by the Elders.

Elder Cluff read the report of the Glasgow Conference, numbering 14 Branches, and said there was an increasing desire with many to live their religion and gather to Zion; that a

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majority were doing the best they could, and a few seemed insensible to the great privileges of the Gospel which they might enjoy. Exhorted all to renewed diligence in keeping the commandments of God, that they might have an increase of the Holy Spirit among them.

Elder McFarlane said the Dundee Conference was in good condition, but strangers would not attend the meetings, were too much given up to the cares of the world, and to riotous living; that he had made himself known among them, till his face was as familiar to them as the town clock.

Elder Anderson had but recently attained to the Presidency of the Edinburgh Conference, had visited but part of it, found it generally in good condition, consisting of about 200 members, and intended to try to awaken the people to a sense of the times they lived in.

Elder H. T. Spencer had visited most of the Branches composing the Glasgow Conference, and found them prayerful and striving to live their religion; thought a little reflection and instruction would enable many of the Saints to do for themselves what they were asking the Lord to do for them.

Elder Miner reviewed the reports made, giving suitable instructions, and presented the Authorities of the Church, general and local, which were accepted and sustained unanimously.

Conference adjourned till 2 o'clock. Prayer by Elder Richards.

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2 p.m.

After singing, and prayer by Elder McFarlane,

Elder Franklin D. Richards said, that twenty years ago this month he arrived on his first mission among us, this being his fourth mission to the British Isles. Alluded to the condition of the Church in the wilderness of America at that time; recited various of the vicissitudes of the Church, and the providences of God to his people, in the unparalleled prosperity of the Saints, the confusion and disaster of their enemies, and the great changes that have been brought about, both in the Church and in the world, during that time, in definite fulfilment of prophecy, and testified of the great blessings of the Lord, not only upon the Saints, but upon the land where they dwell; exhorting the Saints to diligence in keeping the commandments of God and counsel of the Church, that they may be gathered, and share all the blessings bestowed on Zion.

Singing by the choir. Benediction by Elder Miner.

6.30 p.m.

Meeting opened by singing, and prayer by Elder Miner.

Elder McFarlane testified that the building up of the kingdom of God was a new, strange, and marvellous work among the nations, equally so to the Saints and Elders, as to the world, being entirely unlike anything undertaken by the world; that it was for the benefit of all who would accept its terms, and invited all to investigate it, assuring them that, by complying with its requests, they would obtain, as he had, a knowledge that it was the work of God.

Elder Miner said the Gospel of the kingdom of God was the most profound science known by man, that no man had or could acquire all knowledge, that there were many things which even "the angels desired to look into," that even the Son knew not "the day nor hour of His coming," that he who walked perfectly in all the law of righteousness, was a God in the sphere in which he moved, and showed that all might become pure and holy, by obeying and living the requirements of the Gospel.

Elder Richards said it was the privilege of every Saint to have the constant followship of the Holy Ghost, as well as the Elders; related some of his experience in the Church; referred to the abundant inspiration of the world in science, to prepare and facilitate means of communication and travel, all which would *serve* Zion's interests, while the inspiration of knowledge and power to the Apostles and Elders, would qualify them to *govern* and *bear rule* in the kingdom of God.

Conference closed by singing, and prayer by Elder F. D. Richards.

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MELANCHOLY OCCURRENCE.

—o—

CORONER'S INQUEST. At an inquest recently held over the body of a German pupil, the teacher underwent the following examination :—

Coroner.—What is your occupation ?

Teacher.—I am engaged in teaching a class of foreigners in English Orthography. The deceased was one of my pupils, and was placed at the head of a class of 36 students. I was intending to give two lessons per day : one in the forenoon, another in the afternoon. And during—

Coroner.—Never mind further explanations. Do you know anything about the death of the deceased ?

Teacher.—It happened, sir, under the following circumstances. My class were assembled, for the first time, in the morning. I gave the word UTAH to spell, commencing at pupil No. 1.

1st pupil	...Y-o-u t-a-w	11th pupil	...Y-o-u t-a-u-g-h
2nd ,,	...Y-e-w t-a-w	12. ,,	...Y-e-w t-a-u-g-h
3rd ,,	...Y-o-u-g-h t-a-w	13. ,,	...Y-o-u-g-h t-a-u-g-h
4th ,,	...E-u t-a-w	14. ,,	...E-u t-a-u-g-h
5. ,,	...U t-a-w	15. ,,	...U t-a-u-g-h
6. ,,	...Y-o-u t-a-u	16. ,,	...Y-o-u t-a-h
7. ,,	...Y-e-w t-a-u	17. ,,	...Y-e-w t-a-h
8. ,,	...Y-o-u-g-h t-a-u	18. ,,	...Y-o-u-g-h t-a-h
9. ,,	...E-u t-a-u	19. ,,	...E-u t-a-h
10. ,,	...U t-a-u	20. ,,	...U t-a-h

Bravo ! No. 20 ! You have hit it, said I, go to the head !

First pupil looked pale, and was much excited.

The class for the forenoon was dismissed.

Coroner.—Did you have the presumption to give them an afternoon's lesson ?

Teacher.—I was engaged, sir, to give them two lessons per day. Accordingly, in the afternoon, I gave them the simple word METALLIC to spell.

1st pupil	...M-e-t a-l i-c-k	19th pupil	...M-e-t a-l y-c-h
2nd ,,	...M-e-t a-l l-i-c-k	20. ,,	...M-e-t a-l l-y-c-h
3rd ,,	...M-e-t t-a-l i-c-k	21. ,,	...M-e-t t-a-l y-c
4th ,,	...M-e-t t-a-l l-i-c-k	22. ,,	...M-e-t t-a-l l-y-c
5. ,,	...M-e-t a-l y-c-k	23. ,,	...M-e-t a-l y-c
6. ,,	...M-e-t a-l l-y-c-k	24. ,,	...M-e-t a-l l-y-c
7. ,,	...M-e-t t-a-l y-c-k	25. ,,	...M-e-t t-a-l y-k
8. ,,	...M-e-t t-a-l l-y-c-k	26. ,,	...M-e-t t-a-l l-y-k
9. ,,	...M-e-t a-l i-c-h	27. ,,	...M-e-t a-l y-k
10. ,,	...M-e-t a-l l-i-c-h	28. ,,	...M-e-t a-l l-y-k
11. ,,	...M-e-t t-a-l i-c-h	29. ,,	...M-e-t t-a-l i-q-u-e
12. ,,	...M-e-t t-a-l l-i-c-h	30. ,,	...M-e-t t-a-l l-i-q-u-e
13. ,,	...M-e-t t-a-l i-k	31. ,,	...M-e-t a-l i-q-u-e
14. ,,	...M-e-t t-a-l l-i-k	32. ,,	...M-e-t a-l l-i-q-u-e
15. ,,	...M-e-t a-l i-k	33. ,,	...M-e-t t-a-l i-c
16. ,,	...M-e-t a-l l-i-k	34. ,,	...M-e-t t-a-l l-i-c
17. ,,	...M-e-t t-a-l y-c-h	35. ,,	...M-e-t a-l i-c
18. ,,	...M-e-t t-a-l l-y-c-h	36. ,,	...M-e-t a-l l-i-c

Hurrah ! for No. 36 ! cried I, you have won the honors of the class ! Please advance to the head ! You now see, my dear pupils, said I, the simplicity of the English Orthography : be encouraged : you will soon learn English. While I was thus congratulating them, the deceased turned deathly pale, staggered and fell, exclaiming, "Oh, horrible !" I am quite at a loss, sir, to know the cause of this sudden catastrophe.

Decision of the inquest—Deceased came to his death by congestion of the brain, brought on by excessively overstraining the mental faculties, in trying to spell two English words in one day.

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ERRATUM.—In Nos. 48, 49, and 50, of the Star, for Metalic *read* Metallic.

MARRIED:

In Salt Lake City, Utah, on Saturday, October 20th, 1866, by President Heber C. Kimball, William Sanders, of Bishop's Stortford, Herts, and Naomi, Orchard, of Bulkington, Wilts, England.
In Salt Lake City, Utah, on Monday, November, 4th by Elder Wilford Woodruff, William D. Owen, of London, and Marianne Sanders, of Bishop's Stortford, Herts, England.

DIED:

BYWATER—October 12th, 1866, in Salt Lake City, Utah, William D. son of George G. and Martha, J. Bywater, aged 1 year, 3 months and 7 days..
PARTINGTON—December 1st, 1866, at Par Brow Tyldesbey, of convulsions, Sarah Ann, daughter of George and Alice Partington, aged 7 months.

POETRY.

—o—

AMEN.

Oh, there would be no cries for bread
'Mid plenty's teeming store,
No tiny little orphan feet
Creeping from door to door,
No fallen sister's vain appeal
For mercy from the pure,
If charity in every breast
Burnt as an altar fire,
And men to men that succour gave
Which men from men require.

Oh, there would be no false, fair tongue,
No lips' contemptuous sneer,
No eye of pharisaic scorn,
No scandal-loving ear,
No malice, like a bird of prey,
Poised o'er its victim's bier,
If charity in every breast
Burnt as an altar fire,
And men to men that honor showed
Which men from men require.

Oh, there would be no forgers here
With cunning hands and eyes,
No midnight burglar's stealthy tread,
No lock to pick or prize,
No arm'd patrol, no pleader's brief.
No looming of assize,
If charity in every breast
Burnt as an altar fire,
And men to men that justice gave
Which men from men require.

Oh, there would be no blood stain'd field,
Grim heritage of woe,
No boom of gun, no clash of arms,
No strong man lying low,
No war fiend with its fiery breath
E'er flitting to and fro,
If charity in every breast
Burnt as an altar fire,
And men to men that good-will gave
Which men from men require.

Such change we may not live to see,
But this may live to do—
Show forth the life that those will live
When all shall live the true,
In that sweet time when perfect love
Shall reign the whole world through,
And Eden be restored again
In mountain, plain, and glen,
And all the earth united be—
Jehovah, Lord, Amen.

DINGLE PRATT.

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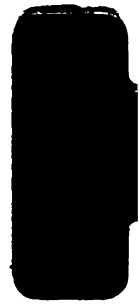

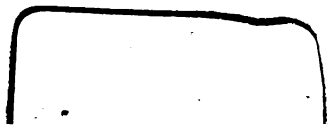

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